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Ant. Christ.  
587, &c.

From Jer. xl.  
7. to xlv. all  
Daniel, and  
from Ezra i.  
to v.

# DISSERTATION I.

## Of the Pride and Punishment of NEBUCHADNEZZAR.

The Occasion  
of his Pride.

WHOEVER looks back upon the Actions of *Nebuchadnezzar*, will easily perceive, that he was a great and successful Warrior; that, during (c) his Father's Life-time, and while he commanded the Army as *General* under him, he drove the *Egyptians* (the only Nation that pretended, at this Time, to rival the *Babylonish* Monarchy) out of *Syria* and *Palestine*, took *Jerusalem*, and carry'd away the People Captive; and that, upon his own Accession to the Throne, he overcame the *Phœnicians* and *Tyrians*, over-ran all *Egypt*, and made it tributary, and return'd home in Triumph loaded with rich Spoils. The Scripture however does not impute the Occasion of his *Pride* to the Number of his Conquests, or the Extent of his Dominions, but to the State and Magnificence of his Royal City, in which (as it were at one View) he saw all the Fruits of his martial Toil, all the Spoils of his many Victories, and all the Revenues of his vast Empire compriz'd, and display'd in their utmost Splendor. For while he was walking upon his Palace at *Babylon*, very probably in his *Hanging-Gardens*, and in the uppermost *Terrafs* of them, from whence he might have a full Prospect of the whole City, (d) *Is not this Great Babylon, (said he to himself) which I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?*

*BABYLON* was one of the most antient Cities of the World. It was founded by *Nimrod*, not long after the Building of the famous Tower of *Babel*, and was enlarg'd, and beautify'd by *Semiramis*; but *Nebuchadnezzar* was the Person, who put the finishing Hand to it, to make it one of the great *Wonders* of the World: And therefore it may not be amiss, to take a short Survey of the Works, that are generally ascrib'd to him, in order to see what Grounds he might have for this arrogant Vaunt.

I. THE whole City, which stood on a large Flat, consisted properly of two Parts, which were divided by the River *Euphrates*. That Part of it, which was on the *East* Side of the River, was the old City; the other, on the *West* Side, was added by *Nebuchadnezzar*, and the whole was a Square of an hundred and twenty Furlongs, or fifteen Miles every Way, which made the whole Circumference of it to be an hundred and eighty Furlongs, or exactly threescore Miles. Its Walls, which were in *Thickness* 87 Feet †, in *Height* 350 Feet, and in *Compass* 480 Furlongs, were all built of large Bricks, cemented together with *Bitumen*, a glutinous Slime, which, issuing out of the Earth in that Country, binds stronger and firmer than Lime, and, in a short Time, grows harder than the very Brick and Stone, which it cements.

A Description  
of the City,  
and Walls of  
Babylon.

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(c) Vid. *Prideaux's Connection*, Vol. I. p. 62, 65, 66, and 92.

(d) Dan. iv. 30.

† Some Authors indeed will have them to have been no more than 50 Cubits; but then they speak of them only as they were, after the Time of *Darius Hystaspes*: For the *Babylonians* having revolted from him, and, in Confidence of their strong Walls, stood out against him in a long Siege; after he had taken the Place, (in order to prevent their Rebellion for the future) he took away their Gates, and beat down their Walls to the Height abovemention'd, and beyond this they were never after rais'd. *Prideaux's Connection*, Anno 570.



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THE City was encompass'd, without the Walls, with a vast Ditch, filled with Water, and lin'd with Bricks on both Sides, after the Manner of a *Counter-scarp*; and, as the Earth, which was dug out of it, made the Bricks, wherewith the Walls were built, we may judge of the Depth, and Largeness of the Ditch, from the vast Height and Thickness of the Walls. In the whole Compass of the Wall, there were an hundred *Gates*, *i. e.* five and twenty on each of the four Sides, all made of solid Brass; and, between every two of these Gates, at proper Distances, were three Towers. *i. e.* At the four Corners of this great Square, there were four Towers † between each of these Corners, and the next Gate on either Side three Towers; and every one of these Towers was ten Foot higher than the Walls.

ANSWERING to every one of these Gates, there was a Street, which led from Gate to Gate; so that there were fifty in all, each fifteen Miles long; whereof 25 going one Way, and 25 another, they cross'd each other at right Angles, and so cut the whole City out into 676 Squares, each of which was four Furlongs and an half on every Side, *i. e.* two Miles and a Quarter in Compass; and round these, on every Side towards the Streets, stood the Houses, all built three or four Stories high, with Fronts adorn'd with all Manner of Embellishments, and with Yards, and Gardens thrown backwards. Besides these, there were four other Streets, built only on one Side, because they had the Wall on the other, which went round the four Sides of the City, and were

all of them two hundred Foot broad, tho' the other Streets were but an hundred and fifty.

QUITE cross the City ran a Branch of the River *Euphrates*, which enter'd in on the *North*, and went out on the *South* Side; and over it, in the very Middle of the City, was a Bridge of a Furlong in Length, and thirty Feet in Breadth, built with wonderful Art, to supply the Defect of a Foundation in the Bottom of the River, which was all sandy. By this Bridge a Communication was kept up between the two Parts of the City; and at the two Extremities of it, stood two Palaces, the *old* one on the *East*, and *new* one on the *West* Side of the River. The *former* of these took up four of the Squares abovemention'd, the other, nine; and the Temple of *Belus*, which stood near the *old* Palace, took up another.

2. THE Temple of *Belus*, which was one of the most wonderful Works in the World, was a Square of a Furlong on each Side, *i. e.* half a Mile in the whole Compass; and consisted of eight Towers (or what seem'd like Towers) built one above another. *Herodotus* tells us, that the Way to go up it was by Stairs, on the Outside round it; from whence it seems most likely, that the whole Ascent to it was by the Benching-in, drawn in a sloping Line, from the Bottom to the Top eight Times round it, and that this made the Appearance of *eight* Towers one above another. The eight Towers (as they are called) being like so many Stories, were each of them † seventy five Foot high, and in them were many great Rooms, with arch'd

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Of the Temple of Belus.

† This is to be understood only of those Parts of the Walls, where there was need of Towers; for some Parts of them, lying against *Morasses* always full of Water, where they could not be approach'd by any Enemy, had no need of any Towers at all for their Defence, and therefore in them there were none built: For, whereas the whole Number of them amounted to no more than two hundred and fifty, had the same uniform Order been observ'd in their Disposition all round, there must have been many more. *Prideaux's Connection*, Anno 570.

† Some, following the Mistake of the *Latin* Version of *Herodotus*, wherein the lowest of these Towers is said to be a Furlong thick, and a Furlong high, will have each of these Towers to be a Furlong high, which, amounting to a Mile in the Whole, is enough to shock any one's Belief. But the *Greek* of *Herodotus*, which is the *authentic* Text of that Historian, says no such Thing, but only that it was a Furlong long, and a Furlong broad, without mentioning any Thing of its Height at all. And therefore *Strabo*, in his Description of it, calling it a Pyramid, because of its decreasing and benching-in at every Tower, says of the whole, that it was a Furlong high, and a Furlong



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arch'd Roofs, supported with Pillars, which after that the Place was consecrated to an idolatrous Use, were all made Parts of the Temple: But the most *sacred* Part of all, and where the chiefest Devotions were perform'd, was the *uppermost* Story, over which (on the Top of the Tower) was an *Observatory*, by the Benefit of which the *Babylonians* advanc'd their Knowledge in Astronomy beyond \* all other Nations.

THIS Tower, and the several Rooms in it, were all that was called the Temple of *Belus*, until *Nebuchadnezzar* enlarg'd it with vast Buildings, which were erected in a Square of two Furlongs on every Side, or a Mile in Circumference. On the Outside of these was a Wall enclosing the whole, in which were several Gates leading to the Temple, all made of solid Brass, very probably from the brazen Sea, the brazen Pillars, and the other brazen Vessels, which, (e) from the Temple of *Jerusalem* were carry'd to *Babylon*.

THIS Temple stood till the Time of *Xerxes*: But he, on his Return from the *Grecian* Expedition, having first plunder'd it of its immense Riches, among which were several Images or Statues of *massy* Gold, demolish'd the whole of it, and laid it all in Ruins. *Alexander*, upon his Return to *Babylon* from his *Indian* Expedition, propos'd to have rebuilt it, and, to that Purpose, set ten thousand Men on work to clear away the Rubbish: But his Death, in a short Time after, put an End to all further Proceedings in that

Design, and (as modern Travellers assure us) the Knowledge of the very Place, where it once stood, is at this Time lost.

From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. 18 v.

3. NEAR to this Temple, on the *East* Side of the River, as we said, stood the *old* Palace of the Kings of *Babylon*, four Miles in Circumference; and exactly over-against it, on the other Side of the River, was the *new* Palace, built by *Nebuchadnezzar*, eight Miles in Compass, and surrounded with three Walls one within another. But the most wonderful Things belonging to it were the *Hanging-Gardens*, which *Nebuchadnezzar* made in Complaisance to his Wife *Amylis*, Daughter of *Astyages*, King of *Media*: For she, retaining a strong Inclination for the Mountains and Forests of her own Country, desir'd to have something like it in *Babylon*, and therefore, to gratify her, he erected this *monstrous* Work of Vanity.

The Palaces, and Hanging-Gardens.

THESE Gardens contain'd a Space of four hundred Feet square, and were carry'd up aloft into the Air, in the Manner of several large Terrasses, one above another, until the highest of them came up to the Height of the Walls of the City, that is to say, was three hundred and fifty Feet high. The Ascent was from Terrass to Terrass, by Stairs ten Foot wide, and the whole Pile was sustain'd by vast Arches built upon Arches, one above another, and strengthen'd by a Wall, surrounding it on every Side, of two and twenty Feet in Thickness.

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a Furlong on every Side, which, without any farther Addition, makes it exceed the greatest of the Pyramids of *Egypt*, I mean for its Height. For, whereas the Height of the tallest Pyramid was no more than 481 Feet, that of the Temple of *Belus* was 600, *i. e.* higher by 119 Feet, which is one quarter of the whole. *Prideaux's* Connection, Anno 570.

\* The *Babylonians* made great Boasts of the *Antiquity* of their Knowledge in this Kind of Learning. They reckon'd four hundred seventy three thousand Years, from the *Observations* of their first *Astrologers*, to the Arrival of *Alexander the Great*: But *Aristotle*, who was curious in enquiring into the Truth of what was related of these *Observations*, desir'd of *Calisthenes*, his Scholar, who accompany'd *Alexander* to *Babylon*, to send him the most certain and exact Account, that he could gather of this Matter; and accordingly, he sent him *Astronomical* Observations, that had been made for one Thousand nine Hundred and three Years, which came within an Hundred and fifteen Years of the Flood, or fifteen after the Tower of *Babel* was built, but fell infinitely short of their other monstrous Computation, tho' this of *Calisthenes* seems to be a little enlarg'd; because, according to our *Chronology*, we reckon no more than eighteen Hundred Years from *Nimrod*, and the Tower of *Babel*, to the Reign of *Alexander* at *Babylon*. *Calmet's* Dictionary, under the Word *Babylon*.

(e) Dan. i. 2. 2 Chron. xxxvi. 7.



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ON the Top of the Arches, were first laid large flat Stones, sixteen Feet long, and four broad; over them was a *Layer* of Reed, mix'd with a great Quantity of *Bitumen*; over *this* were two Rows of Brick, closely cemented together by *Plaster*; over these were laid thick Sheets of Lead, and all this to keep the Moisture of the Mould from draining away; and then, lastly, upon this Lead, was laid such a large Quantity of Earth heap'd together, as afforded Depth enough for the largest Trees to take root in it. For, in this Garden there was every Thing that could either delight the Eye, or gratify the Curiosity, beautiful and large Trees, Flowers, Plants, and Shrubs; and, to keep every Thing verdant and gay, in the upper Terrass, there was an *Aqueduct*, or *Engine*, which drew up Water out of the River, into a Kind of a *Reservoir* above, and from thence, water'd the whole Garden.

The Banks of  
the River.

4. THE River indeed, at a certain Season of the Year, *viz.* in the Months of *June*, *July*, and *August*, by the Sun's melting the Snow in the Mountains of *Armenia*, us'd to overflow its Banks, (in the same Manner, as the *Nile* in *Egypt* does) to the great Damage of the City and Country of *Babylon*; and therefore, to prevent this Inconvenience for the future, *Nebuchadnezzar* had two artificial *Canals* cut, on the *East* Side of the *Euphrates*, in order to carry off the superfluous Water into the *Tygris*. One of these Canals discharg'd itself near *Seleucia*, and the other over-against *Apamia*: And, for the farther Security of the Country, from the Head of these Canals, down to the City, and some Way lower, he made vast Banks of Brick and *Bitumen*; but the most wonderful Part of the Work was within the City.

THERE, on each Side of the *Euphrates*, he built, from the very Bottom of the Channel, a great Wall, of the same Thickness with the Walls of the City, *i. e.* eighty seven Foot thick, and of an hundred and sixty Furlongs (which are + twenty Miles of our Measure) in Length; and over against every Street, that cross'd the River, he made, on each Side a brazen Gate in the Wall, and Stairs leading down to the River, from whence the Inhabitants us'd to pass by Boat from one Part of the City to the other.

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5. IT was necessary however, that while this Work was carrying on, the Stream should be diverted some other Way; and therefore, to this Purpose, he had a vast *artificial Lake*, made to the *West* of *Babylon*, which, according to the lowest Computation, was forty Miles Square, and an hundred and sixty in Compass; and, being of a proportionable Depth, was able to contain all the Water, until the Work was finish'd. When this was done, the River was return'd to its former Channel; but the Lake, and the Canal, which led to it, was still preserv'd, because they were found of Use, not only to prevent the Danger of all Overflowings of the River, but to keep Water likewise all the Year round, as in a common *Reservatory*, which might be let out upon proper Occasions, by Sluices, for the Improvement and fertilizing of the Ground.

And the arti-  
ficial Lake.

THESE are some of the vast Works, + which the Generality of Historians ascribe to *Nebuchadnezzar*, and, upon the View and Contemplation of which, he grew so arrogant and elated, as to think himself equal, if not superior to God: For, *Is not this great Babylon, which I have built for the Honour of my Majesty?* says he

The Nature of  
Nebuchad-  
nezzar's  
Crime, and  
the Fitness of  
its Punish-  
ment.

+ And therefore this Work must have begun two Miles and an half above the City, and continu'd two Miles and an half below it, because the City throughout was no more than fifteen Miles. *Prideaux's* Connection, Anno 570.

+ *Berosus*, *Megasthenes*, and *Abydenus* attribute all these Works to *Nebuchadnezzar*; but *Herodotus* tells us, that the Bridge, the River-banks, and the Lake were the Work of *Nitocris*, his Daughter-in-Law, who might possibly finish what he, at his Death, left incomplete, and, upon that Account, receive from this Historian the Honour of the Whole.



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he of himself; (f) and, *Who is God but Nebuchadnezzar?* say his Sycophants concerning him. The Truth is, if we will credit the Account, in the Book of *Judith*, relating to this Prince, he was in his Temper a profess'd *Atheist*: The Sense of his Success in Life, and of the wonderful Works which he had achiev'd, both in a civil and military Capacity, had so intoxicated his Reason, as to make him become Fool enough, to say in his Heart, *there was no other God, but himself*; for this is the avow'd Purpose of his sending his Armies under the General *Holofernes*, (g) *That all Nations should worship him only, and that all Tongues and Tribes should call upon him as God.*

FIT therefore it was, that such impious Pride should be abas'd, and that he, who set himself above the Rank of Men, upon a Level with God, nay, in an Elevation superior to God, should be made sensible of his dependent State, and taught Humility, and Self-annihilation, by being degraded to the Condition of a Brute. He had said in his Heart, (for of him is that Prophecy in *Isaiab*) (h) *I will ascend into Heaven, I will exalt my Throne above the Stars of God; — I will ascend above the Heights of the Clouds, I will be like the Most High — But how art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the Ground, who didst weaken the Nations? — They, that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the Man, that made the Earth to tremble, that did shake all Kingdoms, that made the World as a Wilderness, and destroy'd the Cities thereof? And well they might, when they saw (i) him dwelling with the Beasts of the Field, eating Grass, like Oxen, and wet with the Dew of Heaven, with his Hair grown like Eagles Feathers, and his Nails like the Claws of Birds. But then the Question is, what the proper Sense of these Words is? Or,*

(what is the same Thing) of what Kind this Divine Infliction upon the King of *Babylon* was?

ORIGEN (k), who was for resolving every Thing, that he could not comprehend in Scripture, into *Allegory* was of Opinion, that, under the Name of *Nebuchadnezzar*, *Daniel* intended to give us a Representation of the Fall of *Lucifer*, being probably led to think so by the above-cited Passage in the Prophet *Isaiab*. But the Account of the Punishment, which befel this Prince, is so often inculcated in the same Chapter; foretold in the Dream, explain'd by the Prophet; repeated by the Voice from Heaven; and all this publish'd in a solemn Declaration by the King himself after the Recovery of his Senses, that there is no Manner of Grounds to think of any *Figure*, or *Allegory*, in this Piece of History.

NEBUCHADNEZZAR's real *Metamorphosis* into an Ox, both as to his outward and inward Form, is a Notion too gross for any but the *Vulgar*, who may be taken perhaps with such Fictions of the Poets; and what we have no Need to recur to (thereby to multiply Miracles to no Purpose) from any Words in the Text, which will fairly admit of another Interpretation.

THE *Metempsychosis* of an Ox's Soul into *Nebuchadnezzar*'s Body, thereby to communicate the same Motions, Taste, and Inclinations, that are observable in that Animal, is a Notion unknown to all Antiquity; for, according to the Doctrine of *Pythagoras*, such a Transmigration was never made, until the Body was actually dead; besides the manifest Incongruity of supposing two Souls, a *rational* and a *brutal*, animating the same Prince, or the Prince's Soul departed from him, and become the *Substitute* to a Brute.

A FASCINATION, both in the Eyes of *Nebuchadnezzar*'s Subjects, and in his own Fancy and Imagination, which might

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From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v.

Different Opinions concerning it.

(f) Judith vi. 2.

(g) Ibid. iii. 8.

(h) Calmet's Dissert. sur la Metamorphose, &c.

(i) Ibid. xiv. 13, &c.

(j) Dan. iv. 32, 33.



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make them both believe, that he was really chang'd into an Ox, and had the Figure of one, is a Notion every whit as liable to Exception. For, besides that it is difficult to conceive, how a Deception of this Kind could abide upon a whole Nation for the Space of seven Years, the Scripture takes notice of no *evil Spirit* in this whole Transaction, but imputes all to the sole Power of God, who can humble the Proud, and chastise the Wicked, as he pleases.

The true, and generally receiv'd Opinion.

THE most general therefore, and most probable Opinion is — That *Nebuchadnezzar*, by the Judgment of God, was punish'd with *Madness*, which so disorder'd his Imagination, that he fancy'd himself a Beast, and was prompted to act like one.

THERE is a Distemper (not a very common one indeed, but what has befallen several) which *Naturalists* and *Physicians* call *Lycanthropy* \*, when, by the Power of a deprav'd Imagination, and a distemper'd Brain, a Man really thinks, that he is a Wolf, an Ox, a Dog, or the like, and accordingly, in his Inclinations, Motions, and Behaviour, cannot forbear imitating the particular Creature, which he fancies himself to be. In this Manner *Nebuchadnezzar*, imagining that he was become an Ox, walk'd upon all four, fed upon Grass, went naked, low'd with his Voice, and butted (as he thought) with his Horns; and, in short, did all the Actions, as far as he was able, that a real Ox is known to do. (l) Hereupon his Subjects, perceiving this Change in him, took him, and bound him, (as Madmen are wont to be treated) but, at last, he escaping out of their Hands, fled to the Fields, where he herded with the Cattle, expos'd to the *Dew of Heaven*, and

the other Inclemencies of the Weather; where his neglected Body became horrid and dreadful to behold; where his Hair, and his Nails, in Process of Time, grew in the hideous Manner, that the Prophet had describ'd them; and where his Heart, *i. e.* his Apprehension, Appetite, and Inclinations, by the Continuance of his Distemper, became quite *brutal*, and of the same Cast with the Beasts that graze.

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THE Masters of the *Medicks*, who have treated of this Kind of Madness, have made it their Observation, that the Persons infected with it are generally so excessive strong, that no Bands or Chains can hold them. They can live a long while without eating or drinking, and endure Wet and Cold without any great Inconvenience to themselves; and therefore *Nebuchadnezzar*, tho' bred up in the Pleasures and Delicacies of the Court, might, by the Strength of his Distemper, be enabled to do what otherwise he would not; to live in the Fields for seven Years together, naked and expos'd to the Injuries of the Weather, without any Thing to nourish him, except either the Grass on the Ground, or the wild Fruits on the Hedges: But then, whether he retain'd the Use of his Reason whilst he continu'd in this disastrous State, is a Question, that is not so easily determin'd.

How he might continue seven Years in this Condition.

THE Scripture indeed, at first Sight, seems to intimate, that he had no Sense of his Misery, nor made any Reflection upon himself, or upon what he was doing, until God was pleas'd to remove his afflicting Hand: For these are his own Words, (m) *At the End of my Days, I Nebuchadnezzar lift up mine Eyes unto Heaven, and my Understanding returned unto me*; which seem to imply, that all along before this, his

Whether he had his Reason in the mean while.

\* Such was the Distemper of *Lycan*, King of *Arcadia*, which *Ovid* has describ'd, as if he had been turn'd into a Wolf.

Territus ipse fugit, nactusque silentia ruris  
Exultat, frustra loqui conatur: ab ipso  
Colligit os rabiem, solitaque cupidine caedis  
Vertitur in pecudes, & nunc quoque sanguine gaudet.  
In villos abeunt velles, in crura lacerti,  
Fit lupo, & veteris servat velligia formæ.

OVID. Metam. lib. i.

(l) Dan. iv. 33.

(m) Ibid. iv. 34.



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his Reason was in a Kind of *Deliquium*, and without any Consciousness of what he was about. But then it may be ask'd, Wherein would his Punishment and Humiliation consist, if the Man was insensible; if he knew nothing of the Matter; nay, if he took Pleasure (as most Madmen do) in the Disorder of Imagination?

To be miserable, and not to know it, by some may be thought the very Height of Misery; but the Person in *Horace*, who frequented the empty Theatre every Day, and delighted himself with the *Reveries* of his own Fancy, with Plays and Shows, which no Body saw but himself, was not so well pleas'd with his Friends, when they had recover'd him to his Senses.

—*Pol me occidistis, Amici,  
Non servastis, ait, cui sic extorta vo-  
luptas,  
Et demptus per vim mentis gratissimus  
error.* HOR. Ep. lib. ii.

To answer the Ends of Providence therefore, in afflicting in this Manner this haughty and assuming Prince, which was to mortify his Pride, and bring him to a State of Humiliation, and Acknowledgment of God's superior Hand, we may suppose, that, at certain Intervals at least, he had a Sense and Perception of his Misery; that he saw the Condition to which he was degraded; but being carry'd away with his brutal Appetite, found it not in his Power to extricate himself. *St Paul*, in his Description of a Man given up to his Lusts, (whereof *Nebuchadnezzar*, in his

present Condition, is no improper *Emblem*). From Jer. xl. 7. to xlv. all Daniel, and from Ezra i. to v. has these remarkable Words. (n) *I know that in me (i. e. in my Flesh) dwelleth no good Thing; for to will is present with me, but how to perform that which is good, I find not; for the Good that I would, I do not, but the Evil that I would not, that I do. For though I delight in the Law of God after the Inner Man, yet I see another Law in my Members, warring against the Law in my Mind, and bringing me into Captivity to the Law of Sin, that is in my Members. O wretched Man that I am, who shall deliver me from the Body of this Death!* And, in like Manner, if we suppose this King of *Babylon* in such a perpetual Struggle and Conflict with himself; seeing his Error, but not able to avoid it; sensible of his Disgrace, but not capable to redress it; committing the Things, which his Soul abhorred; and detesting himself for what he found himself necessitated to do, till God should think fit to restore his *Understanding*, by allaying the Ferment of his Blood and Humours, correcting his Appetite, and ranging his Ideas into their proper Order: If we suppose this, I say, we have before us the Image of a Creature, compleatly miserable; Reasons for his Humiliation, during his Affliction, innumerable\*; a Fountain to supply his Gratitude, upon the Removal of it, inexhaustible; and, from his Example, this Lecture of Admonition, to all succeeding Generations: (o) *Thus saith the Lord, let not the wise Man glory in his Wisdom; neither let the mighty Man glory in his Might. Let not the rich Man glory in his Riches; but let him that*

(n) Rom. vii. 18, &c.

\* What *Nebuchadnezzar* says of himself, with Regard to this Duty, is very remarkable, — *I blessed the Most High, and praised and honoured him, that liveth for ever, whose Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation. All the Inhabitants of the Earth are reputed as nothing, for he doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto him, What dost thou? I therefore now praise, and extol, and honour the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those, that walk in Pride, he is able to abase.* Dan. iv. 34, &c. Which is enough, one would imagine, to make us think charitably of the Conversion, and final End of this Prince, and with *St Austin*, to conclude, that whatever happen'd to him, by Way of Punishment, was design'd by Providence for his Soul's Health. *Hoc enim erat in occulto Judicio, & Misericordiae Dei, ut huic Regi eo modo consideret ad Salutem.* Epist. iii.

(o) Jer. ix. 23, &c.



that glorieth, glory in this, — that he understandeth, and knoweth me, that I am the Lord, who exerciseth Loving-kindness, Judgment, and Righteousness in the Earth; for in these Things I delight, saith the Lord.



## C H A P. II.

From the Death of C Y R U S, to that of N E H E M I A H.

### The H I S T O R Y.

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Cambyses (or  
Ahasuerus)  
succeeds Cyrus,  
and, upon the  
Samaritans  
Application,  
puts a Stop to  
the Building  
of Jerusalem.

C Y R U S dy'd, when he was seventy Years old, after he had reign'd, from his first being made Commander of the *Persian* and *Median* Armies, thirty Years; from his taking of *Babylon*, nine Years; and from his becoming sole Monarch of the *East*, seven Years; and was succeeded by his Son *Cambyses*, whom the Scripture calls *Ahasuerus*.

As soon as he was well settled in the Throne, the *Samaritans* (instead of applying themselves secretly to the Ministers and Officers of his Court) presented their

Petition (a) to him openly, desiring that the Rebuilding of *Jerusalem* might be stopp'd; and tho' they did not prevail with him to revoke his Father's Decree, yet, by the several Discouragements, which he put upon it, he, in a great Measure, defeated its main Design, so that the Work went on very heavily in his Reign. But his Reign was not long: It was but seven Years and five Months, before he came to an untimely End, and was succeeded for a short Time, by the *Magian*, \* who \* pretended to be his Brother *Smerdis*, and whom

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

(a) Ezra iv. 6.

\* The Word *Magian*, or *Mige-gush*, in the old *Persian* Language, signifies a Person, that had his *Ears cut off*, and was a Name of Contempt given to the whole *Sett*, upon Account of a certain *Impostor* among them, who had the Misfortune to lose his Ears, and yet had the Confidence to usurp the Crown of *Cyrus*; but, before this Incident, they went under another Name, and were held in great Reputation among the *Persians*. They were indeed their chief Professors of Philosophy, and, in Matters of Religion, made these the great Articles of their Faith: —  
“ That there were two *Principles*, or *Gods*, the one the Cause of all the *Good*, and the other the Cause of all the *Evil* in the World; but in this they were divided; that some of them held *both* these Principles to have been from all Eternity, whereas others maintain'd, that the *good* Principle only was *eternal*, and the *evil* one *created*, in the like Manner as we believe, that the *Devil* is a Creature, who is fallen from his original Purity and Perfection. These two Principles, they believed, were in continual Opposition to each other, which was to continue to the End of the World; but then, the *Good* Principle having overcome the *Evil*, they should each of them have a distinct World to himself; the *Good* reigning over all good Beings, and the *Evil* over all the Wicked. They imagin'd farther, that *Darkness* was the truest Symbol of the *evil*, as *Light* was of the *good* God; and therefore they always worshipp'd him before *Fire*, as being the Cause of Light, and before the *Sun* more especially, because they accounted it the most perfect Light. They paid divine Honours, in short, to Light, to the Sun, to the Fire in their Temples, and to Fire in their Houses; but they always hated *Darkness*, because they thought it a Representation of the *evil* God, whom they ever had in the utmost Detestation.” Such were the *Magi* among the ancient *Persians*, and such are the *Guebres*, or *Worshippers of Fire*, among the present *Persians* and *Indians*. *Prideaux's* Connection, and *Cochran's* Dictionary, under the Word.

\* The Manner, in which this *Magian* came to usurp the *Persian* Throne, is thus related by most Historians. — *Cambyses* had a Brother, the only Son of *Cyrus* besides himself, and born of the same Mother. His Name, (according



A. M. 3475, &c.  
Ant. Christ.  
529, &c.

whom the History of *Ezra* † calls *Artaxerxes*. To him the *Samaritans*, in like Manner, address'd themselves, and, in a Memorial, represented, "That † the *Jews* were rebuilding their City and Temple at *Jerusalem*, which might be a Matter of pernicious Consequence to his Empire; that these *Jews* had always been a rebellious People, as he would find, if he consulted the Records of his Ancestors; that therefore there was Reason to suspect, that, in case they were permitted to go on, when once they had finish'd the Work, they would withdraw their Obedience, or refuse to pay Tribute †; and that, by their Example, very probably, all *Syria* and *Palestine* would be tempted to revolt; so that, in a short Time, his Majesty

would be excluded from having any Benefit from his Territories, on that Side of the River *Euphrates*."

From *Ezra* iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.

UPON consulting the Records, which the *Samaritans* referr'd the King to, it plainly appear'd; that the *Jews* had defended themselves with great Valour, and had been subdu'd by *Nebuchadnezzar*, not without much Difficulty; whereupon he issu'd out an Edict, wherein he prohibited the *Jews* to proceed any farther in their Building, and order'd his Officers in *Samaria* to put it in Execution. They immediately went up to *Jerusalem* with an armed Force, and, having pursu'd the King's Orders with the utmost Rigour, put a full Stop to any farther Proceeding in the Work, until the second Year of † *Darius Hystaspes*.

## DARIUS,

to *Xenophon*) was *Tanaoxares*, but *Herodotus* calls him *Smerdis*, and *Justin*, *Margis*. He accompany'd him in his Wars for some Time; but, upon a Pique of Jealousy, the King sent him back into *Persia*, and there caus'd him to be murder'd privately. The King, when he went upon the *Egyptian* Expedition, had left the supreme Government of his Affairs in the Hands of *Patizithes*, one of the chief of the *Magians*, (for the King was addicted to that Sect of Religion) who had a Brother, that did very much resemble *Smerdis*, the Son of *Cyrus*, and was, for that Reason perhaps, called by the same Name. *Patizithes*, hearing of the young Prince's Death, and supposing that this, and some other Extravagancies of *Cambyfes* had made him odious to his Subjects, plac'd this Brother of his on the Throne, pretending that he was the true *Smerdis*, the Son of *Cyrus*, and so sent Heralds thro' the Empire to proclaim him King. It was the Custom of the *Eastern* Princes, in those Days, to live retir'd in their Palaces, and there transact all their Affairs by the Intercourse of their *Eunuchs*, without admitting any else, unless those of the highest Confidence, to have Access to them. This Conduct the pretended *Smerdis* exactly observ'd: But *Otaues*, a *Persian* Nobleman, having a Daughter, (whose Name was *Phedyma*) who had been one of *Cambyfes*'s Wives, and was now kept by *Smerdis* in the same Quality, and being desirous to know, whether he was the real Son of *Cyrus* or no, sent her Instructions, that, the first Night she lay with him, she should feel whether he had any Ears, (because *Cyrus*, for some Crime or other, had cut off this *Magian*'s Ears) and she acquainting her Father that he had none, he immediately took six others of the *Persian* Quality with him, (among whom *Darius* was one) and entering the Palace, slew both the Usurper, and his Brother, who had been the Contriver of the whole Plot. *Prideaux's* Connection, Anno 522.

† That *Cambyfes* was the *Abasuerus*, (as we said before) and the false *Smerdis* the *Artaxerxes*, who obstructed the Work of the Temple, is plain from hence, — That they are said in Scripture (*Ezra* iv. 5, &c.) to be the Kings of *Persia*, that reign'd between the Time of *Cyrus*, and the Time of that *Darius*, by whose Decree the Temple was finish'd: But as that *Darius* was *Darius* the Son of *Hystaspes*, between whom and *Cyrus* there reign'd none in *Persia*, but *Cambyfes* and *Smerdis*, it must follow from hence, that none but *Cambyfes* and *Smerdis* could be the *Abasuerus* and *Artaxerxes*, who are said in *Ezra* to have put a Stop to this Work. *Prideaux's* Connection, Anno 522.

† After the Return from the Captivity, the People in general came to be called *Jews*, because, tho' there were many *Israelites* among them, yet they chiefly consisted of the Tribes of *Judah* and *Benjamin*; and tho' the Edict of *Cyrus* gave all Permission to return, when they pleas'd, yet the sacred Writers take notice only of those, who return'd in a Body. *Patrick's* Commentary on *Ezra*.

† For this there are three Expressions in the Text, *Toll*, *Tribute*, and *Custom*. By the first of these, *Grotius* understands that, which every Head paid to the King, which we call *Poll-Money*: By the second, the *Excise*, (as we now speak) that was upon Commodities and Merchandize; and by the last, the *Land-Tax*. But *Watson* (in his *Miscel.* Part ii.) is of Opinion, that the first Word rather signifies that Part, which every Man paid out of his Estate, according as it was valu'd; the second, that, which was paid for every Head; and the third, that, which was paid upon the Highways, by every Traveller, that went about the Country with any Kind of Merchandize. *Patrick's* Commentary.

† There are some who take the *Darius* here mention'd, not to be *Darius* the 1<sup>st</sup>, who was the Son of *Hystaspes*, but the *Darius*, who is commonly called *Nothus*; but then they are press'd with this Difficulty, which may well be called



A. M. 3475, &c.  
Ant. Christ. 529, &c.  
*Their Tampering with Tatnai, the Governor of Palestine.*

**DARIUS**, upon the Death of the pretended *Smerdis*, was, \* by a *Stratagem*, chosen King of *Persia*; and tho' the *Edict*, which prohibited the Building of the Temple, expir'd with the Usurper, yet had the Prophets, *Zechariah* † and *Haggai*, much ado to prevail with the People to re-assume the Work. They were fearful of the Interest, which the *Samaritans* were presum'd to have at Court; and accordingly found, that no sooner had they provided themselves with Stone and

Timber, and other Materials, in order to proceed in the Building, but these implacable Enemies betook themselves to their old Practices, and endeavour'd to possess *Tatnai* (whom *Darius* had made chief Governor over the Provinces of *Syria* and *Palestine*) with a Notion, that what the *Jews* were doing was without Authority, and would prove prejudicial to the King.

**TATNAI**, upon this Information, came to *Jerusalem*, and having called the Governor,

From *Ezra* iv. 7: to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi.*

called insurmountable. For, from the *first* Year of *Cyrus*, who gave Orders for the Building of the Temple, to the *sixth* Year of *Darius Nothus*, in which they suppose that it was finish'd, there were, at least, an hundred and thirteen Years; according to some, an hundred and seventeen; and, according to others, an hundred and forty two. But now, if, all this Time, *Zerubbabel* was in the Government of *Judea*, and *Joshua* in the High-Priesthood, so long an Authority in Church or State was never heard of in any Age before. Nor must it be forgotten, what the Prophet *Haggai* (Chap. ii. 3.) supposes, *viz.* That some, then alive, remember'd the Glory of the *first* Temple, and compar'd it with the Glory of the *second*; which, upon the Supposition, that this was in the *sixth* Year of *Darius Nothus*, will make them at least an hundred and fourscore Years old, a Thing almost incredible. And therefore the most probable Opinion is, that the *Darius* here meant, was *Darius Hystaspes*, whose *second* Year was the eighteenth after the *first* of *Cyrus*, as *Huetius* reckons. *Patrick's* Commentary.

\* The seven Princes, who had slain the Usurper *Smerdis*, and his Brother, consulting together about the Settling of Government, came at length to this Resolution, that the Monarchy should continue in the same Manner, that it had been establish'd by *Cyrus*; and that, to determine which of them should ascend the Throne, they should all meet at a certain Place, the next Morning, against the Rising of the Sun, and that he, whose Horse first *neighed*, should be appointed King. For, as the Sun was the great Deity of all the *Persians*, they seem'd by this Method, to refer their Election to it: But *Darius's* Groom, being inform'd of this, tied a *Mare*, on the Night before the Election, to the Place where, the next Morning, they were to meet, and brought his Master's Horse to cover her. As soon therefore, as the Princes met together at the Time appointed, *Darius's* Horse remember'd the Place, ran immediately thither, neighing and prancing all along; whereupon the rest dismounting, saluted him as their King, and accordingly plac'd him on the Throne. *Prideaux's* Connection, Anno 521.

† *Zechariah* was the Son of *Barachiah*, and Grandson of *Iddo*, but the Time and Place of his Birth are unknown. Some will have him to be born at *Babylon*, during the Captivity; but others think, that he was born at *Jerusalem*, before the Tribes of *Judah* and *Benjamin* were carry'd away. 'Tis certain however, that he return'd from *Babylon* with *Zerubbabel*, and very probable, that he began to prophesy in the second Year of *Darius*, the Son of *Hystaspes*. The Number, Excellency, and Preciseness of his Prophecies made him be stiled *The Sun among the Lesser Prophets*, and, as he began his Predictions about two Months after *Haggai*, with him he encourag'd the *Jews* to go on in the Rebuilding their Temple, and gave them Assurance of the Divine Protection. But these Prophecies were inconsiderable, in Comparison of those, which foretel the Coming of the *Messias* in the plainest Terms; the cruel War, which *Antiochus Epiphanes* wag'd with the *Jews*, and God's severe Judgments against this Tyrant; the *Jewish* War with the *Romans*, and the Siege of *Babylon* by *Darius*; the Dissolution of the *Old* Covenant, and the Substitution of a *New* one under Christ; the glorious State of the *Christian* Church, and the Conversion of the *Gentiles*; the Persecutions, which the Christians should endure, and the severe Punishment of their Persecutors; and other such like Events, contain'd in the *ninth*, and following Chapters of his Prophecies. Some Criticks however are of Opinion, that the Style of this Prophet is a little interrupted, and without Connection, and that the 9th, 10th, and 11th Chapters, which go under his Name, were originally written by *Jeremiah*, because in *Matthew*, (Chap. xxvii. 9, 10.) under the Name of *Jeremiah*, we find *Zechariah* xi. 12. quoted; and, as the aforesaid Chapters make but one continu'd Discourse, they conclude from thence, that all three belong'd to *Jeremiah*. But it is much more natural to suppose, that the Name of *Jeremiah*, by some unlucky Mistake, has slip't into the Text of *St Matthew*, instead of that of *Zechariah*. Contemporary with him was the Prophet *Haggai*, who, in all Probability, was born at *Babylon*, and return'd with *Zerubbabel* to *Jerusalem*. They both, with united Zeal, encourag'd the People to go on with the Work of the Temple, which, by the Envy of the *Samaritans*, who were their Enemies, and the ill Offices of some at the Court of *Cyrus*, and *Cambyses*, whom they influenc'd, was discontinu'd for some Time: But, upon the Accession of *Darius* to the Throne, *Haggai*, in particular, by reproaching the People with their Indolence and Insensibility, by telling them, that they were careful enough to lodge themselves very commodiously, while the House of the Lord lay bury'd in its own Ruins, and by putting them in mind, that the Calamities of Drought and Famine, where-with God had afflicted them since their Return, were owing to their Neglect in repairing the Temple, prevailed with them to set about the Work in good earnest; so that, by Virtue of these Reproofs, as well as some Encouragements, which God occasionally authoriz'd him to give them, they brought the whole to a Conclusion in a short Time. *Cabner's* Dictionary, under the Word, and Universal History, lib. ii. c. 1.



A. M.  
3475, &c.  
Ant. Christ.  
529, &c.

Governor, and Elders of the *Jews* together, \* he understood from them, that they had a Decree from *Cyrus*, which empower'd, and authoriz'd them in what they did: Whereupon the Governor wrote to Court, acquainting the King with the true State of the Case, and desiring that Search might be made into the publick Records, whether the *Jews* really had any such Decree from *Cyrus*, and, upon the whole, that he would be pleas'd to signify his Will, what he would have him do in this Affair.

Darius's Decree in Favour of the Jews, and their finishing the Temple thereupon.

*DARIUS*, (a) who, the better to fortify his Title to the Crown, had marry'd two of the Daughters of *Cyrus*, thought himself concern'd to do every Thing, that might tend to the Honour of that great Prince, and therefore confirm'd the Decree, which he had granted to the *Jews*, with a fresh one of his own, wherein he gave them an *Assignment* upon his Revenues in several Provinces for what-

ever Money they wanted to enable them to go on with the Work, and to provide them Sacrifices for the Service of the Temple, that the Priests, in their daily Offices, might \* put up their Prayers for the Prosperity of the King, and the Royal Family: And wherein he order'd, that the Man should be hang'd, and his House pulled down † for Timber to make him a Gallows, whoever should pretend to put any Let or Obstruction to this his Injunction.

UPON the Publication of this Decree, and the great Care that was taken to have it fully put in Execution, the Work of the Temple went on so very successfully, that, in the sixth Year of *Darius*, (according to the *Jewish* Account) and on the third Day of the *twelfth* Month, (which is called *Adar*, and answers in Part to our *February* and *March*) the Whole of it was finish'd, and its Dedication celebrated by the Priests and *Levites*, and

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

\* The Plea, which *Josephus* makes *Zerubbabel* the Governor, and *Joshua* the High-Priest, make upon this Occasion, is to this Effect, ——— “ That they were the Servants of the great God, to whose Honour this Temple was built, “ and to his Service dedicated by the greatest, the happiest, and the wisest Prince, that ever sat on that Throne; “ that it stood for many Ages, till, by Reason of the Wickedness of their Forefathers, the City, by God's Permission, was taken by *Nebuchadnezzar*, the King of *Chaldea*, the Temple pillag'd, and laid in Ashes, and the People “ carry'd away Captives into *Babylon*; that, when *Cyrus* came to be possess'd of the Throne of *Persia* and *Babylon*, “ he order'd, by his Royal Proclamation, the Rebuilding of the Temple, and the restoring of all the sacred Vessels “ that had been taken away by *Nebuchadnezzar*, which accordingly were transported to *Jerusalem*, and laid up again “ in the Temple; that, by the Command of the same King, *Abassar* was sent to see the Work expedited, and, according to the laying of the Foundation; but that, ever since that Time, by one Artifice or other, “ their Enemies had found Means to obstruct and retard it; and that, for the Truth of these Allegations they desir'd “ that *Darius* might be wrote to, that, by consulting publick Records, it might be known, whether or no these *Facts* “ were according to this their *Representation*.” *Jewish Hist.* lib. xi. c. 4.

(b) *Prideaux's* Connection.

\* Though the *Jews* were not allow'd to desire the *Heathen* to pray to their Deities for their Prosperity, because they were forbidden to acknowledge any other God, but one; yet the *Heathen*, if they thought fit, might worship their God, nor did the *Jews* deny them that Privilege, or refuse the Offerings, which they brought for that Purpose, until, in the Time of their Wars with the *Romans*, the Faction of the *Zealots* grew to be predominant: For then (as *Josephus* tells us, lib. ii. c. 7.) “ One *Eleazar*, the Son of *Ananias*, the High-Priest, a desperate, daring young Man, “ and a military Officer then in Command, press'd some of his Friends among the Priests, to receive no Offering, “ or Sacrifice, but from the *Jews* only; by which Means it came to pass, that the very Offerings of *Cæsar*, which “ were us'd constantly to be made for the Welfare of the *Roman* People, came to be rejected; and this prov'd the “ very Ground and Foundation of the War with that Nation. The High-Priest, however, and the Men of the best “ Quality declar'd themselves extremely dissatisfy'd with the *Novelty* of this Prohibition, and with great Importunities, desir'd the Continuance of so pious a Custom, as offering up Prayers for Princes and Governors.” But all is in vain; tho' this Place in *Ezra*, Chap. vi. 10. one would think, sets the Duty in a clear Light. *Le Clerc's* Commentary on *Ezra*.

† The most obvious Sense of the Words in the Text (Chap. vi. 11.) seems to be this; but *Lud. de Dieu* observes, that in the Words, which we there render *being set up*, there is no proper Construction, and therefore he would rather have them translated according to the *Septuagint*, *And standing, let him be beat upon it*, i. e. *whipped*, as we say, *at a Post*, for that was a Punishment among the *Persians*, and other Nations. But if a greater Punishment than this should here be intended, then he makes the *first* Words refer to the *Timber*, and the *latter* to the Man in this Manner, *And from above, let it fall upon him*; i. e. the Stake, being lifted up, shall be struck into his Body, and come out at his *Fundament*, which was a cruel Punishment among the *Eastern* People, and continues still in Use to this Day. *Patrick's* Commentary.



A. M.  
3475, &c.  
Ant. Christ.  
529, &c.

and all the Congregation of *Israel*, with great Joy and Solemnity. By the next Month, which was the Month *Nisan*, the first in the *Jewish* Year, the Temple was made fit for every Part of Divine Service; and therefore, on the fourteenth Day of that Month, the Passover was observ'd in it, according to the Law of God, and, by all the *Jews* that had return'd from the Captivity, solemniz'd with great Joy and Gladness of Heart, *because the Lord had made them joyful*, (as it is express'd in the Book of *Ezra*) and turned the Heart of the King of *Assyria* † unto them, to strengthen their Hands in the House of God, the God of *Israel*.

The Samaritans compelled to pay the Tribute-Money to the Temple.

By the Decree of *Cyrus*, which was thus confirm'd by that of *Darius*, the Tribute of *Samaria* had been assign'd for the Reparation of the Temple; but now, that the Body of the Temple was finish'd, (tho' the Out-works remain'd still untouched) the *Samaritans* pretended, that the End of this Assignment was ceas'd,

and thereupon refus'd to pay the Tribute any longer. But the *Jews*, upon sending *Zerubbabel* their Governor, with two other principal Men, to *Shushan*, or *Susa*, (which was then the Residence of the *Persian* Monarchs) in order to complain of this unjust Detention of the *Royal Bounty*, met with a proper Redress; and return'd with the King's Order \* to his Officers of *Samaria*, requiring them to take an effectual Care, that, pursuant to his Edict, the *Samaritans* paid their Tribute to the Temple, and gave the *Jews* for the future, no Cause to complain of their Refusal herein: Which put a full End to all Contest about that Matter, and was the last good Office, we find recorded in Scripture, that *Darius* did the *Jews*. For, in the six and thirtieth Year of his Reign, \* he dy'd, and was succeeded by *Xerxes*, the † eldest of his Sons by *Atossa*, Daughter to *Cyrus*, the great Founder of the *Persian* Monarchy.

From *Ezra* iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.

### X E R X E S,

† *Darius* is called the King of *Assyria*, as now reigning over all the Kingdoms, which were formerly under the Power of the *Assyrians*; and from hence Archbishop *Usher* infers, that *Babylon* (which, in the Beginning of his Reign, had revolted) must necessarily have been reduc'd by *Darius* before this Time, otherwise he thinks he could not have here been stiled, King of *Assyria*, whereof *Babylon* was then the Metropolis. *Patrick's* Commentary, and *Prideaux's* Connection, Anno 515.

\* A Copy of the King's Order, or the Letter, which he sent back by the *Jewish Commissioners*, to the Officers and Lieutenants of the Province, and the Senate of *Samaria*, *Josephus* has recorded in these Words.

“ King *Darius*, to *Tangar*, and *Sambaba*, Masters of our Horse at *Samaria*, and to *Sadrack*, *Bobelon*, and the rest of their Fellow Subjects there, sendeth greeting.

“ Whereas I am given to understand by *Zerubbabel*, *Ananias*, and *Mardocheus*, on the Part of the *Jews*, that you stand accus'd of interrupting, and discouraging the Rebuilding of the Temple, and of refusing to bear your Part in the Charge of the Sacrifices, which, by my Order and Command, you ought to have done: This is to will and require you, upon Sight of this Letter, forthwith to supply them, out of my Treasury at *Samaria*, with whatsoever they shall want for the Use of their Sacrifices and Worship, to the End that they may offer up daily Prayers, and Oblations, both for myself, and all my People. *Jewish Antiq.* lib. xi. c. 4.

\* The Character, which our celebrated *Connecter* of the Old and New Testament has given us of this *Darius*, is, — That he was a Prince of great Wisdom, Clemency, and Justice, and has the Honour to be recorded in Holy Writ, for a Favourer of God's People, and a Restorer of his Temple at *Jerusalem*, and a Promoter of his Worship therein. For all this God was pleas'd to make him his Instrument; and, with Respect to this, I doubt not, it was, that he bless'd him with a numerous Issue, a long Reign, and great Prosperity. For, though he was not so very fortunate in his Wars against the *Scythians*, and *Grecians*; yet, every where else, he had full Success in all his Undertakings, and not only restor'd, and fully settled the Empire of *Cyrus*, after it had been much shaken by *Cambyses*, and the *Magian*, but also added many large and rich Provinces to it, especially those of *India*, *Thrace*, *Macedon*, and the Isles of the *Ionian* Sea. *Prideaux's* Connection, Anno 486.

† *Darius* had three Sons by his first Wife, the Daughter of *Gobrias*, all born before his Advancement to the Throne, and four others by *Atossa*, the Daughter of *Cyrus*, who were all born after it. Of the former, *Artabanes* was the eldest; of the latter, *Xerxes*: And, as *Darius* advanc'd in Years, between these two was the Competition for the Succession. *Artabanes* urg'd, that, as he was the eldest Son, according to the Custom and Usage of all Nations, he ought to be prefer'd before any that was younger. But *Xerxes* reply'd to this, that he was the Son of *Darius* by *Atossa*, the Daughter of *Cyrus*, who was the first Founder of the *Persian* Empire; for which Reason he held it just and reasonable, that the Crown of *Cyrus* should rather come to a Descendant of *Cyrus*, than to one that was not; and to this he added, that, tho' *Artabanes* was the eldest Son of *Darius*, yet he was not the eldest Son of



A. M.  
3475, &c.  
Ant. Christ.  
529, &c.

Xerxes's Son  
favours the  
Jews, but is  
murder'd by  
the Captain of  
his Guards.

**XERXES**, (c) according to *Josephus*, (for we have but little Account of him, in the sacred Records) confirm'd to the *Jews* all the Privileges, that his Father *Darius* had granted them, and particularly that, which assign'd them the Tribute of *Samaria*, for the Charge of the Sacrifices, that were to be offer'd in the Temple of *Jerusalem*. 'Tis of him, that the Words of the Prophet *Daniel* are meant: (d) *Behold, there shall stand up yet three Kings in Persia, (which were Cyrus, Cambyses, and Darius Hystaspes) and the fourth shall be far richer than they all; and, by his Strength, thro' his Riches, he shall*

*stir up all against the Realm of Grecia: For the Story is well known, with what \* a prodigious Armament, both by Sea and Land, he set out against the Greeks, \* but with what foul Disgrace he return'd Home from the inglorious Expedition, when falling into Contempt with his own Subjects; not a long while after, he was murder'd by the Captain of his Guard, and succeeded by his Son † Artaxerxes Longimanus, whom the Scripture calls Abasuerus, and was the same, † who had the beautiful Hebrew Esther for his Queen.*

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

## U P O N

of a *King*; that he was born, when he was only a *private* Person, and could therefore claim no more, than to be Heir of his *private* Fortunes; but that, as to himself, he was the *First-born*, after his Father was *King*, and had therefore the best Right to succeed him in the Kingdom. Whereupon he was nominated to the Succession, but not so much for the Strength of his *Plea*, as for the *Influence*, which his Mother *Atossa* had over the Inclinations of her Husband. *Prideaux's Connection*, Anno 486.

(c) *Jewish Antiq.* lib. xi. c. 5. Where we have a Copy of his Letter to his *Governors* and *Lieutenants* of *Syria*, but too long to be insert'd here. (d) *Dan.* xi. 2, 3.

\* After he had pass'd over the *Hellepont*, his *Land-Army*, upon the Muster, was found to be one Million, and seven hundred Thousand Foot, and fourscore Thousand Horse, besides his Chariots, and Camels, for which allowing twenty Thousand more, the whole will amount to one Million, and eight hundred Thousand Men. His *Fleet* consisted of twelve Hundred and twenty Ships of the *Line of Battle*, besides Gallies, Transports, Victuallers, and other Sorts of Vessels, that attended, which were three Thousand more; and on board of all these were reckon'd to be five Hundred and seventeen Thousand, six Hundred and ten Men: So that the whole Number of Forces, by Sea and Land, which *Xerxes* brought with him out of *Asia* to invade *Greece*, amounted to two Millions three Hundred and seventeen Thousand, six Hundred and ten Men. After his passing the *Hellepont*, the Nations on the other Side, that submitted to him, added to his *Land-Army* Three hundred Thousand Men more, and two Hundred and twenty Ships to his *Fleet*, on board of which were twenty-four Thousand Men; and the Servants, Eunuchs, Women, Suttlers, and all such other People, as follow'd the Camp, were computed to be no less, than as many more. So that the whole Number of the Persons of all Sorts, that follow'd *Xerxes* in this *Expedition*, were, at least, five Millions. This is *Herodotus's* Account of that Armament: And, considering that he is the most ancient Author, that has written of this War; was himself alive when it happen'd; and has treated of it with greater Appearance of Exactness, than any other; there is Reason to believe, that his Computation is the truest. *Prideaux's Connection*, Anno 480.

\* For having lost most of the Forces, which he left behind him, at the Battle of *Plataea*, and a great many of his Ships at the Fight in the *Streights of Salamis*, and being frighten'd with an Apprehension, lest the *Conquerors* should fail to the *Hellepont*, and there obstruct his Return, he fled thither with all the Haste and Precipitation, that he could; but, at his coming thither, finding the *Bridge of Boats*, which he had left there, broken by Storms, he, who had pass'd over that Sea, but a few Months before, with such Pomp and Pride, was forc'd to repass it in a poor Fisher-Boat. A Piece of History this, which *Juvenal* has not badly represented in these Words: —

Ille tamen qualis rediit, Salamine relicta,  
In Corum atque Furum solitus fœvere flagellis,  
Barbarus, Æolio nunquam hoc in carcere passos?  
Sed qualis rediit? nempe unâ nave cruentis  
Fluctibus, ac tardâ per densa cadavera prorâ.

Sat. x.

† This Prince, to distinguish him from others of that Name, was called *Μακροχαιρς* or *Longimanus*, upon the suppos'd Length of his Hands, with which it is said that he could have touch'd his Knees, even when he stood up right; but this notwithstanding, it is reported of him, that he was both the handsomest Person of the Age, in which he liv'd, and a Prince likewise of a very mild and generous Disposition. *Prideaux's Connection*, Anno 465.

† Our learned *Usher* is of Opinion, that *Darius Hystaspes* was the King *Abasuerus*, who marry'd *Esther*, viz. That *Atossa* was the *Vashti*, and *Artystona* the *Esther* of the Holy Scriptures. But *Herodotus* positively tells us, that *Artystona* was the Daughter of *Cyrus*, and therefore could not be *Esther*, and that *Atossa* had four Sons by *Darius*, besides Daughters, all born to him after he was King, and therefore she could not be that Queen *Vashti*, who was divorc'd from



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Artaxerxes  
(called like-  
wise Ahasue-  
rus) divorces  
his Queen  
Vashti.

UPON † some Occasion or other, *Ahasuerus* appointed a solemn Rejoicing in the City of *Shushan* †, which lasted for an hundred and eighty Days; and in Conclusion thereof, for seven Days successively he made a great Feast for all the Princes, and Governors of his Provinces; as the Queen *Vashti* †, in her Apartment, did for the Ladies of the best Distinction. In the last Day of this Feast, the King, either out of a *Frolick*, or Fondness to his Queen, sent seven of his Chamberlains to

conduct her into his Presence, that he might shew her to the Company, for she was extremely beautiful; and order'd, at the same Time, that she should come with the Crown on her Head.

From Ezra iv.  
7. to the End,  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

THIS was an Order so contrary to the Usage of the *Persians*, and so little becoming her Dignity and high Station in Life, that rather than be made a publick Spectacle, she adventur'd to disobey the King's Command; which † incens'd him to

from the King her Husband in the third Year of his Reign, *Esther* i. 3. nor he that *Ahasuerus*, that divorc'd her. *Joseph Scaliger* is likewise of Opinion, that *Xerxes* was the *Ahasuerus*, and *Hamestris* his Queen, the *Esther* of the Holy Scriptures: But, whatever seeming Similitude there may be in the Names, (and this is the whole Foundation of his Conjecture) 'tis plain from *Herodotus*, that *Xerxes* had a Son by *Hamestris*, who was marriageable in the seventh Year of his Reign, and therefore it is impossible that he should be *Esther's*, because *Esther* was not marry'd to *Ahasuerus* until the seventh Year of his Reign, (*Esther* ii. 16.) and, considering that the Choice of Virgins was made for him in the fourth of his Reign, and a whole Year employ'd in their *Purifications*, the soonest that she could have a Son by him, must be in the sixth, and therefore we may conclude, (with *Josephus*, the *Septuagint*, and the *Apocryphal* Additions to the Book of *Esther*) that the *Ahasuerus* in Scripture was *Artaxerxes Longimanus*, and *Esther* an *Hebrew* Virgin, as she is all along represented. *Prideaux's* Connection, Anno 465.

† The Occasion of this great Festival is, very likely, intimated to us in the Phrase, *When the King Ahasuerus sat on the Throne of his Kingdom*, Chap. i. 2. i. e. enjoying Peace and Tranquillity, through his large Dominions; for the History of his Accession to the Throne is this: — *Xerxes*, his Father, was privately murder'd by *Artabanus*, Captain of his Guard. He coming to him (who was then but the third Son) made him believe, that *Darius*, his eldest Brother, had done it, to make his Way to the Throne, and had a Design likewise to cut him off, to secure himself in it. This *Ahasuerus* believing, went immediately to his Brother's Apartment, and, by the Assistance of the wicked *Artabanus* and his Guards, slew him, thinking all the while, that he acted but in his own Defence. *Artabanus's* Drift was to seize on the Throne himself; but, for the present, he took *Ahasuerus*, and plac'd him thereon, with a Design to pull him down, as soon as Matters were ripe for his own Ascent: But when *Ahasuerus* understood this from *Magabyzus*, who had marry'd one of his Sisters, he took care to counterplot *Artabanus*, and to cut him and his whole Party off, before his Treason was come to Maturity; and for this, and some other Successes against his Brother *Hystaspes*, which settled him in a peaceable Possession of the whole *Persian* Empire, very probably it was, that a festival Season of above an Hundred and fourscore Days Continuance was appointed, which, even to this Day, (according to some Travellers) is no uncommon Thing in those Parts of the World. *Prideaux's* Connection, Anno 465, and *Patrick's* Commentary on *Esther*, Chap. i.

† *Cyrus*, and the rest of the *Persian* Kings, after the Conquest of the *Medes*, (whose Country lay remote) settled their Royal Seat at *Shushan*, that they might not be too far from *Babylon*, and made it the Capital of *Persia*. It stood upon the River *Ulai*, and was a Place of such Renown, that *Strabo* calls it Πόλιν ἀξιολογώδητον, a City most worthy to be prais'd. The whole Country about it was wonderfully fruitful, producing an hundred, and sometimes two hundred Fold, as the same Author informs us, lib. xv. *Pliny*, indeed supposes, that *Darius Hystaspes* was the first Founder of it, but he only enlarg'd and beautify'd it with a most magnificent Palace, which *Aristotle* (in his Book, *de Mundo*) calls θαυμάσιον βασιλείον οἶκον, a wonderful Royal Palace, shining with Gold, Amber, and Ivory. Nor is it altogether foreign to this Purpose, what our learned *Lightfoot* (*de Templo*, chap. iii.) tells us, viz. That the outward Gate of the Eastern Wall of the Temple, was called the Gate of *Shushan*, and had the Figure of that City carv'd on it, in Acknowledgement of the Decree, which this *Darius* granted in that Place, in order to permit, and encourage the *Jews* to rebuild their Temple at *Jerusalem*. *Patrick's* Commentary on *Esther*, chap. i. and *Calmet's* Dictionary, under the Word *Shushan*.

† It has been a great Enquiry among the Learned, who this *Vashti* was. Those, who make the *Ahasuerus* in Scripture to be *Darius* the Son of *Hystaspes*, suppose that she was *Atossa*, the Daughter of *Cyrus*, who was first marry'd to *Cambyses*, her own Brother, then to the *Magian*, who would have pass'd for *Smerdis*, and last of all, to *Darius*. Others suppose, that she was the own Siller of *Ahasuerus*, because the *Persians*, in those Days, made no Scruple of these Kind of Marriages; though there is much more Reason to think, that before her Marriage, there had been such a Collection of Virgins, made for the Use of the King, as was before *Esther's*, (this is imply'd in Chap. ii. 19.) and that having the good Fortune then of obtaining the Preference in the King's Esteem, she was created Queen; but being perhaps a Woman of no high Descent, her Family Extraction, for that Reason, might be concealed. *Calmet's* Dictionary, under the Name.

† The Expression in the Text is, *That the King was very wroth, and his Anger burned in him*, *Esther* i. 12. It was more immoderate, because his Blood was heated with Wine, which made his Passion too strong for his Reason; otherwise



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to such a Degree, that, † advising with his Counsellors, in what Manner he was to punish her for this publick Affront, he came to this Resolution, (which was afterwards pass'd into an irreversibile Decree) that, for Fear that *Vashti's* ill Example should encourage other Women to contemn, and disobey their Husbands, she should be *depos'd* from her Royal Dignity, and an Order be issu'd out, for the making a Collection of the fairest Virgins, in every Province through the whole Empire, that, out of them, one might be chosen, whom the King should like best to be Queen, in the Room of the divorc'd *Vashti*.

And marries  
Esther, in a  
very pompous  
Manner.

AT this Time there liv'd at *Shushan* a certain Jew, of the Tribe of *Benjamin*, nam'd *Mordecai*, a Descendant of those, who had been carry'd Captive to *Babylon* with *Jehoiachim*, King of *Judah*, and, by his Attendance at (e) the King's Gate,

seems to have been one of † the *Porters* of the Royal Palace. He, having no Children of his own, bred up *Hadaßab* †, his Uncle's Daughter, who, being a very beautiful young Woman, among other Virgins, was made choice of upon this Occasion. As soon as she was carry'd to Court, she was committed to the Care of an *Eunuch*, who was to have the Custody of these Virgins, and by her sweet and engaging Behaviour, made herself so acceptable to him, that he assign'd her the best Apartment in the House appointed for their Habitation, and gave her a Preference in other Matters before all the rest of the Virgins.

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

IT was the Custom, at this Time, that every Virgin, thus taken into the Palace for the King's Use, was to go through † a Course of *Purification*, by sweet Oils and Perfumes, for a whole Year; which when *Hadaßab* had done,  
and

otherwise he would not have thought it decent for the Queen, nor safe for himself, to have her Beauty (which was very great) expos'd in this unusual Manner; especially, if there be any Thing in what the *Jewish Targum* seems to suggest, viz. That he commanded her to be brought quite naked, that her comely Proportion might be seen, as well as her Face. *Patrick's Commentary on Esther*, chap. i.

† The Words, in our Translation, are, *the wise Men, who knew the Times*, Chap. i. 13. And from hence some have observ'd, that, as the *Persian* Kings did nothing without their *Magi*, who were great Pretenders to Astrology, Men of this Sort were called, to know whether it was a proper Time to set about the Thing, which the King might have then in his Mind. For such was the Superstition of the *Eastern* People, that (as the *Satyrists* remarks)

Quicquid  
Dixerit Astrologus, credent à fonte relatum  
Ammonis.

JUVEN. Sat. vi.

The Explication however, which *Vitrunga* gives us of the original Words, *Jodehe habitim*, is far from being improper, viz. That they were Men well vers'd in antient Histories, and in the Laws and Customs of their Country, and were therefore able to give the King Counsel in all extraordinary and perplex'd Cases, as this certainly was, *Patrick's* and *Le Clerc's* Commentary on *Esther* i.

(e) *Esther* ii. 19.

† But perhaps he might have been an Officer of an higher Rank, because it was an Order instituted by *Cyrus*, (as *Xenophon*, in his *Cyropæd.* Lib. viii. informs us) that all Persons whatever, who had any Employment at Court should attend at the *Palace-Gate*, (where there was, doubtless, a proper *Waiting-Room* for their Reception) that they might be in Readiness, whenever they were wanted, or called for: And that this Custom was afterwards continu'd, we may learn from *Herodotus*, lib. iii. c. 120. *Le Clerc's* Commentary on *Esther*, Chap. ii.

† This Woman was born in *Babylon*, and therefore, in Analogy to that Language, they gave her the Name of *Hadaßab*, which, in *Chaldee*, signifies a *Myrtle*; but her *Persian* Name was *Esther*, which some (a little incongruously) derive from *Ἀστὴρ*, a *Star*, and others from *Satar*, which signifies *hidden*, because she was concealed in *Mordecai's* House; or rather, because her Nation was concealed, and she not known, until *Mordecai's* Merit and Services to the Crown came to be rewarded. *Patrick's* Commentary.

† The Reason is assign'd in the following Verse, for their being kept so long in this Course, viz. that for six Months they might be anointed with the *Oil of Myrrh*, which, besides the Fragrancy of its Smell, was good to make the Skin soft and smooth, and clear it from all Manner of Scurf; and for six more, with *sweet Odours*, which in these hot Countries, were necessary to take away all ill Scents, and (as some think) to make the Body more vigorous. But, besides this, there might be something of State in making those Vassals (for such they were accounted) wait, before they were admitted to the Honour of the King's Bed; and something of Precaution too, in keeping them seclude for so long a Time, that the King might be satisfy'd, that he was not impos'd upon by a Child begotten by any other Man. *Patrick's* Commentary, and *Pool's* Annotations on *Esther* ii. 12.



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and so prepar'd herself for the King's Bed, the King was so highly delighted with her, that, intending to make her † more than a *Concubine*, he continu'd her in his own Palace, and, in a short Time, set the Royal Diadem upon her Head, and made her Queen in the Room of *Vashti*. The *Nuptials* were celebrated with great Magnificence. A splendid Entertainment was made, which, in Honour to the new Queen, was called *Esther's Feast*, (for that was the *Persian* Name which had lately been given her) and the King, upon this joyful Occasion, not only gave † rich Presents to the Queen, and Largeſſes to the Guests, but granted Pardons likewise to his Subjects, and a Relaxation of Tribute for some Time to all the Provinces of his Dominions.

Haman's Indignation against Mordecai, and the King's Decree against the Jews.

AT *Esther's* first going to Court, *Mordecai* had given her a strict Caution, not to discover that she was a *Jew*, lest the King should despise her for being a *Captive*, which she carefully observ'd; and he, for the same Reason, conceal'd his Relation to her, contenting himself with the little Employment, he had at Court, until a more favourable Opportunity should present itself. In the mean Time, he had the good Fortune to discover a Conspiracy,

which † two of the King's Chamberlains were forming against his Life. This he communicated to the Queen, and the Queen acquainted the King with it in *Mordecai's* Name, so that the Conspirators were seiz'd, convicted, and executed; But, though the whole Affair was recorded in the *Persian* Annals, yet *Mordecai*, for the present, was no more thought on, until his Merit and great Services came to be remember'd, upon this Occasion.

*HAMAN*, an *Amalekite*, of the Posterity of *Agag*, King of *Amalek*, in the Time of *Saul*, was become the King's chief Favourite, and all the Servants at Court were order'd to shew him great Respect and Reverence; which every one readily did, except *Mordecai*, who, upon his passing to and fro, took no Manner of Notice of him. \* This so exasperated the proud *Amalekite*, that, being inform'd that *Mordecai* was a *Jew*, he was resolv'd, in Revenge of the Affront, not to destroy him only, but his whole Nation with him: But, because there might be some Danger in so bold an Undertaking, he called together his *Diviners*, to find out what Day would be most lucky for his putting his Design in Execution.

THE

† According to this Account of Things, this *Persian* Monarch seems to have had but one *Wife*, at least, but one in chief Favour and Esteem with him, though it is certain, he could not fail of having an infinite Number of *secondary* Wives, or *Concubines*. This was the Name of every one, that was taken from among the Virgins, (who had a separate House for themselves) and conducted to the King's Bed; where having pass'd a Night, she return'd no more to the Virgin's Apartments, but was, the next Morning, receiv'd into the House of the *Concubines*, and there treated in the State and Port of one of the King's Wives; for such they were accounted. No Man was permitted to marry them, as long as the King liv'd; and, upon his Demise, they generally fell to his Successor. Of these *Darius* *Nabus* is reckon'd to have had no less than three hundred and sixty. *Pool's* Annotations.

† The Manner of the *Persian* King was, to give his Queens, at their Marriage, such a City to buy them Clothes; another, for their Hair; another, for their Necklaces; and so on for the rest of their Expences. And, as it was customary for him, (according to the Testimony of *Herodotus*) upon his Accession to the Throne, to remit the Tribute that was due to him from all the Cities; so he might, upon this Occasion, out of his abundant Joy, make a Release to the Provinces, and forgive them some of the Duties and Imposts, that they were bound to pay him. *Patrick's* Commentary.

† These were two great Men, who perhaps kept the Door of the King's Bed-Chamber, and, being either incens'd at the Divorce of *Vashti*, (whose Creatures they were) or at the Advancement of *Esther*, who, in all Probability, would raise her Kinsman *Mordecai* to a Superiority over them, took Disgust thereat, and so resolv'd to revenge themselves on the King for it. *Prideaux's* Connection, and *Patrick's* Commentary.

\* *Josephus* tells us, that *Haman*, taking notice of this Singularity in *Mordecai*, ask'd him, What Countryman he was? And finding him to be a *Jew*, broke out into a violent Exclamation at the Insolence of such a Scoundrel, that, when all the Natives of the free-born *Persians* made no Difficulty of doing him that Honour, this Slave of a *Jew* should presume to affront him; and in this Rage, he took up a desperate Resolution, not only to be reveng'd of *Mordecai*, but to destroy the whole Race of *Jews* likewise: Well remembering, that his Ancestors, the *Amalekites*, had been formerly beaten out of their Land, and utterly exterminated by the *Jews*. *Jewith. Antiq. lib. xi. c. 6.*

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.



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THE Way of Divination, then in Use among the *Eastern* People, was by casting Lots; and therefore, having try'd, in this Manner, first each Month, and then each Day in every Month, they came at last to a Determination, that † the *thirteenth* Day of the *twelfth* Month, which is called *Adar*, would be most fortunate for his Design. Whereupon he went to the King, and, having insinuated to him, "That there were a certain People, dispers'd all over his Empire, who called themselves *Jews*, and who, having Laws and Ordinances of their own, despis'd all his Edicts and Injunctions; that their Principles, in short, tended to the Disturbance of the good Order of his Government, and the Breach of all Uniformity; that, upon these Accounts,

"it was not consistent with the Rules of Policy, to allow them any farther Toleration; and therefore he propos'd, that they should be destroy'd, and extirpated all out of the Empire of *Persia*; and, left the Loss of so many Subjects should be thought a Diminution of the King's Revenue, he propos'd to make up the Defect out of his own private Fortune." The King was easy enough to be wrought upon by this *Court-Minion*; who, having obtain'd his royal Consent, order'd the *Secretaries of State* \* to form a Decree pursuant hereunto, which, when it was sign'd, he sent † by Posts to all Lieutenants, and Governors of Provinces, with strict Charge to destroy, and cause to be killed, all the *Jews*, of whatever Sex or Condition, both young and old, that

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

† It was in the first Month in the Year, when *Haman* began to cast Lots, and the Time, for the Execution of the *Jews*, was, by these Lots, delay'd until the last Month in the Year; which plainly shews, *That tho' the Lot be cast into the Lap, yet the whole disposing thereof is from the Lord*, Prov. xvi. 33. For hereby almost a whole Year interven'd between the Design and its Execution, which gave Time for *Mordecai* to acquaint Queen *Esther* with it, and for her to intercede with the King for the revoking or suspending the Decree, and thereby disappointing the Conspiracy: For we can hardly think, (what *Le Clerc* suggests) that *Haman* gave the *Jews* all this Time, that they might make their Escape out of the Kingdom, and not stay to be slain, which possibly might bring an Odium upon himself, when it came to be known by whose Instigation this *Massacre* was committed. *Patrick* and *Le Clerc's* Commentaries.

\* The Decree itself (according to *Josephus*) was to this Effect. ———

"The great King Artaxerxes, to the hundred and seven and twenty Governors of the Provinces, between India and Ethiopia, greeting.

"Whereas it hath pleas'd God to give me the Command of so many Nations, and a Dominion over the rest of the World, as large as I myself desire, I being resolv'd to do nothing, that may be tyrannical, or grievous towards my People, and to bear a gentle and easy Hand over them, with an Eye more especially to the Preservation of their Peace and Liberties, and to settle them in a State of Tranquillity and Happiness, not to be shaken: All this I have taken into mature Deliberation; and, being given to understand by my trusty and well-belov'd Friend and Counsellor, *Haman*, a Person of a tried Faith, Prudence, and Justice, and whom I esteem above all others, that there is a Mixture of a Sort of inhuman People among my Subjects, that take upon them to govern by their own Laws, and to prescribe Ways to themselves, in Contempt of publick Order and Government; Men deprav'd both in their Customs, and in their Manners, and Enemies not only to *Monarchy*, but to the Methods of our Royal Administration: This is therefore to will and require, that, upon Notice given you, by *Haman* (who is to me as a Father) of the Persons intended by this my Proclamation, you put all the said Persons, Men, Women, and Children, to the Sword, without any Commiseration or Favour, in a strict Pursuance of my Decree. And it is my further Command, that you put this in Execution upon the thirteenth Day of the twelfth Month of the present Year, to make but one Day's Work of the Destruction of all mine, and your Enemies, in order to a future Peace, and Security of all our Lives after." *Jewish Antiq.* lib. xi. c. 6.

† The first Institution of *Posts* is generally ascrib'd to the *Persians*; for the Kings of *Persia*, (as *Diodorus Siculus*, lib. xix. observes) that they might have Intelligence of what pass'd in all the Provinces of their vast Dominions, plac'd Centinels on *Eminences*, at convenient Distances where Towers were built, and these Centinels gave notice of publick Occurrences to one another, with a very loud and shrill Voice, by which Means, News was transmitted from one Extremity of the Kingdom to the other, with great Expedition. But as this could be practis'd only in the Case of general News, which might be communicated to the whole Nation; *Cyrus* (as *Xenophon* relates, *Cyropæd.* lib. viii.) set up *Couriers*, Places for Post-Horses on all High-Roads, and *Offices*, where they might deliver



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Mordecai puts Queen Esther, upon interceding with the King.

THE Publication of this horrid Decree, occasion'd an universal Grief and Lamentation, wherever the *Jews* inhabited; and, in the City of † *Shushan*, (which was not well pleas'd with it) *Mordecai* in particular having put on Sackcloth, and cover'd his Head with Ashes, went along the Streets, † bemoaning his and his Countrymen's hard Fate, even until he came to the Palace-Gate; which when the Queen understood, and sent to enquire the Cause, he return'd her a Copy of the

King's Decree, whereby she might plainly perceive, what Mischief was intended against all the Nation, unless, by a timely Intercession with the King, she would endeavour \* to prevent it.

From Ezra iv. 7. to the End; all Esth. New and Part of Hagg. Zeck. and Malachi.

ESTHER, at first, excus'd herself from engaging in this Affair, because an Ordinance was pass'd, inhibiting any Person, whether Man or Woman, upon Pain of Death, from approaching the King's Presence without a special Order. But, when he return'd her in Answer, "That the Decree extended to the whole *Jewish* Nation, without any Exception; that, if it came to Execution, she must expect

deliver their Packets to one another. This, says our Author, they did Night and Day; so that no Rain or hard Weather being to stop them, in the Judgment of many, they went faster than *Cranes* could fly. The like is said by *Herodotus*, lib. viii. And he acquaints us farther, that *Xerxes*, in his famous Expedition against *Greece*, planted Posts from the *Aegean Sea* to *Shushan*, at certain Distances, as far as a Horse could ride with Speed, that thereby he might send notice to his capital City, of whatever might happen in his Army. The *Greeks* borrow'd the Use of Posts from the *Persians*; and, in Imitation of them, called them *ἄγγελοι*. Among the *Romans*, *Augustus* was the Person, who set up publick Posts, who at first were Running-Footmen, but were afterwards chang'd into Post-Chariots, and Horses, for the greater Expedition. *Adrian* improv'd upon this; and, having reduc'd the Posts to great Regularity, discharg'd the People from the Obligation they were under before, of furnishing Horses and Chariots. With the *Empire*, the Use of Posts declin'd. About the Year 807, *Charlemagne* endeavour'd to restore them, but his Design was not prosecuted by his Successors. In *France*, *Levis XI*, set up Posts at two Leagues Distance through the Kingdom. In *Germany*, Count *Taxis* set them up, and had, for his Recompence, in 1616, a Grant of the Office of Post-master-General, to himself, and his Heirs for ever. Above eight hundred Years ago, *Couriers* were set up in the *Ottoman Empire*; and, at this Time, there are some among the *Chinese*; but their Appointment is only to carry Orders from the King, and the Governors of Provinces, and, in a Word, for publick Affairs, and those of the greatest Consequence. *Calmet's Dictionary*, under the Word.

† Not only the *Jews*, but a great many others in *Shushan*, might be concern'd at this horrid Decree, either because they were related to them, or engag'd with them in worldly Concerns, or perhaps out of mere Humanity and Compassion to so vast a Number of innocent People, now appointed as Sheep for the Slaughter. They might apprehend likewise, that, upon the Execution of the Decree, some Sedition or Tumult might ensue; that, in so great a Slaughter, it was hard to tell, who would escape, without being killed or plunder'd, because those, who were employ'd in this bloody Work, would be more mindful to enrich themselves, than to observe their Orders. *Pool's Annotations*, and *Patrick's* and *Le Clerc's Commentaries*.

† The latter *Targum*, upon the Book of *Esther*, gives us this Account of *Mordecai's* Behaviour upon this sad Occasion, viz. That in the Midst of the Streets, he made his Complaint, saying, *What an heavy Decree is this, which the King and Haman have pass'd, not against a Part of us, but against us all, to root us out of the Earth!* Whereupon, all the *Jews* flock'd about him, and, having caus'd the Book of the Law to be brought to the Gate of *Shushan*, he, being cover'd with Sackcloth, read therein these Words out of *Deut. iv. 30, 31. When thou art in Tribulation, and all these Things are come upon thee, in the latter Days, if thou turn to the Lord thy God, and shalt be obedient to his Voice, (for the Lord thy God is a merciful God) he will not forsake thee, nor destroy thee, nor forget the Covenant of thy Fathers, which he swore unto them:* After which he exhorted them to Fasting, Humiliation, and Repentance, according to the Example of the *Ninevites*. *Patrick's Commentary*.

\* Ever since the Reign of *Dejoces*, King of *Media*, *Herodotus*, lib. i. informs us, that, for the Preservation of Royal Majesty, it was enacted, "That no one should be admitted into the King's Presence, but that, if he had any Business with him, he should transact it by the Intercourse of his Ministers." The Custom pass'd from the *Medes* to the *Persians*, and therefore we find it in the same Historian, lib. iii. that, after the seven *Persian* Princes had killed the *Magian*, who had usurp'd the Throne, they came to this Agreement, that whoever should be elected King, should allow the others to have at all Times a ready Access to his Presence, (which is an Implication, that they had it not before) whenever they should desire it, except only when he was accompanying with any of his Wives. This therefore was the antient Law of the Country, and not procur'd by *Haman*, as some imagine; tho' it cannot be deny'd, but that the Reason of the Law at first might be, not only the Preservation of the Majesty, and Safety of the King's Person, but a Contrivance likewise of the great Officers of State, that they might engross the King to themselves, by allowing Admittance to none, but whom they should think proper to introduce. *Pool's Annotations*, and *Le Clerc's Commentary*.



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“ expect to escape no more than the rest ;  
“ that, God very probably rais’d her to  
“ her present Greatness, on Purpose that  
“ she might save and protect his People ;  
“ but that if she neglected to do this,  
“ and their Deliverance should come  
“ some other Way, then should she, and  
“ and her Father’s House, by the righ-  
“ teous and just Judgment of God, most  
“ certainly perish :” Which so rous’d her  
drooping Courage, that she sent him  
Word again, that he and all the *Jews* in  
*Shushan* should † fast for her three Days,  
(as she herself intended to do) and offer up  
their humble Supplications to God, that  
he would prosper her in so hazardous an  
Undertaking, and then she would not fail  
to address the King, tho’ it were at the  
utmost Peril of her Life.

THE People fasted, as she had enjoin’d  
them ; and, on the third Day, she dress’d  
herself in her royal Apparel, and † went

toward the Room, where the King was  
sitting upon his Throne in the inner Part  
of the Palace. Upon the first Sight of  
her, he held out his golden Sceptre, (a Tok-  
en, that he pardon’d her Presumption, and  
spar’d her Life) and then ask’d her, what  
the Request was, that she had to make to  
him. At the Extension of this Favour,  
she approach’d nearer, and having touch’d  
† the End of his Sceptre, only desir’d,  
that he and *Haman* would come to a Ban-  
quet, which she had prepar’d for him.  
*Haman*, who happen’d then to be absent,  
was called to attend the King ; and when  
the King and he were at the Banquet, he  
ask’d her again concerning her Petition,  
promising that he would grant it her, even  
were it to extend to Half his Kingdom :  
But † her Request again was no more,  
than that he and *Haman* would favour  
her again, the next Day, with their  
Company at the like Entertainment, and  
that

From Ezra iv.  
7. to the End ;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

† This is not to be understood, as if the People were to take no Manner of Sustenance for three Days, because few or none could undergo that, but only, either that they should abstain from all *Delicacies*, and content themselves with coarse Fare, as *Josephus* expounds it, or that they should make no set Meals of Dinner or Supper in their Families, but eat and drink no more than would suffice to sustain Nature, and support them in Prayer to God for a Blessing upon her Undertaking. *Patrick’s* and *Le Clerc’s* Commentaries.

† But first, says the *latter Targum*, she made a solemn Prayer to God, with many Tears, as soon as she was dress’d, saying, *Thou art the great God, the God of Abraham, Isaac, and Jacob, the God of my Father Benjamin ; as thou didst deliver Hananiah, Mishael, and Azariah out of the fiery Furnace, and Daniel from the Lion’s Den, so deliver me now out of the Hand of the King, and give me Grace and Favour in his Eyes, &c.*

† A Sceptre was the Ensign of the highest and most absolute Authority ; and therefore some have observ’d, that when *Mordecai* was advanc’d to the greatest Dignity next the King, having the Royal Robes on, and other Ensigns of Royal Dignity, no Mention is made of any Sceptre, for that was proper and peculiar to the King ; and the Queen’s touching, or (as some say) kissing it, was a Token of her Subjection, and Thankfulness for his Favour. But *Josephus* has mightily improv’d upon the Story ; for he tells us, “ That as the Queen, with her two  
“ Handmaids, approach’d the Room where the King was, leaning gently upon one, and the other bearing up her  
“ Train, her Face being cover’d with such a Blush, as expressed a graceful Majesty, but at the same Time some doubt-  
“ ful Apprehensions upon her approaching of the King, mounted on his Throne, and, the sparkling Glory of his  
“ Robes, that were all over embroider’d with Gold, Pearl, and precious Stones, she was taken, all on a sudden,  
“ with a Trembling at so surprising a Sight ; and, upon fancying that the King look’d upon her as if he were  
“ uneasy, and out of Humour, she fell into the Arms of one of her Maids in a direct Swoon. This Accident ;  
“ says he, by the Intervention of God’s holy Will and Providence, put the King into a Fright, for Fear she  
“ might not come to herself again ; so that making what Haste he could from his Throne, he took her up  
“ in his Arms, and, with the kindest Words that could be, gave her this Comfort : ——— That no Ad-  
“ vantage should be made of the Law to her Prejudice, though she came *without* calling, because the Decree  
“ extended only to Subjects, whereas he look’d upon her as his Companion and Partner in the Empire.” *Jeauish*  
*Antiq. lib. xi. c. 6.*

† Her Intention, in desiring thus to entertain the King twice at her Banquet, before she made known her Pe-  
tition, was, that thereby she might the more endear herself to him, and dispose him the better to grant her Request ;  
for which Reason, she thought it a Piece of no bad Policy to invite his first *Favourite* to come along with him.  
But, in the whole Matter, the singular Providence of God is not a little conspicuous, which so dispos’d her Mind,  
that the high Honour, which the King bestow’d upon *Mordecai* the next Day, might fall out in the mean Time,  
and so make way for her Petition, which would come in very seasonably at the *Banquet of Wine* : For as then it  
was most likely for the King to be in a pleasant Humour, so it was most usual for the *Persians* to enter upon Bu-  
siness of State, when they began to drink. *Le Clerc’s* and *Patrick’s* Commentary, and *Prideaux’s* Connection,  
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Haman's fresh  
Indignation a-  
gainst Morde-  
cai.

that then she would not fail to disclose her Request.

**HAMAN** \* was not a little proud of the peculiar Honour which both the King and Queen had done him; but, upon his Return Home, seeing *Mordecai* sitting at the Palace-Gate, and refusing to shew him the least Obeisance, tho' † he restrain'd himself at present, yet so mov'd was he with Indignation against him, that, when he came Home, and related to his Family the Favours which that Day he had receiv'd, he could not forbear complaining of the Affront and Disrespect which *Mordecai* had put upon him; in-somuch, that his Wife, and others that were present, advis'd him to have a Gibbet of † fifty Cubits high instantly erected, and, the very next Morning, to go to the King, and obtain a Grant of him to have that *insolent Fellow* hang'd upon it.

He is forc'd to  
wait on him  
as a Lacquey.

**THIS** Project he lik'd very well, and therefore caus'd the Gibbet to be set

up: But, when he came to Court in the Morning, he found that Things had taken quite another Turn. The King, that very Morning, happen'd to awake sooner than ordinary, and being not able to compose himself to Sleep again, he called for † the *Annals* of his Reign, and order'd a Person, that was then in waiting, to read them to him. The Reader went on, until he came to the Passage, which made mention of *Mordecai's* Discovery of the Treason of the two *Chamberlains*; and when the King upon Enquiry was given to understand, that the Man, for so signal a Service, had receiv'd no Reward at all, he called unto *Haman*, (who was waiting for Admittance upon a quite different Intent) and ask'd him, What it was he would advise him to do to the Man, on whom he design'd to confer some Marks of his Favour?

**HAMAN**, who never dream'd but that the Person he meant of was himself, was resolv'd to lay it on thick, and there-fore

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

\* *Athenæus* mentions it as a peculiar Honour, which no *Grecian* ever had before or after, that *Artaxerxes* vouchsafed to invite *Timagoras* the *Cretan* to dine even at the Table, where his Relations eat, and to send sometimes a Part of what was serv'd up at his own; which some *Persians* look'd upon as a *Diminution* of his Majesty, and a Prostitution of their Nation's Honour. In the Life of *Artaxerxes*, *Plutarch* tells us, that none but the King's Mother, and his *real* Wife, were permitted to sit at his Table; and therefore he mentions it, as a Condescension in that Prince, that he sometimes invited his Brothers: So that this particular Favour was a Matter that *Hamon* had some Reason to value himself upon. *Le Clerc's* Commentary.

† It may seem a little strange, that so proud a Man as *Haman* was, should not be prompted immediately to avenge himself on *Mordecai* for his contemptuous Usage of him, since he had enough about him, no doubt, who, upon the least Intimation of his Pleasure, would have done it; and since he, who had Interest enough with his Prince to procure a Decree for the Destruction of a whole Nation, might have easily obtain'd a Pardon for having killed one obscure and infamous Member of it. But herein did the wise and powerful Providence of God appear, that it dispos'd *Haman's* Heart, (contrary to his own Inclination and Interest) instead of employing his Power against his Enemy, to put Fetters, as it were, upon his own Hands. *Pool's* Annotations.

† That Men might at a great Distance see him, to the Increase of his Disgrace, (as *Haman* might think) and that, struck with the greater Terror by that Spectacle, they might not dare, for the future, to despise or offend him. *Patrick's* Commentary, and *Pool's* Annotations.

† In these *Diaries* (which we now call *Journals*) wherein was set down what pass'd every Day, the Manner of the *Persians* was, to record the Names of those who had done the King any signal Service. Accordingly *Josephus* informs us, "That upon the Secretary's reading these Journals, he took notice of such a Person, who had great Honours and Possessions given him, as a Reward for a glorious and remarkable Action; and of such another, who made his Fortune by the Bounties of his Prince, for his Fidelity: But that, when he came to the particular Story of the Conspiracy of the two *Eunuchs* against the Person of the King, and of the Discovery of this Treason by *Mordecai*, the Secretary read it over, and was passing forward to the next, when the King stopp'd him, and ask'd if that Person had any Reward given him for his Service, &c." Which shews indeed a singular Providence of God, that the Secretary should read in that very Part of the Book, wherein the Service of *Mordecai* was recorded. But the latter *Targum* (to make a thorough Miracle of it) tells us, that when the Reader open'd the Book at the Place where Mention was made of *Mordecai*, he turn'd over the Leaves, and would have read in another, but that the Leaves flew back again to the same Place, where he open'd it at first, so that he was forc'd to read that Story to the King. *Patrick's* Commentary, and *Jewish Antiq.* lib. xi. c. 6.



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fore he gave Advice, \* that the Royal Robe should be brought, which the King, on solemn Occasions, was wont to wear; the Horse, which was kept for his own riding \*, and the Crown, which was us'd to be set upon the Horse's Head \*, and that, with this Robe, the Person, whom the King thought proper to distinguish, should be array'd, and the chief Man in the Kingdom appointed to lead his Horse by the Reins, walking before him in the Quality of an Officer, and proclaiming, *Thus shall it be done to the Man whom the King delights to honour.* " Take then the " Horse, and the Robe, *says the King,* " and do all that thou hast mention'd to " *Mordecai the Jew*, who has not been " yet rewarded for the Discovery of the " Treason of the two *Eunuchs*, that intended to have taken away my Life."

NOTHING certainly could cut a proud Man more to the Heart, than to be employ'd in such an Office; but the King's Command was positive, so that *Haman* was forc'd to do it, how much soever it might go against the Grain: And when the *irksome* Ceremony was over, he return'd to his House, lamenting the Disappointment, and great Mortification he had met with, in being forc'd to pay so signal an Honour to his most hated Enemy. But while he was relating this to his Family, and they thereupon expressing some uneasy Apprehensions, as if this were a very bad Omen, one of the Queen's Chamberlains came to his House to hasten him to the Banquet; and, having seen the Gallows, which had been set up the Night before, he fully inform'd himself of the Intent for which it was prepar'd.

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

Is hang'd at last upon the same Gallows, that he intended for Mordecai.

W H E N

\* To form a Notion of that Height of Pride and Arrogance, to which *Haman* (who thought all the Honours he specified, were design'd for him) was arrived, we may observe, that, for any one to put on the *Royal Robe*, without the Privy and Consent of the King, was, among the *Persians*, accounted a capital Crime. To which Purpose *Plutarch*, in his Life of *Artaxerxes*, has related this Story: — " That, one Day, when in hunting the King " happen'd to tear his Garment, and *Tiribazus* was telling him of it, the King asked him what he should do? Why " put on another, *says Tiribazus*, and give that to me. That I will, *says the King*, but then I enjoin you not to " wear it. *Tiribazus* however (who was a good Kind of a Man enough, but a little weak and silly) adventur'd to " put it on, with all its fine Ornaments; and, when some of the Nobles began to resent it, as a Thing not lawful " for any Subject to do, *I allow him*, *says the King*, laughing at the Figure he made, *to wear the fine Trinkets as a " Woman, and the Robe as a Madman.*" *Le Clerc's Commentary.*

\* There was a Custom, not unlike this, among the *Hebrews*, (as appears from the History of *Solomon*, 1 Kings i. 33.) for the Person, that was to be declar'd *Successor* to the Crown, on the Day of his *Inauguration*, to be mounted on the King's Horse: And, to the like Custom among the *Persians*, it is highly probable, that the Poet *Statius*, in his Description of a young King succeeding to his Father's Throne, may allude.

Sicut *Achæmenius* folium gentesque paternas  
Excepit si fortè puer, cui vivere patrem  
Tutius, incertâ formidine gaudia librat,  
An fidi procures, an pugnet vulgus habenis,  
Cui latus *Euphratæ*, cui *Caspia* limina mandet,  
Sumere nunc arcus, ipsumque onerare veretur  
PATRIS EQUUM, visusque sibi nec sceptrâ capaci  
Sustentare manu, nec adhuc implere tiaram.

*Thebaid. lib. viii.*

\* Commentators are not agreed, whether this Crown was plac'd upon the King's Head, or his Horse's. Those who refer it to the King, will have it to be what we call a *Turban*, made of fine white and purple Linnen, which it was Death for any one to put on his Head, without the King's express Order; to which Purpose *Arrian*, (*Alex. Exped. lib. vii.*) tells us this Story: — " That, as *Alexander* was sailing on the *Euphrates*, and his *Turban* " happen'd to fall off among some Reeds, one of the Watermen immediately jump'd in, and swam to it; but as " he could not bring it back in his Hand without wetting it, he put it upon his Head, and so return'd with it. " Whereupon most Historians, that have wrote of *Alexander*, (*says he*) tell us, that he gave him a Talent of Silver " for this Expression of his Zeal to serve him, but, at the same Time, order'd his Head to be struck off, for presuming " to put on the *Royal Diadem.*" Other Commentators are of Opinion, that this *Keter*, which we render *Crown*, being a Word of a large Signification, will equally denote that Ornament, which the Horse, that the King rode, wore upon his Head: As it must be acknowledg'd, that this Application of the Thing agrees better with the Signification and Order of the *Hebrew* Words; with the following Verses, wherein no Mention is made of the *Keter*, but only of the Robe, and the Horse, to which this Crown belong'd; and with the Custom of the *Persians*, who us'd to put a certain Ornament (in *Italian* called *Fiocco*) upon the Head of that Horse whereon the King was mounted. *Le Clerc's* and *Patrick's Commentaries*, and *Pool's Annotations.*



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529, *Est.*

WHEN the King and *Haman* were set down to the Entertainment, the King ask'd *Esther* again, what her Request was; renewing his Promise, that he would not fail to grant it her, even tho' it extended to the Half of his Kingdom: "But my  
"Petition, O King, *says she*, is only for  
"my own Life, and the Life of my Peo-  
"ple, because there is a Design laid a-  
"gainst us, not to make us *Bond-men and*  
"Bond-women, (for then I should have  
"been silent) but to slay and destroy us  
"all. If therefore I have found Favour  
"in thy Sight, O King, let my Life, and  
"the Life of my People, be given at my  
"Request." At this the King asking  
with some Commotion, who it was that  
durst do any such Thing? The *Haman*  
then present, *she told him*, was the Con-  
triver of all the Plot: Whereupon the  
King rising up from the Banquet in a  
Passion, † went into the Garden adjoin-  
ing; and *Haman*, taking this Opportunity,  
† fell prostrate on the Bed where the  
Queen was sitting, to supplicate his Life;  
but the King, coming in the mean Time,  
and seeing him in this Posture, *What will*  
*he ravish the Queen before my Eyes?* cry'd  
out aloud: Whereupon those that were in  
waiting, came, and cover'd his Face, as a

Token of the King's Indignation against him; and when the Chamberlain, who had been to call him to the Banquet, acquainted the King of the Gallows, which he had prepar'd for *Mordecai*, who had sav'd the King's Life, he gave immediate Orders, that \* he should be hang'd thereon, (which accordingly was done) and his whole Estate given to the Queen, whereof she appointed *Mordecai* her Steward. At the same Time she inform'd the King of her near Relation to *Mordecai*; so that he took him into his Royal Favour, advanc'd him to great Power, Riches, and Dignity in the Empire, and made him *Keeper of his Signet*, in the same Manner as *Haman* had been before.

BUT tho' *Haman* was thus remov'd, yet the Decree, which he had procur'd, remained still in full Force; nor could it be repeal'd, because the Laws of the *Medes* and *Persians* were such, that nothing written in the King's Name, and sign'd with the Royal Signet, could be revers'd. All therefore that the King could do, (upon the Queen's second Petition, to have the Decree cancelled) was, to grant the *Jews* (by another \* Decree) such a Power to defend themselves against all, that should assault

From Ezra iv.  
7. to the End;  
all *Esth.* Neh.  
and Part of  
*Hagg.* *Zech.*  
and *Malachi.*

And the De-  
cree, which  
he procur'd a-  
gainst the  
Jews, is made  
ineffectual.

† Partly, as *disclaiming* the Company of so audacious and ungrateful a Person; partly, to cool and allay his Spirit, boiling and struggling with such a Variety of Passions; and, partly, to consider within himself the *Heinousness* of *Haman's* Crime, the *Mischief*, which himself had like to have done by his own Rashness, and what Punishment was fit to be inflict'd on so vile a *Miscreant*. *Patrick's* Commentary, and *Pool's* Annotations.

† It was a Custom among the *Persians*, as well as other Nations, to sit, or rather to lie upon Beds, when they eat or drank; and therefore when *Haman* fell down, as a Suppliant at the Feet of *Esther*, and (as the Manner was among the *Greeks* and *Romans*, and not improbably among the *Persians*) embrac'd her *Knees*, the King might pretend, that he was offering Violence to the Queen's *Chastity*. Not that he believ'd, that this was his Intention, but, in his furious Passion, he turn'd every Thing to the worst Sense, and made use of it to aggravate his Crime. *Patrick's* Commentary.

\* *Josephus* indeed tells us, that he died on the Cross: But others have observed, that *Crucifixion* was not a *Persian* Punishment; and *Salmasius* (in his Book *de Cruce*) shews, that it was the Manner of the *Persians*, first to cut off the Heads of *Malefactors*, and then to hang them on a Gibbet. However this be, "I cannot pass over the wonderful Harmony of Providence (*says Josephus*) without a Remark upon the Almighty Power, and the admirable Justice and Wisdom of God, not only in bringing *Haman* to his deserv'd Punishment, but entrapping him in the very same Snare that he had laid for another, and turning a malicious Invention upon the Head of the Inventor."

Nec lex est justior ulla,  
Quam necis artifices arte perire sua.

Antiq. lib. xi. c. 6.

\* *Josephus* has given us a true Copy, as he says, of this Decree, or (as he calls it) of the Letters, which *Artaxerxes* sent to the Magistrates of all the Nations that lie between *India* and *Ethiopia*, under the Command of an hundred and seven and twenty Provinces: — "Wherein he represents the Abuse which Favourites are wont to make of their Power and Credit with their Prince, by insulting their *Inferiors*, by sly in the Face of those that rais'd them, and (to gratify their *Resentments*) calumniating the *Innocent*, and putting honest Men in Danger of their

"Lives:



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assault them on the Day †, when the former Decree was to be executed, as might render it, in a great Measure, *ineffectual*.

To this Purpose, a fresh *Edict* was drawn up in the third Month, sign'd by the King, and transmitted to the Provinces: So that, when the thirteenth Day of *Adar* came, by the Means of these different and discordant Decrees, a War was commenc'd between the *Jews* and their Enemies, through the whole *Persian* Empire; but, as the Rulers of the several Provinces, and other Officers of the King, well understood what Power and Credit

*Esther* and *Mordecai* then had with him, they so favour'd the *Jews* every where, that on that Day they slew, in the whole Empire, seventy-five Thousand Persons, and in the City of *Shushan*, on that Day and the next, eight hundred more; among whom were † the ten Sons of *Haman*, whom, by a special Order from the King, they hang'd, perhaps on the same Gallows, whereon their Father had hung before; And, in Memory of this their wonderful Deliverance, the *Jews* did then (and have ever since) on the fourteenth and fifteenth Day of the Month *Adar*, keep a great Festival, which they called † the *Feast of Lots*.

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

“Lives: Wherein he makes mention of the uncommon Favours and Honours, which he had bestow'd upon  
“*Haman*, the *Amalekite*, who had notwithstanding taken Measures to supplant him of his Kingdom, to destroy  
“*Mordecai*, the Preserver of his Life, together with his dearest Wife the *Queen*, and to extirpate the whole Nation  
“of *Jews*, who were good and peaceable Subjects, and Worshippers of that God, to whom he was indebted for  
“the Possession and Preservation of his Empire: Wherein he acquaints them, that for these wicked and treasonable  
“Practices, having caus'd him and his whole Family to be executed before the Gates of *Susa*, his Royal Pleasure, by  
“these Presents, was, that they should not only discharge the *Jews* from all the Pains and Penalties, to which  
“they are made liable by his Letters which *Haman* had sent them; but that they should likewise aid and assist  
“them, in vindicating themselves upon those, that spitefully and injuriously oppress'd them: And wherein he  
“tells them, that, whereas the Time appointed for the utter Destruction of these People was to have been on the  
“thirteenth Day of the Month *Adar*, his further Pleasure was, that the same Month and Day should be employ'd  
“in their Rescue and Deliverance; and that if any Person, either by Disobedience or Neglect, should act in any  
“Thing contrary to the Tenor of this his *Imperial* Command, he should be liable to *military* Execution by Fire  
“and Sword.”

† It might be presum'd, that some out of Hatred to the *Jews*, might be inclinable to obey *Haman's* Decree: For though he himself was gone, yet it cannot be imagin'd, that all the Friends and Creatures, that he had made, perish'd with him. He might have a great Party every where, and some of them so furiously enrag'd at his Fall, as (even at the Hazard of their own Lives) would not fail to shew their Indignation at those, who were the Occasion of it: And therefore this *second* Decree, procur'd by *Mordecai*, gave them Authority, if any Attempt was made upon them, either in great Bodies, or small Parties, not only to defend themselves and repel them, but to make as great a Slaughter of them as they were able, and even to take Possession of their Goods, as *Haman* had procur'd them Licence (Chap. iii. 13.) to seize the Goods of the *Jews*. *Patrick's* Commentary.

† 'Tis not unlikely, that many might be enrag'd at his Death, and his Sons, in particular, might set themselves at the Head of those, who were bold enough to attempt the Destruction of the *Jews* in *Shushan*, being resolv'd to revenge their Father's Death, though in so doing they were sure to meet their own. And this seems to suggest one Reason why *Esther* was so solicitous to have their dead Bodies (for they were slain already) hung upon the Gallows, Chap. ix. 13. even because they had shewn more Malice and Indignation against the *Jews*, and, on the Day when the cruel *Edict* came to take place, had made more desperate Attacks upon them than any; though the Reason of the State, in this Severity, might be to expose the Family to the greater Infamy, and to deter other Counsellors from abusing the King at any Time with false Representations. For, tho' the *Jews* suffer'd none to hang on the Tree (as they called the Gallows) longer, than till the Evening of the Day, whereon they were executed; yet other Nations let them hang until they were consum'd, (as appears from the Story of the *Gibeonites*, 2 Sam. xxi. 9, 10.) or devour'd by Crows, Vultures, or other ravenous Creatures, from whence that vulgar Saying among the *Romans*, *pascere in cruce corvos*, had its Rise. *Patrick's* Commentary, and *Pool's* Annotations.

† *Pur*, in the *Persian* Language, signifies a *Lot*, and the *Feast of Purim*, or *Lots* (which had its Name from *Haman's* casting *Lots*, in order to divine which Day would be most lucky to prefix for the Murder of all the *Jews* in the whole *Persian* Dominions) is, to this very Day, celebrated by the *Jews*, with some peculiar Ceremonies, but most of them reducible to these three Things, *Reading*, *Resting*, and *Feasting*. Before the *Reading*, which is perform'd in the *Synagogue*, and begins in the Evening, as soon as the Stars appear, they make use of three Forms of Prayer: In the *first* of these, they praise God for counting them worthy to attend this Divine Service; in the *second*, they thank him for the miraculous Preservation of their *Ancestors*; and in the *third*, they bless his holy Name, for having continu'd their Lives to the Celebration of another *Festival* in Commemoration of it. Then they read over the whole History of *Haman* from the Beginning to the End, but not out of any printed Book, (for that is not lawful) but out of an *Hebrew Manuscript*, written on Parchment. There are five Places in the Text, wherein



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Ezra, with  
some other  
Jews, goes to  
Jerusalem  
with the  
King's Com-  
mission.

*Lots.* But proceed we now to some other Affairs.

IN the Beginning of the seventh Year of *Ahasuerus*, *Ezra*, (a Priest descended from *Seraiah*, the High-Priest, who was slain by *Nebuchadnezzar*, when he burnt the Temple, and City of *Jerusalem*) a Man of great Learning, and excellently † skilled in the Knowledge of the Scriptures, who had hitherto continu'd in *Babylon*, with others of the Captivity, that had not yet return'd, obtain'd Leave of

the King to go to *Jerusalem*, and to take as many of his own Nation with him, as were willing to accompany him thither.

From Ezra iv.  
7. to the End;  
all *Esth.* *Neh.*  
and Part of  
*Hagg.* *Zech.*  
and *Malachi*.

ON the first Day of the first Month (which is called *Nisan*, and might fall about the Middle of our *March*) he set forward on his Journey from *Babylon*, † with an ample Commission, and Authority to restore and settle the State, reform the Church of the *Jews*, and regulate and govern both, according to their own Laws. When

wherein the Reader raises his Voice with all his Might: When he comes to the Place, that mentions the Names of the ten Sons of *Haman*, he repeats them very quick, to shew, that they were all destroy'd in a Moment; and every Time that the Name of *Haman* is pronounc'd, the Children, with great Fury strike against the Benches of the Synagogues, with the Mallets that they bring for that Purpose. After that the Reading is finish'd, they return Home and have a Supper, not of Flesh, but of Spoon-Meat; and early next Morning they arise, and return to the Synagogue; where, after they have read that Passage in *Exodus*, which makes mention of the War of *Amalek*, they begin again to read the Book of *Esther*, with the same Ceremonies as before; and so conclude the Service of the Day, with Curses against *Haman* and his Wife *Zereth*, with Blessings upon *Mordecai* and *Esther*, and with Praises to God, for having preserv'd his People. Their Resting on this Day is observ'd so religiously, that they will not so much as set, or sow any Thing in their Gardens, with full Persuasion that it would not come up, if they did; and therefore they either play at Chess, and such like Games, or spend the Time in Musick and Dancing, until it be proper to begin their Feasting, wherein they indulge themselves to such an immoderate Degree, that their Feast of *Purim* has, with great Justice, been called the *Bacchanals of the Jews*. They allow themselves to drink Wine to Excess, nay, even to such a Pitch, as not to be able to distinguish between the Blessing of *Mordecai*, and the Curse of *Haman*, as themselves speak; and, amidst the other Sports and Diversions of the Day, they us'd formerly to erect a *Gibbet*, and burn upon it a Man made of Straw, whom they called *Haman*; but herein it was thought, that they might have a Design to insult *Christians*, upon the Death of our crucify'd Saviour, and therefore *Theodosius* the II<sup>d</sup> (*Anno Dom.* 408.) forbade them to use this Ceremony, under the Penalty of forfeiting all their Privileges. We have only farther to remark concerning this Festival, that it is always kept for two Days together, and the Reason hereof is this: — The *Jews* at *Shushan* had two Days allow'd them to revenge themselves of their Enemies, *Esther* ix. 13. but the rest of the *Jews* in other Nations had but one. This caus'd, at first, some Difference in their Time of Feasting; for the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies on the thirteenth Day, kept their Rejoicing Feast on the fourteenth; but the *Jews* at *Shushan*, being engag'd in this Work, both on the thirteenth and fourteenth Days, kept their Festival for their Deliverance on the fifteenth. When *Mordecai* however had made a Record of this great Deliverance, he sent Letters to all the *Jews* throughout the Dominions of *Ahasuerus*, to establish it as a standing Ordinance among them, that they should keep both the fourteenth and fifteenth of the Month *Adar* every Year, as the Days whereon the *Jews* rested from their Enemies: And this is the Reason why the Festival continues for two Days, though the former of them is only kept with great Solemnity. *Patrick's Commentary*, *Howell's History*, in the Notes, and *Calmet's Dictionary*, under the Word *Purim*.

† Both the *Septuagint*, *Vulgate*, and our Translation, render the Words *Sopben Mahir*, a ready Scribe, *Ezra* vii. 6. as if, to have a quick Hand at writing out the Law, were any great Perfection, or that any aged Man (as *Ezra* was) should be renown'd for it. It was not then for writing, but for explaining the Things contain'd in the Scriptures, that *Ezra* was so famous. For, as *Sepher* signifies a Book, so *Sopber* denotes one skilled and learned in that Book; and, as there was no Book comparable to the Book of the Law, therefore *Sepher* became a Name of great Dignity, and signify'd one, that taught God's Law, and instructed the People out of it; in which Sense we find the Word *γραμματιστής*, or *Scribes*, us'd in the *New Testament*. For when our Saviour is said to have taught the People, as one having Authority, and not as the Scribes, this plainly shews, that these *Scribes* were not Transcribers, but Teachers, and Expounders of the Laws, tho' they did not do it with a proper Authority. *Patrick's* and *Le Clerc's Commentaries*.

† It can hardly be imagin'd, but that some more than ordinary Means were us'd to obtain so great a Favour from the King, as this Commission was; and therefore we may suppose, that it was granted at the Solicitation of *Esther*, who was become the best belov'd of the King's Concubines, though not as yet advanc'd to the Dignity of *Queen*: For, being it was usual for the Kings of *Persia*, on some particular Days and Occasions, to allow their Women to ask what Boon they pleas'd; 'tis not unlikely, that, by the Direction of *Mordecai*, upon some such Time and Occasion as this, *Esther* (though she had not discover'd her Kindred and Nation) might make this the Matter of her Request. *Priest's Connection*, *Anno* 459.



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When he came to the River *Abava* †, he there halted, until the rest of his Company was come up; and then, having, in a solemn Fast, † recommended himself, and all that were with him to the Divine Protection, on the twelfth Day he set forward for *Jerusalem*, where they all safely arriv'd on the first Day of the fifth Month, called *Ab*, i. e. about the Middle of our *July*, having spent four whole Months in their Journey from *Babylon* thither.

And makes a  
Reformation  
among the Peo-  
ple, in Rela-  
tion to their  
Marriages.

UPON his Arrival, *Ezra* deliver'd up to the Temple the Offerings, which had been made to it by the King, his Nobles, and the rest of the People of *Israel* that staid

behind, which † amounted to a very large Sum; and having communicated his Commission to the King's *Lieutenants* and *Governors* throughout all *Syria* and *Palestine*, he betook himself to the executing of the Contents of it.

HE had not been long in his Government, before he found that many of the People had taken Wives of other Nations, contrary to the Law of God; and that several of the *Priests* and *Levites*, as well as other chief Men of *Judah* and *Benjamin*, had transgress'd in this Particular. And therefore after he had, \* in Mourning, and Fasting, † and Prayer, deprecated God's Wrath for so sad an Apostacy, he

From *Ezra* iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.

† This was a River of *Assyria*, and, very probably, that which ran along the *Adiabene*, where the River *Diava*, or *Adiava*, is known to be, and, upon which *Ptolomy* places the City of *Abane*, or *Aawane*. Here, some imagine, was the Country, which, in the second Book of *Kings*, xvii. 24. is called *Ava*, from whence the King of *Assyria* translated the People called *Avites*, into *Palestine*, and, in their Room, settled some of the captive *Israelites*. It was a common Thing for those, that travelled from *Babylon* to *Jerusalem*, in order to avoid the scorching Heat of the Desert of *Arabia*, to shape their Course *Northward* at first, and then, turning to *Westward*, to pass through *Syria* into *Palestine*; but *Ezra* had a farther Reason for his taking this *Rout*: For, as he intended to get together as many *Israelites* as he could, to carry along with him to *Jerusalem*, he took his Course this Way, and made an Halt in the Country of *Ava*, or *Abava*, from whence he might send *Emissaries* into the *Caspian* Mountains, to invite such *Jews* as were there, to come and join him. *Le Clerc's* Commentary on *Ezra* viii. and *Calmet's* Dictionary, under the Word *Abava*.

† This they had the greater Reason to do, because they carry'd Things of considerable Value along with them; were apprehensive of Enemies, that lay in wait for them; and were aham'd to ask any Guard of the King, who, being not much instructed in Divine Matters, might possibly think, that what they said of God's Favour towards them, and the Prophecies concerning their *Restoration*, were but vain Boasts, in case they should seem to distrust his Power and Favour, (of whom they had spoken so magnificently) by making Application to the King for his Protection and Defence. Rather therefore than give any such Umbrage, they were resolv'd to commit themselves entirely to God: But then it was necessary, that they should beseech that of him, which, without giving Offence, they could not request of the King. *Patrick's* Commentary.

† According to the Account we have of them (*Ezra* viii. 26, 27.) there were six hundred and fifty Talents of Silver, which, at three hundred seventy-five Pounds to the Talent, make two hundred forty-three Thousand, seven hundred and fifty Pounds. The Silver Vessels weigh'd an hundred Talents, which came to thirty-seven Thousand and five hundred Pounds. The Gold in Coin was an hundred Talents, which, at four Thousand five hundred Pounds per Talent, made four hundred and fifty Thousand Pounds: And, besides all this, there were twenty Basons of Gold of a Thousand *Drachms*, and two Vessels of fine Copper, as valuable as Gold. *Howell's* History, in the Notes.

\* The Manner, in which *Ezra* is said to have express'd his Concern for the People's unlawful Marriages, is, by rending his Garment, and his Mantle, Chap. ix. 3. i. e. both his inner and upper Garment; which was a Token, not only of great Grief and Sorrow, but of his Apprehensions likewise of the Divine Displeasure; and by pulling off the Hair of his Head and Beard, which was still an higher Sign of exceeding great Grief among other Nations, as well as the *Jews*; and therefore we find in *Homer*, that when *Ulysses*, and his Companions, bewailed the Death of *Elpenor*,

Ἰζόμενοι δ' ἐνλαῖθα γόων, τίλοντο τε χαίτας.

*Odyss.* x.

† The Prayer we have in *Ezra* ix. 6, &c. the Purport of which is this: — “ That he was confounded, “ when he thought of the Greatness of their Sins, which were ready to overwhelm them, and of the Boldness and “ Insolence of them beyond Measure, even tho' they had seen the Divine Vengeance upon their Forefathers, in so “ terrible a Manner, that they had not yet worn off the Marks of his Displeasure. He had begun indeed to “ shew Favour to some of them; but this so much the more aggravated their Wickedness, in that, so soon “ after their Restoration, and Settlement in their native Country, they had return'd to their old Provocations, “ notwithstanding the many Admonitions in the Law, and the Prophets, to have nothing to do with the People “ of *Canaan*, except it were to expel, and rout them out. What then can we expect, says he, but the utter “ Destruction of the small Remnant that is left of us, if, after all the Punishments, which God has inflicted on

“ us,



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he caus'd *Proclamation* to be made, for all the People of the Land, that had return'd from the Captivity, to meet together at *Jerusalem*, under the Penalty of *Excommunication* and *Confiscation* of their Goods; and when they met, he endeavour'd to make them sensible of their Sin, and engag'd them in a Promise, and Covenant before God, to depart from it, by putting away their *strange Wives*, and the Children that were born of them, that the Seed of *Israel* might not be polluted by such an undue Commixture: And, accordingly, Commissioners were appointed to inspect this Affair, who, in three Months Time, made a proper Enquiry, and a thorough Reformation of this Enormity.

Nehemiah is sent as Governor, and with a Commission to rebuild the Walls of Jerusalem.

UPON the Death of *Zerubbabel*, the Administration, both of *civil* and *ecclesiastical* Affairs, devolv'd upon *Ezra*; but in the twentieth Year of *Abasuerus*, † *Nehemiah*, a very religious and excellent Person among those of the Captivity, and who was a great Favourite with that

Prince, succeeded him in the Government of *Judah* and *Jerusalem*. He had inform'd himself from some People, that were come from *Jerusalem*, of the miserable State and Condition of that City; that † its Walls were broken down, and its Gates burnt, so that its Inhabitants lay open, not only to the Incursions and Insults of their Enemies, but to the Reproach likewise and Contempt of their Neighbours. This mournful Relation affected the good Man to such a Degree, that he apply'd himself in Fasting and (f) Prayer to God, and humbly besought, that he would be pleas'd to favour the Design, which he had conceiv'd of asking the King's Permission to go to *Jerusalem*.

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

By his Office, he † was *Cup-bearer* to the King; and therefore, when it came † to his Turn to wait, the King, observing that his Countenance was not so chearful, as at other Times, and being told, that the distressed State of his Country, and

“ us, and his beginning now to be gracious unto us, we relapse into the same Offences, for which we have so severely suffer'd? For, while we remain Monuments of his Mercy, and yet appear before him in our *Abominations*, we must be *dumb*, and have nothing to plead in Excuse of our detestable Ingratitude.” *Patrick's Commentary*.

† It may well be question'd, whether this *Nehemiah* be the same, that is mention'd in *Ezra*, (Chap. ii. 2. and *Neb.* vii. 7.) as one, that return'd from the *Babylonish* Captivity under *Zerubbabel*; since from the first Year of *Cyrus*, to the twentieth of *Artaxerxes Longimanus*, there are no less, than ninety-two Years intervening; so that *Nehemiah* must, at this Time, have been a very old Man; upon the lowest Computation, above an Hundred, and, consequently, utterly incapable of being the King's *Cup-Bearer*, of taking a Journey from *Shushan* to *Jerusalem*, and of behaving there with all that Courage and Activity, that is recorded of him. Upon this Presumption therefore, we may conclude, that this was a different Person, tho' of the same Name; and that *Tarshatha* (the other Name, by which he is called, *Ezra* ii. 63. and *Neb.* vii. 65.) denotes the Title of his Office, and both in the *Persian* and *Chaldean* Tongues, was the general Name given to all the King's *Deputies*, and *Governors*. *Le Clerc's* and *Pool's* Annotations on *Neb.* i.

† The Commissions, which had hitherto been granted the *Jews*, were suppos'd to extend no farther than to the Rebuilding of the Temple, and their own private Houses; and therefore the Walls and Gates of their City lay in the same ruinous Condition, in which the *Chaldeans* left them, after that Devastation. *Patrick's Commentary*, and *Pool's* Annotations.

(f) *Neb.* i. 5.

† This was a Place of great Honour and Advantage in the *Persian* Court, because of the Privilege which it gave him, that was in it, of being daily in the King's Presence, and the Opportunity which he had thereby, of gaining his Favour, for the obtaining of any Petition that he should make to him. And that it was a Place of great Advantage, seems evident by *Nehemiah's* gaining those immense Riches, which enabled him, for so many Years (*Neb.* v. 14, 19.) out of his own private Purse only, to live in his Government, with all that Splendor and Expence (that will hereafter be related) without burthening the People at all for it. *Prideaux's Connection*, Anno 445.

† Commentators have generally observ'd, that it was almost four Months between his hearing of the disconsolate Condition wherein *Jerusalem* lay, and his requesting Leave of the King to go thither. But (besides that it might not come to his own Turn of waiting sooner) there might be these farther Reasons assign'd for this his long Silence and Delay. As, that he could not take so long and dangerous a Journey in the Winter; that he could no sooner meet with a seasonable Opportunity of speaking with the King upon so critical an Affair; or (as others will have it) that he retir'd all this intermediate while, and spent it in Fasting and Prayer. *Pool's* Annotations, and *Patrick's Commentary*.



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and of the City, where his Ancestors were bury'd, were the only Cause of it, gave him, at his Request, thro' the Intercession of the Queen, (who (g) was then sitting with him) Leave to go to *Jerusalem*, and a full Commission (as his Governor of the Province of *Judea*) to repair the Walls, and to set up the Gates, and fortify the City again in the same Manner that it was, before it was dismantled, and destroy'd by the *Babylonians*; but, upon this Condition it was, that he should return to Court again, at such a † determinate Time.

THE King, at the same Time, wrote Letters to all the Governors beyond the *Euphrates*, to be aiding and assisting to him in the Work. He sent his Order to *Asaph*, the Keeper of his Forests in those Parts, to furnish him with whatever *Timber* he should want, not only for the Reparation of the Towers, and Gates of the City, but for the building of himself an House likewise, as Governor of the Province, to live in; and (to do him still more Honour) he sent a Guard of Horse, under the Command of some of the Captains of his Army, to conduct him safe to his Government.

WITH these Letters and Powers, *Nehemiah* arriv'd at *Jerusalem*, and was kindly receiv'd by the People; but it was three Days, before he acquainted any one with the Occasion of his Coming. On the third Day at Night, he, with some few

Attendants, went privately round the City, to take a View of the Walls, which he found in a ruinous Condition; and, on the next, called together the chief of the People, and, \* having reminded them of the desolate Manner, in which the Walls of their City lay, and exhorted them to set about the Reparation of them, he produc'd his *Commission* and Letters to that Purpose, which, when they were read, so gladden'd and reviv'd their drooping Spirits, that they joyfully and unanimously cry'd out, *Let us rise and build.*

IN carrying on the Building, *Nehemiah* divided the People into several Companies, and assign'd to each of them the Quarter where they were to work, reserving to himself the Reviewal and Direction of the whole. But they had not long proceeded in the Work, before *Sanballat*, an Officer of the *Moabites*, and *Tobiah*, a Man of Note among the *Ammonites*, two bitter Enemies to the *Jewish* Nation, began to scoff and ridicule their Undertaking. As the Work however advanc'd, they chang'd their Note, and apprehending themselves in Danger from the growing Greatness of the *Jews*, were resolv'd to put a stop to their future Progress.

To this Purpose, they enter'd into a Confederacy with some neighbouring Nations, to come upon them by Surprise, demolish their Works, and put them all to the Sword; but the Governor having notice of this their Design, and sending out  
*Scouts*

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Which he carry'd on with great Success, notwithstanding Sanballat's Designs to defeat him.

(g) Neh. ii. 6.

† How long this was, it is not certain. 'Tis said indeed, that he was Governor in the Land of Judah for twelve Years, Chap. v. 14. — xiii. 6. But considering what Haste he made in dispatching the Building of the Walls, which he finish'd in two and fifty Days, the Leave which he ask'd might be but for a Year, or perhaps half so much; after which Time, it is likely, that he return'd to *Shushan* according to his Promise; but some Time after was sent back again by the King, (who found his Presence there serviceable, or perhaps necessary, for the better Regulation of that Province) to be his Governor for twelve Years. *Patrick's Commentary.*

\* The Speech which *Josephus* puts in the Mouth of the Governor, upon this Occasion, is to this Effect. —  
“ You cannot but see and understand, you Men of *Judea*, that we ourselves are, at this Day, under the Power and Providence of the same Almighty and merciful God, that did so many Things for our Forefathers, *Abraham*, *Isaac*, and *Jacob*, out of a gracious Regard to their Piety and Justice: And it is by the Favour of that God, that I have now obtain'd Leave from the King to enter upon the Rebuilding of your Wall, and the putting of an End to the Work of the Temple that is yet unfinish'd. But taking this for granted, that you live among a Sort of malicious and spiteful Neighbours, who would do all that is to be done in Nature, for the crossing of your Design, when they come once to see you heartily intent upon the Undertaking, I shall therefore recommend it to you, in the first Place, resolutely and fearlessly to call yourselves upon God, who will most certainly defeat all the Practices of your Enemies; and, in the next Place, to ply your Business Day and Night, without any Intermision either of Care or of Labour, this being the proper Season for it.” *Jewish Antiq. lib. xi. c. 5.*



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*Scouts* daily to observe their Motions, plac'd a Guard well arm'd to defend and encourage the Workmen; and order'd that each Workman should have his Arms nigh at Hand, in case they were attack'd; while himself went often in Person among them, by his Precept and Example encouraging them to trust in the Lord, and in his Speeches and Exhortations, putting them frequently in mind, that it was for their Wives, their Brethren, and Children (in case they were compelled to it) that they fought: So that, by these Means, they secur'd themselves against all the Attempts, and Designs of their Enemies, until the Work was brought to a Conclusion.

*SANBALLAT*, and the rest of his Confederates, perceiving that their *Plot* was discover'd, and not daring to attack *Nebemiah* by open Force, had recourse to Craft and Stratagem. To this Purpose, under Pretence of ending the Difference between them, in an amicable Manner, they sent to invite him to a Conference, in a certain Village, in the Plain of *Ono*, which belong'd to the Tribe of *Benjamin*, intending there to do him a Mischief; but *Nebemiah*, very probably suspecting their wicked Design, return'd in Answer to the four Messages of the same Import, which they successively sent, "That the Work, wherein he was engag'd, requir'd his personal Attendance, and therefore he could not come."

*SANBALLAT*, perceiving that *Nebemiah* was too cautious to be ensnar'd by a general Invitation, sent, by his Servant, a Letter, wherein he inform'd him,

that the current Report was, — "That he was building the Walls of *Jerusalem* only to make it a Place of Strength, to support his intended Revolt; that, to this Purpose, he had suborn'd false Prophets to favour his Design, and to encourage the People to chuse him King; and that therefore, to stop the Course of these Rumours, (which in a short Time would come to the King's Ears) he advis'd him to come to him, that they might confer together, and take such Resolutions, as were convenient." But *Nebemiah*, knowing his own Innocence, easily saw thro' this shallow Contrivance, and return'd him for Answer, That all these Accusations were false, and the Inventions only of his own naughty Heart; so that finding himself disappointed here likewise, he betook himself to this last Expedient.

THERE was one *Shemaiah*, the Son of *Delaiah* the Priest, a great Friend to *Nebemiah*, whom *Sanballat* had brib'd to his Interest. This Man pretended to the Gift of Prophecy: And therefore, when *Nebemiah* came to his House one Day, he foretold, that his Enemies would make an Attempt to murder him that very Night, and therefore advis'd him to go with him † into the inner Part of the Temple, and so secure themselves by shutting the Doors. But, tho' *Nebemiah* did not apprehend the Other's Design, (which he came to find out afterwards) yet, out of a Sense of Honour and Religion, he declar'd positively, "That, come what would †, he would not quit his Station, because it would badly

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

† By the House of God, within the Temple (as it is in the Text, *Neh.* vi. 10.) *Shemaiah* certainly meant the Sanctuary; and to advise *Nebemiah* to retreat thither, he had a good Pretence, because it was both a strong and a sacred Place, being defended by a Guard of *Levites*, and, by its Holiness, privileg'd from all rude Approaches. But his real Design herein might be, not only to disgrace *Nebemiah*, and dishearten the People, when they saw their Governor's Cowardice, but to prepare the Way likewise for the Enemies assaulting and taking the City, when there was no Leader to oppose them; to give Countenance to the Calumny that had been spread abroad, of his affecting to be made King, because he fled upon the Report of it; and perhaps, by the Assistance of some other Priests, that were his Confederates, either to destroy him, or to secure his Person, until the City was betray'd into the Enemies Hands. *Parrick's Commentary*, and *Pool's Annotations*.

† The Words of *Nebemiah*, upon this Occasion, are very significant, as well as *magnanimous*. Should such a Man as I flee? "I, the chief Governor, upon whose Presence, and Counsel, and Conduct, the very Life, and Being of the whole City and Nation does, in a great Measure, depend: I, who have profess'd such Resolution, Courage, and Confidence in God; I, who have had such eminent Experience of God's gracious and powerful Assistance, of his calling me to this Employment, and carrying me through it, when the Danger was greater than now; shall I dishonour God, and Religion, and betray the People and City of God by my Cowardice? God forbid!"



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529, &c.

“ badly become a Man in his Character,  
“ to seek out for Refuge, when he saw  
“ Danger approaching.”

THESE, and many more Difficulties, the good Governor had to contend with ; but, by God's Assistance, he overcame them all, and, in the Space of two and fifty Days, having compleated the whole Work, he afterwards held † a Dedication of the Walls and Gates of *Jerusalem*, with such Solemnity and Magnificence, as a Work of that Nature requir'd.

To this Purpose he separated the Priests, the Levites, and the Princes of the People, into two Companies, one of which walk'd to the *right* Hand, and the other to the *left*, on the Top of the Walls. The two Companies, which were to meet at the Temple, in their Procession were attended with *Musick*, both *Vocal* and *Instrumental*. When they came to the Temple, they there read the Law, offer'd Sacrifices, and made great Rejoicings ; and, as the Feast

of *Tabernacles* happen'd at the same Time, they fail'd not to celebrate it with great Solemnity.

WHEN the Walls were finish'd, *Nehemiah*, to prevent any Treachery from his Enemies, either within or without the City, † gave the Charge of the Gates to his Brother *Hanani*, and to *Hananiab*, *Marshal* of his Palace †, two Men, in whom he could confide ; commanding them not to suffer the Gates to be open'd till some Time after Sun-rising, to see them safe barred at Night, and to set the Watch, which should consist of settled House-Keepers, that were careful and diligent Men : And, for the still farther Security of the City, observing that the † Number of its Inhabitants was too few, he order'd, that the principal Men of the Nation should *there* fix their Habitations, and, at the same Time, caus'd the rest to † cast Lots, whereby a tenth Part of the whole

From *Ezra* iv. 7. to the End ; all *Esth.* *Neh.* and Part of *Hagg.* *Zeck.* and *Malachi*.

His Dedication of the Walls, and wise Orders for the Preservation of the City.

† *Dedication* is a religious Ceremony, whereby any Temple, Altar, and Vessel thereunto belonging, is, by the Pronunciation of a certain Form of Blessing, consecrated to the Service of God ; and this Dedication, we may observe, extends not only to Things sacred, but to Cities and their Walls, and sometimes to private Houses, *Deut.* xx. 5. As therefore *Moses* in the Wilderness dedicated the Tabernacle, and *Solomon* the Temple, when he had finish'd it ; so *Nehemiah*, having put Things in good Order, built the Walls, and set up the Gates, thought proper to *dedicate* the City, as a Place which God himself had chosen, and sanctify'd by his Temple, and gracious Presence ; and, by this Dedication, to restore it to him again after it had been laid waste, and profan'd by the Devastation of the *Heathens*. *Patrick's Commentary*, and *Pool's Annotations*.

† *Nehemiah*, very likely, was now returning to *Shushan* to give the King an Account of the State of Affairs in *Judea* ; and therefore he took care to place such Men in the City, as he knew would faithfully secure it in his Absence. *Hanani* is said to be his Brother ; but he chose his Officers, not out of *partial* Views to his own Kindred, but because he knew that they would acquit themselves in their Employment with a strict Fidelity. *Hanani* had given Proof of his Zeal for God and his Country, in his taking a tedious Journey from *Jerusalem* to *Shushan*, to inform *Nehemiah* of the sad Estate of *Jerusalem*, and to implore his helping Hand to relieve it, Chap. i. And the Reason why *Nehemiah* put such Trust and Confidence in *Hananiab*, was, because he was a Man of *Conscience*, and acted upon religious Principles, which would keep him from those Temptations to Perfidiousness, which he might probably meet with in his Absence, and against which, a Man, destitute of the *Fear of God*, has no sufficient Fence. *Patrick's Commentary*, and *Pool's Annotations*.

† So the House, which was built for *Nehemiah's* Residence, might justly be called, because he liv'd there in great Splendor, tho' wholly at his own Charge, and, as the King's *Vice-roy*, there gave Audience to the People, as a King is wont in his *Palace*. *Patrick's Commentary*, and *Pool's Annotations*.

† One Reason, why the Bulk of the *Jews* (who were originally Pastors, and Lovers of *Agriculture*) might rather chuse to live in the Country, than at *Jerusalem*, was, because it was more suited to their Genius, and Manner of Life : But at this Time their Enemies were so enrag'd to see the Walls built again, and so restless in their Designs to keep the City from rising to its former Splendor, that it terrify'd many from coming to dwell there, thinking themselves more safe in the Country, where their Enemies had no Pretence to disturb them. *Le Clerc's* and *Patrick's* Commentaries.

† Tho' the casting of *Lots* be certainly forbidden, where the Thing is done out of a Spirit of *Superstition*, or with a Design to tempt God ; yet, on some Occasions, it is enjoin'd by God himself ; and the most holy Persons both in the *Old* and *New Testament*, in particular Cases, have practis'd it. The wise Man acknowledges the Usefulness of this Custom, when he tells us, *that the Lot caused Contention to cease, and parteth between the Mighty*, *Prov.* xviii. 18. and therefore it was no bad Policy, (as Things now stood) to take this Method of Decision, since the Lot



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His Suppres-  
sion of Usury,  
and generous  
Manner of  
living.

whole People of *Judah* and *Benjamin* † became oblig'd to dwell at *Jerusalem*, tho' those who came voluntarily, were better receiv'd.

WHILE the Walls of the City were building, there happen'd a Kind of *Mutiny* among the common People, which might have been of fatal Consequence, had it not been timely compos'd: For the Rich taking the Advantage of the meaner Sort, had † exacted heavy Usury of them, insomuch, that they made them pay the *Centesima* for all the Money, that was lent them, *i. e.* one *per Cent.* for every Month, which amounted to twelve *per Cent.* for the whole Year. This Oppression reduc'd them so low, that they were forc'd to mortgage their Lands, Houses, and Tenements, and even to sell their Children into Servitude, to have † wherewith to buy Bread for the Support of themselves, and their Families; which being a manifest Breach of the Law of God, (for (*b*) that forbids all the Race of *Israel* to take Usury of any of their Brethren) *Nehemiah*, as soon as he was inform'd thereof, resolv'd to remove so great an Iniquity. And, accordingly, having called a general Assembly of the

People, wherein he set before them the Nature of the Offence, how great a Breach it was of the Divine Law, and how heavy an Oppression upon their Brethren; what Handle it might give their Enemies to reproach them; and how much it might provoke the Wrath of God against them all; he caus'd it to be enacted by the general *Suffrage* of the whole Assembly, that every one should return to his Brother whatever he had exacted of him upon *Usury*, and should likewise release all the Lands, Houses, and Tenements, that he had, at any Time, taken of him upon Mortgage; which Act presently remov'd all Uneasiness, and pacify'd the Minds of the People.

THE Governor himself indeed was so far from countenancing any Manner of Oppression, that he did not exact the daily Revenue of *forty Shekels of Silver*, and the constant Furniture of his Table with Provisions; but remitted these, and all other Advantages of his Place, that might any Way be troublesome and chargeable to the People. Nay, he not only refus'd the Allowance, which was due to him, as Governor, but, at his own Charge †, kept

From *Ezra* iv.  
7. to the End;  
all *Esth.* *Neh.*  
and Part of  
*Hagg.* *Zech.*  
and *Malachi*.

Lot (which all allow'd was under the Divine Direction) falling upon such a Person, rather than another, would be a great Means, no doubt, to make him remove more contentedly to the City. *Patrick's Commentary*, and *Calmet's Dictionary*, under the Word *Lot*.

† These were the two Tribes, that antiently possess'd *Jerusalem*, which stood, partly in one Tribe, and partly in the other; for which Reason, in some Places of Scripture, *Jerusalem*, is reckon'd as belonging to the Children of *Judah*, *Josh.* xv. 63. and *Judg.* xviii. and in others, to the Children of *Benjamin*, *Judg.* xxi. 28. but what Part of the City belong'd to the one, and what to the other, is not so well agreed among learned Men. Since these two Tribes however, were the antient Inhabitants of the City, there was all the Reason in the World, why, in this Scarcity of Inmates, they, above any others, should be oblig'd to come and dwell there. *Patrick's Commentary*.

† This *Usury* was the more grievous, because it was not only contrary to their Law, and demanded at a Time, when they were hard at Work, and their Enemies threatening to destroy them all; but (as some have observ'd) that the twentieth of *Ahasuerus* (wherein this was done) began about the End of a *sabbatical* Year, after the Law, which forbade every Creature to exact any Debt of his Neighbour, or his Brother, *Deut.* xv. 2. had been so frequently read. This rais'd the Cry of the Poor to a greater Height, having been forc'd to sell their Children, and depriv'd now of all Power of redeeming them, because their Lands were mortgag'd to these Oppressors. *Patrick's Commentary*.

† Not long before this, there had been a great Scarcity, for want of Rain, which God thought proper to withhold, in Punishment for the People's taking more Care to build their own Houses, than his, as we read, *Hag.* i. 9, &c. In which Time the Rich had no Compassion on their poor Brethren, but forc'd them to part with all they had for Bread; and now (what made them still more miserable) another *Dearth* was come upon them, which might easily happen, from the Multitude of People, that were employ'd in the Repair of the Walls; from the *Building-Work*, which hindred them from providing for their Families some other Way; and from the daily Dread, they had of their Enemies, which might keep them from going abroad to fetch in Provision, and the Country-People from bringing it in. *Patrick's Commentary*, and *Pool's Annotations*.

(*b*) *Exod.* xxii. 25.

† From this great and daily Expence, it seems most probable, either that *Nehemiah* had large *Remittances* from the *Persian*



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kept *open House*, entertaining every Day at his Table, an hundred and fifty of the *Jews*, and their Rulers, besides Strangers; for which he constantly allow'd an Ox, six fat Sheep, and Fowl in Proportion; and, on every tenth Day, Wine of all Sorts. Besides this, he gave (i) many rich Presents to the Temple; and, by his generous Example, encourag'd others, both Princes and People, to do the like.

Before he returns to Court, he makes all the principal People sign a Covenant.

THUS *Nehemiah*, with great Honour and Applause, having executed the Commission, with which he was sent to *Jerusalem*; at the Expiration of the Time which was allow'd him, he return'd to *Shushan*, according to his Promise to the King. But before he did that, † *Ezra* the learned *Scribe*, at the Request of the People, produc'd the *Book of the Law*, which he had now compleated, and, having divided the Company into several

Parts, he (with thirteen Priests more) read from a wooden Pulpit †, and, as he went along, expounded it to them. This they all listen'd to with a very devout Attention, ‡ and celebrated the ensuing Feast of *Tabernacles* with great Gladness of Heart; and, on a Day appointed for a solemn Fast, confessing their own Sins, and deprecating the Judgments due to the Iniquity of their Fathers; acknowledging the Omnipotence of God in creating and preserving all Things, and enumerating his gracious Mercies in their sundry Deliverances from their Enemies and Persecutors, they made a Covenant with him, that they would walk in this Law, which was given by *Moses*; and, (to oblige themselves to a more † strict Performance of this Covenant) it was order'd to be engros'd, that the *Princes*, *Priests*, and *Levites* might set their † Hands and Seals to it; and those who did

From *Ezra* iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.

*Persian Court* (even besides his own Estate) to answer it; or that he did not continue at *Jerusalem* for the whole *twelve Years* together; or that, if he did, he did not continue this expensive Way of House-keeping all the Time, but only during the great and present Exigencies and Distresses of the *Jews*, which ceas'd in a good Measure, after that the Walls were built, the Act against *Usury* pass'd, and the People discharg'd to their ordinary Course of maintaining themselves, and Families. *Pool's Annotations*, and *Le Clerc's Commentary*.

(i) *Neh.* vii. 70, &c.

† This *Ezra*, without all Controversy, was the same *Ezra*, who came from *Babylon*, in the seventh of *Artaxerxes*, with a full Commission to *Jerusalem*, to assist *Zerubbabel* in the Reformation of the whole State of the *Jewish* Church. After the Death of *Zerubbabel*, the whole Administration devolv'd upon him; but, as his Commission lasted but for twelve Years, upon its Expiration, *Nehemiah* succeeded to the Government, and we hear no more of *Ezra*, until he is here called upon to read and expound the Law to the People; whether, (as some think) he return'd to *Babylon*, to give the People an Account of Affairs in the Province of *Judea*, or whether, in this intermediate Time, he employ'd himself (in some Retirement) in the great Work of preparing a new, and current Edition of the Holy Scriptures, of which we shall give a full Account in our next Dissertation. *Patrick's Commentary*, and *Pool's Annotations*.

† This *Pulpit* was to raise him up higher than the People, the better to be seen and heard by them; but we are not to think, that it was made in the Fashion of ours, which will hold no more than one Person, for (as we may observe by the very next Words) it was made large, and long enough to contain fourteen People at once. *Patrick's Commentary* on *Neh.* viii. 4.

‡ The Words in the Text, are, *Since the Days of Joshua, the Son of Nun, unto that Day, had not the Children of Israel done so, and there was very great Gladness*, *Neh.* viii. 17. But it can hardly be thought, that this Festival had never been observ'd since *Joshua's* Time, because we read in the foregoing Book of *Ezra*, that it was kept at their Return from *Babylon*; but the Meaning is, that the Joy, since that Time, had never been so great, as it was upon this Occasion; for which the *Jews* themselves assign this Reason, *viz.* That in the Days of *Joshua*, they rejoic'd, because they had got Possession of the Land of *Canaan*, and now they equally rejoic'd, because they were restor'd, and quietly settled in it, after they had been long cast out of it. *Patrick's Commentary*.

† The Observances, which they chiefly oblig'd themselves to in this Covenant, were, 1st, Not to make *Inter-marriages* with the *Gentiles*. 2dly, To observe the *Sabbaths*, and *Sabbatical Years*. 3dly, To pay their annual Tribute, for the Reparation and Service of the Temple. And 4thly, to pay their *Tithes* and *First-Fruits*, for the Maintenance of the *Priests* and *Levites*: From which Particulars, thus nam'd in this Covenant, we may learn, what were the Laws of God, which hitherto they had been most neglective of, since their Return from the Captivity. *Prideaux's Connection*, Anno 444.

† It signify'd little indeed what such untoward People promis'd; for what Regard would they have to their own Hand-Writing, who regarded not the *Ten Commandments*, written on Tables of Stone by the Finger of God? It was very



A. M. 3475, &c.  
Ant. Christ. 529, &c.

Upon his coming again, he expels Tobiah, the Ammonite, from having an Apartment in the Temple.

did not set their Seals, of what Age, Sex, or Condition soever, did bind themselves with an Oath punctually to observe it.

BUT, notwithstanding all this Precaution, *Nehemiah* had not been long come from *Jerusalem*, before the People relaps'd into their old Corruptions; which, in a great Measure, was owing to the Mismanagement of † *Eliashib*, the High-Priest, who, being by Marriage ally'd to *Tobiah*, the *Jews* great Enemy, had allow'd him an Apartment in the Temple, in the very Place where the Offerings, and other Things appertaining to the *Priests* and *Levites*, us'd to be repositied. So that when *Nehemiah* return'd from the *Persian* Court, with a new Commis- sion for the reforming of all Abuse, both in Church and State, he was not a little

surpris'd, to find such a gross Profanation of the Temple, and that Chambers should be provided in the House of God for one, who was a declar'd Enemy to his Wor- ship.

HE therefore resolv'd to put an End to this; but found himself under a Necessity of proceeding with Caution in the Affair, because † *Tobiah* had insinuated himself into the good Opinion of most of the People, and especially those of Note. The first Step therefore that he took towards this Reformation, was to convince them of their Error, by causing the *Book of the Law* to be read publickly, and in the Hearing of all the People; so that when the Reader came to that Place in *Deuteronomy*, wherein it is commanded, that (k) an *Ammonite*, or *Moabite*, † should

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very useful however, that there should be a publick Instrument to convince them of their Impiety, and that they might be publickly confounded, when they prov'd *perfidious* Deserters, by shewing them, under their own Hands, their Engagements to future Fidelity. *Patrick's Commentary.*

† Some are apt to imagine, that this *Eliashib* was no more than a common Priest, because he is said to have had the Oversight of the Chambers of the House of God, Neh. xiii. 4. which was an Office too mean (as they think) for the High-Priest. But we cannot see, why the Oversight of the Chambers of the House of God may not import the whole Government of the Temple, which certainly belong'd to the High-Priest only; nor can we conceive, how any one, that was less than absolute Governor of the whole Temple, could make so great an Innovation in it. He was assistant indeed in the Reparation of the Walls of the City; but, excepting this one Act, where do we read of his doing any Thing worthy of Memory, towards the reforming of what was amiss, either in Church or State, in the Times either of *Ezra* or *Nehemiah*? And yet we cannot but presume, that, had he join'd with them in so good a Work, some Mention would have been made of it in the Books written by them. Since therefore, instead of this, we find it recorded in *Ezra*, (Chap. x. 18.) that the Pontifical House, was, in his Time, grown very corrupt, and, not improbably, by his Connivance began to marry into *heathen* Families, (Neh. xiii. 28.) it seems most likely, that it was *Eliashib*, the High-Priest, who was the Author of this great Profanation of the House of God; but as he might die before *Nehemiah* return'd from *Babylon*, for this Reason, we hear nothing of the Governor's reprehending him for it. *Prideaux's Connection*, Anno 428.

† By his making two Alliances with Families of great Note among the *Jews*: For *Johanan* his Son had marry'd the Daughter of *Mesbullam*, the Son of *Berechiah*, (Neh. vi. 18.—iii. 4.) who was one of the chief Managers of the Building of the Wall of *Jerusalem*, under the Direction of the Governor; and he himself had marry'd the Daughter of *Shecaniah*, the Son of *Arab*, another greater Man among the *Jews*; by which Means he had form'd an Interest, and was look'd upon as a worthy Man, tho' (being an *Ammonite*) he could not but bear a national Hatred to all that were of the Race of *Israel*. *Prideaux's Connection*, Anno 428.

(k) Deut. xxiii. 3.

† They, who, by the Congregation of God, in this Place, do understand the publick Assemblies for Divine Worship, lie under a great Mistake; for no Man of any Nation was forbidden to come and pray unto God in the Temple. Men of all Nations indeed, that were willing to become *Profelytes*, were admitted into the *Jewish* Communion; and, if they submitted to be circumcis'd, were allow'd to eat the *Passover*, and to enjoy all the Privileges that true *Israelites* did, except only in the Case of Marriage; and therefore this Phrase of not entering into the Congregation of the Lord, must be understood to mean no more than a Prohibition of Marriage: For this (according to their *Rabbins*) was the Case of such Prohibitions. None of the House of *Israel*, of either Sex, were to enter into Marriage with any *Gentiles*, of what Nation soever, unless they were first converted to their Religion, and became intire *Profelytes* to it; and, even in that Case, some were debar'd from it for ever; others, only in Part; and others again only for a limited Time. Of the first Sort, were all of the seven Nations of the *Canaanites*, mention'd in Deut. vii. of the second Sort, were the *Moabites* and the *Ammonites*, whose Males were excluded for ever, but not their Females; and of the third Sort, were the *Edomites* and *Egyptians*, with whom the *Jews* might not marry until the third Generation: But with all others, who were not of these three excepted Sorts, they might freely make Inter-marriages, whenever they became thorough *Profelytes* to their Religion. At present however, because, through the Confusions

which



A. M. 3475, &c.  
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529, &c.

should not come into the Congregation of God, even to the tenth Generation for ever; they being sensible of their Transgression in this Respect, separated themselves immediately from the mix'd Multitude, which gave *Nehemiah* an easy Opportunity of getting rid of *Tobiah*, who was an *Ammonite*; and therefore he order'd the People, while they were in this good Disposition, to cast his Furniture out of the sacred Chambers, and † to have them cleans'd again, and restor'd to their former Use.

Orders the Re-  
payment of  
Tithes.

AMONG other Corruptions, that grew up during the Governor's Absence, there was one, of which (as he was a constant Frequenter of the publick Worship) he could not but take notice, and that was, the Neglect of carrying on the daily Service of the House of God, in a proper and decent Manner. For the *Tithes*, which were to maintain the Ministers of the Temple in their Offices and Stations, being either embezzelled by the High-Priest, or with-held by the *Laity*, for Want of them the *Levites* and *Singers* were driven from the Temple into the Country, to find a Subsistence some other Way: And therefore, to remedy this Abuse, he forthwith ordered the People to bring in their *Tithes* of Corn, Wine, and Oil, into the Treasury of the Temple; and having appointed proper Officers to receive and distribute

them, he recalled the absent Ministers, and restored every Thing to its former Order.

THE Neglect of the Service of God, had introduced a Profanation of the *Sabbath*: For, during *Nehemiah's* Absence, the *Jews* had not only done all Manner of servile Works on that Day, but had permitted Strangers, *Tyrrians*, and others, to come, and sell their Fish, and other Commodities publicly, in the Streets of *Jerusalem*. Against these wicked and irregular Practices, *Nehemiah* remonstrated to the chief Men of the City with some Warmth; and, to let them see that he was resolv'd to make a thorough Reformation in this Matter, he gave a strict Order, that, towards the Evening, before their *Sabbath* began, the City-Gates should be shut, and not opened, until the Sabbath was over: And, to have this Order more duly executed, he appointed † some of his own Servants for the present to guard the Gates, that no Burthen might pass through on the *Sabbath-Day*. So that when the Merchants and other Dealers came, and, finding the Gates shut against them, took up their Lodgings without the Walls in Hopes of selling to the Country People, (though they could not to the Citizens) the next Day he threatned to take them into Custody, if they did not go about their Business; and, to this Purpose, appointed a Guard of *Levites* † to take up their

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

A more strict Observation of the Sabbath.

which have since happen'd in all Nations, it is not to be known who is an *Ammonite*, who an *Edomite*, a *Moabite*, or an *Egyptian*, they hold this Prohibition to have been long out of Date, and that now, any *Gentile*, as soon as proselyted to their Religion, may immediately be admitted to make Inter-marriages with them. *Prideaux's* Connection, Anno 428.

† The Method of purifying any Thing, or Person, that was legally unclean, is thus describ'd: — For an unclean Person, they shall take of the Ashes of the burnt Heifer of Purification for Sin, (i. e. of the Heifer that was sacrific'd on the great Day of Expiation) and running Water shall be put thereto in a Vessel, which being afterwards strain'd off, and kept for this Purpose, a clean Person, i. e. the Priest (for to him the Work of purifying is appropriated, *Lev. xiii.* shall sprinkle upon the unclean Person; and on the seventh Day at Even, after having bathed himself, and washed his Clothes, he shall be deem'd clean; but it is very likely, that Things inanimate were immediately, upon their being sprinkled with this Water of Separation, as it is called (*Numb. xix. 9.*) reputed clean. *Patrick's* Commentary.

† It seems as if Matters were come to that Pass, that he could not trust the common Porters of the Gates, and therefore appointed some of his own *Domeflicks* (who, he knew, would neither be careless nor corrupted) to see that the Gates were kept shut, and all Traffick prohibited. *Patrick's* Commentary.

† The Reason why he appointed the *Levites* to this Office of keeping the Gates on the *Sabbath-Day*, was, because he not only thought, that, by Virtue of their Character, they would meet with more Deference and Respect, than his *domeflick* Servants; but that, when he and his Servants were gone from *Jerusalem*, he was resolv'd to have this Watch continu'd, until this evil Custom of admitting Dealers into the City on the *Sabbath-Day* was quite broken. *Patrick's* Commentary.



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3475, &c.  
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529, &c.

their Station at the Gate, and to stop all  
*Comers in*, that might any Way profane  
the *Sabbath*.

And a Dissolu-  
tion of un-  
lawful Mar-  
riages.

ANOTHER Reformation, and the last indeed that we find recorded of *Nehemiah*, was his Dissolution of unlawful Marriages among the *Jews*. Their Law strictly forbade them to make Inter-Marriages with any foreign Nations, either by giving their Daughters to them for Wives, or by taking their Daughters to themselves; but, since their Return from Captivity, People of all Conditions had paid so little Regard to this Command, that even the *Pontifical House* (which of all others ought to have set a better Example) was become polluted with such impure Mixtures; infomuch, that *Joiada* the High-Priest, had a Son, who marry'd the Daughter of *Sanballat* the *Horonite*, who, at that Time, very probably was Governor of *Samaria*.

THESE mix'd Marriages (besides many other Damages, that accrued to the State) would, in a short Time, (as he observed to

them) quite corrupt their native Language †, because he perceived, that the Children already began to smatter the Speech of their *foreign Parent*; and therefore he required them all, under the Penalties ‡ (which he inflicted upon some, that were obstinate) to put away their Wives, and to have no more Communion of that Kind with any foreign Nation; In which he proceeded with such Impartiality, that when this Son of *Joiada* refused to quit his Wife, he ordered him immediately to depart the Country †; which accordingly he did, and, with several others, that were in the like Circumstances, went, and settled under his *Father-in-Law* in *Samaria*.

THESE were some of the Reformations, which *Nehemiah*, as a wise and pious Governor, made in the *Jewish Church* and State. But, after his Death, it was not long, before the People relapsed into the same Enormities; for which Reason we find *Malachi* †, the last Prophet under the

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

† What the natural Language of the *Jews* at this Time was, whether the *Hebrew*, or *Chaldee*, is Matter of some Enquiry among the *Learned*. Those, who suppose that it was *Hebrew*, produce the Book of *Ezra*, *Nehemiah*, and *Esther*, besides the Prophecies of *Daniel*, which, for the most Part, were written in *Hebrew*, and which, they suppose, the Authors of them would not have done, if *Hebrew*, at that Time, had not been the *Vulgar Language*. But to this it is reply'd, that these *Jewish* Authors might make use of the *Hebrew* Language in what they wrote, not only because the Things, which they recorded, concern'd the *Jewish Nation* only, among whom there were learned Men enough to explain them; but chiefly, because they were minded to conceal what they wrote from the *Chaldeans*, who, at that Time, were their Lords and Masters, and, considering all Circumstances, might not perhaps have been so well pleas'd with them, had they understood the Contents of their Writings. Since it appears then, say they, by several Words, occurring in the Books of *Maccabees*, the *New Testament*, and *Josephus*, that the Language, which the *Jews* then spoke, was *Chaldee*; that this Language they learned in their Captivity, and, after their Return from it, never assum'd their antient *Hebrew* Tongue, so as to speak it *vulgarly*, it hence must follow, that what is here called the *Language of the Jews*, and their native Tongue, was at that Time no other, than the *Chaldee*, for the antient *Hebrew* was only preserv'd among the *Learned*. *Le Clerc's Commentary*.

‡ There are some Things in the Text, which, as they are made to proceed from *Nehemiah's* own Mouth, and appear in our Translation, sound a little oddly: ——— *I contended with them, and cursed them, and smote certain of them, and plucked off their Hair*, Chap. xiii. 25. But the Sense of these Words is no more than this: ——— *I contended with them*, i. e. I expostulated the Matter with them. *I cursed them*, i. e. excommunicated them, in the doing of which, I denounc'd God's Judgments against them. *I smote certain of them*, i. e. order'd the Officers to beat some of the most notorious Offenders, either with Rods or with Scourges, according to *Deut. xxv. 2*. *And I plucked off their Hair*, i. e. I commanded them to be shav'd, thereby to put them to Shame, and make them look like vile Slaves: For, as the Hair was esteem'd a great Ornament among *Eastern Nations*, so Baldness was accounted a great Disgrace; and, to inflict these several Punishments upon them, *Nehemiah* had a sufficient Provocation, because, in their marrying with *Heathen Nations*, they had acted contrary, not only to the express Law of God, but to their own late *solemn Covenant*, and Promise, *Ezra x. 19*. *Pool's Annotations*.

† *Josephus* relates the Matter, as if this Expulsion had been effected by the Power of the great *Sanhedrim*: But whether the *Sanhedrim* was at this Time in Being, or no, (as we have no clear Footsteps of it until the Time of *Judas Maccabeus*) there was no Occasion for their *interposing*, since *Nehemiah*, no doubt, as Governor of the Province, had Authority enough to banish him out of *Judea*, as *Bertram, de Repub. Jud. c. xiii.* expounds the Phrase, *I chased him from me*, *Neh. xiii. 28*.

† Whether the Word *Malachi* be the proper Name of a Man, or only a *generic* Name, to denote an Angel, a Messenger,



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the Law, and who (not long after *Haggai* and *Zachariah*) must have lived in the Time of *Nehemiah*, reproving the Priests for their Iniquity and scandalous Lives; and upbraiding the People with their Neglect of the Worship of God; with their Refusal to pay their Tithes and Offerings; with their divorcing their own Wives, and marrying strange Women; and with their Inhumanity and cruel Usage of their indigent Brethren; the very same Enormities, which this good Governor laboured to reform.

How long after this *Nehemiah* lived at *Jerusalem*, is uncertain: It is most likely however, that (notwithstanding all the Revolutions \* in the *Persian* Court) he continued in his Government to the Time of his Death, but, when that happened, it is no where said; only we may observe, that, at the Time when he ends his Book, he could not be much less than seventy Years old.

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

Messenger, a Prophet, or the like, has been a Matter of some Enquiry. From the Prophet *Haggai*, Chap. i. 13. and this other, whom we cite under the Name of *Malachi*, Chap. iii. 1. it appears, that, in these Times, the Name of *Malach-Jehovah*, or the Messenger of the Lord, was often given to Prophets; and under this Title the *Septuagint* have characteriz'd, and the Fathers of the Christian Church have frequently quoted, this prophetic Writer. But the Author of the Lives of the Prophets, under the Name of *Epiphanius Dorotheus*, tells us, that this Writer was of the Tribe of *Zebulun*, a Native of *Sapba*, and that the Name of *Malachi* was given him, because an Angel us'd visibly to appear to the People, after the Prophet had spoken to them, to confirm what he had said; though most of the antient *Jews* (as well as the *Chaldee* Paraphrast) were of Opinion, that *Malachi* was no other than *Ezra*, under a borrow'd Name. However this be, it is agreed on all Hands, that he was the last of the Prophets of the *Synagogue*, and liv'd about four hundred Years before *Christ*; of whose Coming, and the Coming of his Fore-runner *John the Baptist*, and of whose Religion, and the Institution of a *Catholic* and *Universal* Church, in the Room of the *Jewish*, he speaks in very full and express Terms, Chap. iii. 1, &c. *Calmet's Dictionary*, under the Word.

\* Upon the Death of *Artaxerxes*, (in Scripture called *Ahasuerus*) *Xerxes*, his only Son by his Queen, (for he had several by his Concubines, and among these, the most famous were *Sogdianus*, *Ochus*, and *Arsites*) succeeded in the *Persian* Throne; but, by the Treachery of one of his Eunuchs, *Sogdianus* came upon him while he was drunk, and, after he had reign'd no more than five and forty Days, slew him, and seiz'd on the Kingdom. But his unjust Possession did not hold long; for his Brother *Ochus*, being then Governor of *Hyrcania*, rais'd a considerable Army, and, having gain'd many of the Nobility and Governors of Provinces to his Interest, march'd against him, and, under a Pretence of a Treaty, having got him into his Power, threw him headlong into *Ashes*, (a Punishment us'd among the *Persians* for very enormous Criminals) so that, after he had reign'd only six Months and fifteen Days, he died a very miserable Death, and was succeeded by *Ochus*; who, as soon as he was settled in the Kingdom, took the Name of *Darius*, (and is therefore by Historians called *Darius Notus*) and, after he had slain his Brother *Arsites*, (who thought to have supplanted him, as he had done *Sogdianus*, and *Sogdianus*, *Xerxes*) and suppress'd several other Insurrections against him, continu'd to sway the *Persian* Sceptre for nineteen Years; but whether he, or *Nehemiah*, his Governor of *Judea*, died first, we have no certain Account: All that we know, is, that the last Act of the Governor's Reforms, viz. his Dissolution of strange Marriages, was in the fifteenth Year of this Prince's Reign, and, consequently, but four before his Death. *Prideaux's Connection*, Anno 425.



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## The OBJECTION.

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

“ **B**UT how good, and wise, and pious  
“ Men soever the two Governors of  
“ the Jewish Church and Nation, *Ezra*  
“ and *Nebemiah*, might be; yet it cannot  
“ but be thought an Act of extreme Seve-  
“ rity, if not a Violation of all Justice and  
“ Equity, for them to decree, (as we find  
“ they both did) that, upon the Dissol-  
“ ution of all illegal Marriages, the poor  
“ Children (who were entirely innocent  
“ as to their Parents Transgression) should  
“ be turn’d *a-drift*, and sent a-starving:  
“ As indeed, the whole Matter of these  
“ *Divorces* seems to be abhorrent to the  
“ Apostle’s Direction, (1) *If any Brother*  
“ *hath a Wife, that believeth not, and she*  
“ *be pleased to dwell with him, let him not*  
“ *put her away.*

“ *NEHEMIAH*, no doubt, was a  
“ zealous Reformer of the Vices of his  
“ Country-Men; but how these Vices  
“ came to sprout up again so soon (as we  
“ find they did Chap. xiii.) and in the  
“ short Time of his Absence from *Jeru-*  
“ *salem*, which was but for (m) *certain*  
“ *Days*, we cannot conceive. And, tho’  
“ he was confessedly a Man of a large  
“ and liberal Spirit, yet the Author of his  
“ History seems to have tarnished his  
“ Character in this Respect, when he  
“ makes him so lavish in his own Praise,  
“ so ostentatious of his good Works, and,  
“ even in his very Generosity discovering  
“ a mercenary Temper, by his so fre-  
“ quently calling upon God (n) *to think*  
“ *upon him for Good, according to all that*  
“ *he had done for his People.* Nor has  
“ the Author of the Book of *Ezra* con-  
“ certed his Matters much better, when  
“ he makes an Heathen Prince (as *Artax-*  
“ *erxes* was) write in a Style more becom-  
“ ing the *Sanhedrim*, and, in the Preamble

“ to his Commission, compliment him  
“ with the Title of (o) *the Scribe of the*  
“ *Law of the God of Heaven*, as if that  
“ Idolater had any Knowledge of the  
“ *God of Heaven*, or any Perception that  
“ the Jews were the true Worshipers of  
“ him.

“ THE Truth of the Matter is, (p)  
“ these Books of *Ezra* and *Nebemiah*  
“ were never written at the Time of their  
“ pretended Date, nor by the Persons,  
“ whose Names they bear. But by some  
“ ignorant *Sadducee* or other, unacquainted  
“ with the Affairs he pretended to treat  
“ of, and badly vers’d in Points of *Chro-*  
“ *nology*. For, it is next to a Thing  
“ incredible, that either *Ezra* or *Nehe-*  
“ *miah* should be old enough to be ac-  
“ quainted with that *Sanballat*, whose  
“ Daughter, *Manassa* (as he is called by  
“ *Josephus*) marry’d, or that *Sanballat*  
“ himself should extend his Life to the  
“ Days of *Alexander the Great*, accord-  
“ ing to the same Historian.

“ NOR is the Authority of the Book  
“ of *Esther* (q) clear of all Suspicion, since  
“ in all *Hebrew* Copies, we find nothing  
“ of the six last Chapters of it; no Men-  
“ tion made of its Contents in any *exotick*  
“ Writer; and so many unaccountable  
“ *Absurdities* every where occurring in  
“ it, that we cannot but look upon it as  
“ a spurious Piece, that has in it the Air  
“ of a *Romance*, or a Kind of *Tragi-*  
“ *Comedy*, rather than real History.

“ FOR (to begin with the very Foun-  
“ dation of the whole Story) how absurd  
“ is it to think, that *Mordecai* should refuse  
“ to pay all Manner of Obeisance to  
“ *Haman*, who, at that Time, was the  
“ King’s great Favourite, and first *Mini-*  
“ *ster* of State; when to bow the Knee,  
“ and

(1) 1 Cor. vii. 12.  
Demoull. Propos. 1

(m) Neh. viii. 6.  
(q) Ibid.

(n) Chap. v. 19.

(o) Ezra. vii. 12

(p) Huetii,



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“ and even prostrate the whole Body, in the  
“ Salutation of their *Betters*, was a com-  
“ mon Custom among the *Hebrews*, as  
“ well as *Persians*? And how unreason-  
“ able is it to imagine, that *Abasuerus*  
“ should divorce his Queen, merely be-  
“ cause she was a modest Woman, because  
“ she would not do a Thing unbecoming  
“ her Dignity, and contrary to the Laws  
“ of the *Persians* \*, (which allowed no  
“ Woman of Fashion to appear in Pub-  
“ lick) merely to gratify the mad Frolick  
“ of a drunken Husband?

“ SAY what we will, we can never  
“ apologize for *Esther*’s turning *Concu-*  
“ *bine*, tho’ it were to the greatest Prince  
“ in the Universe, much less for her  
“ Kinsman’s abetting her Unchastity, how  
“ much soever he might raise his Fortune  
“ by it. And tho’ it sounds a little strange  
“ that the King should forget to recom-  
“ pense a Man, who had been so signal  
“ an Instrument in preserving his Life  
“ from a treasonable Conspiracy, as *Mor-*  
“ *decai* had been; yet, all on a sudden,  
“ (r) to confer such vast Honours upon  
“ him, as would necessarily expose him  
“ to the Envy and Indignation of the  
“ whole *Persian* Nobility, seems to be but  
“ an ill-judg’d Method of rewarding  
“ him.

“ HOW *Mordecai*’s (s) being a Jew,  
“ (when at that Time the Jews had no  
“ Interest at the *Persian* Court, nay,  
“ when at that Time a Decree was issued  
“ out for their utter Extirpation) could  
“ portend *Haman*’s Downfal, we cannot  
“ see; but a manifest Thing it is, that  
“ when they grew into Favour, (t) they  
“ became too bloody and outrageous, to  
“ deserve the Name of God’s peculiar

“ *People*; and that, how far soever *Ha-*  
“ *man*’s Resentment against *Mordecai*  
“ might carry him, yet for him to have  
“ (u) ten thousand Talents of Silver,  
“ (which, upon the lowest Computation  
“ amount to almost three Millions of our  
“ Sterling Money) to lay down for his  
“ Life, and the Lives of his Countrymen  
“ has as little Credibility in it, as that the  
“ Walls of *Jerusalem* (x) were built by  
“ *Nebemiah* (notwithstanding all the Inter-  
“ ruptions he met with) in two and fifty  
“ Days.”

THE Jewish Law against marrying with Heathens runs thus: — (y) When the Lord thy God shall bring thee into the Land whither thou goest to possess it, and hath cast out many Nations before thee, — Thou shalt not make Marriages with them; thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take to thy Son. And the Reason of the Law is assigned in the following Verse: For they will turn away thy Sons from following me, that they may serve other Gods: For did not Solomon, (z) King of Israel, (as *Nebemiah* argues with the People) sin by these Things? And if so great a one as he, who excelled all Mankind in Wisdom, was not safe from the Seducement of these outlandish Women, how shall ye be able to preserve yourselves from their Enticements? And yet (as *Moses* goes on in his Reasoning) (a) Thou art an holy People unto the Lord thy God; and the Lord hath chosen thee to be a special People unto himself, above all the People that are upon the Face of the Earth.

HERE then is an express Law, enforc’d with weighty Reasons, against these Pagan Marriages: And therefore, since whatever

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Answer’d, by shewing the utter Illegality of marrying with Heathens.

is

\* To this Purpose *Josephus* (lib. xi. c. 6.) informs us, that the Reason why *Vashti* refus’d to go to the King, when sitting in publick Company, was, because she thought herself bound by the Laws of Persia, which would not allow Wives to be seen by any besides their Domesticks: “ For most barbarous Nations (says *Plutarch*, in his *Themistocles*) are so very rigid, and troublesome in their Jealousy of their Women, that they keep not only their Wives, but their very Maid-Servants and Concubines shut up at Home, from seeing any but their own Family; and, when they travel, they carry them in cover’d Waggon, and lodge them under Tents shut up, and quite clos’d round.” *Le Clerc*’s Commentary.

(r) *Le Clerc*’s Commentary on *Esther* vi. 10.

(u) Chap. iii. 9.  
vii. 6.

(x) Neh. vi. 15.

(y) Deut. vii. 1, 3, 4.

(z) Ibid. on ver. 13.

(t) Chap. ix. 5, 16.

(a) Neh. xiii. 20.

(a) Deut.



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is done contrary to Law, is *ipso facto* null and void, these Marriages with idolatrous Women, which were strictly forbidden by God, were (properly speaking) no Marriages at all; and the Children which proceeded from them, were in no better Condition, than those whom we call *Bastards*.  
(b) No Interposition of Civil Authority was therefore needful to dissolve these Marriages. The *Infidelity* of the Party espoused was as much an *Interdiction*, as any the most *proximate* Degree of *Consanguinity*, which, by the Laws of all *civiliz'd* Nations, is known to vacate the Marriage.

BUT even suppose that the *Civil* Authority thought proper to interpose in this Matter, yet, wherein had the *Jews* any Reason to complain, if, in just Punishment for their wilful Breach of a known and *positive* Law, they were excluded from *cohabiting* with these illegal Wives? The *Jews*, I say, especially, who, for every light and trivial Cause †, made no Scruple to give even their lawful Wives a *Bill of Divorcement*, and might therefore, with much less Difficulty, be supposed willing to repudiate those, whom the Laws of their God (for Fear of their catching the Infection of Idolatry) had forbidden them to live with?

The Difference  
of the Case  
which St Paul  
puts.

St PAUL indeed is not for *turning away an unbelieving Wife*, in Case she is *willing to dwell with her Husband*; but then he supposes, that this Couple were marry'd, when they were both *Heathens*, and in a State of *Infidelity*, in which Case there was no Law, either *Divine* or *Human*, forbidding them to marry, (whereas, in these *Jewish* Marriages with *Pagans*, the Prohibition is strict) and therefore, as there was no Sin in their coming together at first, and the *Christian* Religion (whe-

ther it was the Man or the Woman that embrac'd it) made no Alteration in the Case, his Advice is, that they continue to dwell together, even tho' they be of different Persuasions in Matters of Religion; because (as he farther adds this Reason) (c) *The unbelieving Husband is sanctified by the Wife; and how knowest thou, O Man, but that, by thy peaceable Cohabitation with her, thou may'st convert, and save thy Wife?*

THO' therefore the Apostle is not for encouraging any Separation between Husband and Wife upon Account of their Difference in Religion, when their Marriage was previous to either of their Conversions to *Christianity*; yet (if we will make him consistent with himself) we must allow, that he is utterly averse to all mix'd Marriages with *Infidels*, when in his following *Epistle*, he advises all Christians, (d) *not to be unequally yoked together with Unbelievers; for what Communion says he, has Light with Darknefs, or what Concord has Christ with Belial? &c.* Whereby he gives us to think, that he esteem'd all Marriage with Heathens *illegal*, and that had the Apostle, at that Time, been either of *Ezra's* or *Nehemiah's* Council, he would have given his Vote for their Dissolution among the *Jews*.

WE own indeed, that it is a very gracious Declaration of God, *Behold all Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine; that Soul that sinneth, it shall die*; but then we are to consider, that as *Life* signifies, in general, all that *Happiness*, which attends God's Favour, so *Death* denotes all those Punishments, which are the Effects of Divine Displeasure; and, among these, the Miseries of the next World are chiefly intended. These indeed shall be allotted

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Hagg. Zech.  
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In what Sense  
Children do  
not suffer for  
their Parents  
Offences.

to

(b) Patrick's Commentary on Ezra x. 3.

† The School of *Shammah*, who liv'd a little before our Saviour, taught, that a Man could not lawfully be divorc'd from his Wife, unless he had found her guilty of some Action, which was really *infamous*, and contrary to the Rules of Virtue. But the School of *Hillel*, who was *Shammah's* Disciple, taught on the contrary, that the least Reasons (such as, if she did not dress his Meat well, if she was not agreeable to him in Person, or Temper; or if he found any other Woman, that he lik'd better) were sufficient to authorize a Man to put away his Wife. *Selden's Uxor Hebraica*, lib. iii. c. 18.

(c) 1 Cor. vii. 16.

(d) 2 Cor. vi. 14.



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to Men, according to their own Demerits, without any Regard to the Faults of their Forefathers, which shall neither be laid to their Charge, nor made an Aggravation of their Guilt; but, as to temporal Evils and Calamities, it cannot well otherwise be, but that, in the very Course of Things, Children should suffer for the Iniquities of their Parents.

Why the Children by mix'd Marriages, might be justly put away.

THO' therefore it may seem a little hard, that the Children should be included in their Mother's Divorce, yet the Laws of most Nations have determined this Point: — That Children are to follow the Condition of their Mothers, be it what it will, and, consequently, as they are unlawfully born, they must of course be alienated from the Family, at the same Time that the Mother is repudiated, and in Virtue of that very Law, which declares her Marriage to be null. So that it was no arbitrary Act in *Ezra* to abdicate the Children, as well as the Mothers; tho' (e) to prevent the Danger of their corrupting the other Children of the Family, (if they were allowed to stay) and of insinuating themselves so far into their Fathers Affections, as to prevail with them in Time to re-call their ejected Wives, might be Motive enough to a prudent Ruler (considering the then Situation of Affairs) to put the Law rigidly in Execution. As this however was an Act of the Government, wherein *Ezra*, and other good Men, who fear'd the Lord, were concern'd, we may reasonably presume, that some Provision was made for the Maintenance, and perhaps the Education of these poor Children, in the Principles of the Jewish Religion, at the publick Charge.

And how the Walls of Jerusalem might be built in fifty-two Days.

How long *Nehemiah* was in finishing the Walls of *Jerusalem*, Interpreters are not agreed, because some of them, supposing the Space of two and fifty Days, (f) mention'd in the Scripture, to be too short for the perfecting of the whole, have begun their Computation from the Time that *Nehemiah* return'd his Answer to *Sanbal-*

*lat's* first Message, and others, from the Time that the Stone-Wall was finish'd, and so allowing the whole fifty-two Days for the perfecting of the rest. But, if we look into the Compass of Time, from *Nehemiah's* being at *Shushan*, to the Day of the Month when these Walls are said to have been finish'd, we shall find, that no more, than fifty-two Days, could well be allow'd for the perfecting of the whole.

IT was (g) in the first Month, called by the Jews, *Nisan*, that *Nehemiah* was at *Shushan*, and obtain'd of the King Leave to go to *Jerusalem*: And, though we have no express Account, what Time he spent in his Journey, and when he came to *Jerusalem*; yet, if we may make a Conjecture from the Time, that *Ezra* expended in the same Journey, we can scarce suppose, that he arriv'd at *Jerusalem* before the End of the fourth Month. *Ezra* set out on the first Day of the first Month. He made a (h) short Stay indeed at the River *Abava*; but it was the first Day of the fifth Month, before he reach'd *Jerusalem*. *Nehemiah* could not possibly set out so soon in the Year, because his Commission (i) from the King, and Instructions to the neighbouring Governors, must have taken some Time in passing through the several Offices: And therefore, we can scarce suppose, that he reach'd *Jerusalem*, sooner than the Time specify'd; and from thence to the twenty-fifth Day of the sixth Month, (including the three Days of Rest, that he gave himself before he began) the Space will be much about fifty-two Days, wherein we suppose, that the whole Work was finish'd. (k) For, if *Alexander the Great*, (as *Arrianus* and *Curtius* relate) built the Walls of *Alexandria* (which was seven Miles in Compass) in the Space of twenty Days; why should it be thought a Thing incredible, that a vast Number, not of hir'd, but voluntary Men, full of Zeal for the Work themselves, animated by the Example of their Rulers, and rang'd

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(e) *Pool's* Annotations.  
(f) *Neh.* ii. 6, &c.

(g) *Neh.* vi. 15.  
(h) *Patrick's* Commentary, and *Pool's* Annotations on *Neh.* vi. 15.

(i) *Chap.* ii. 1.

(k) *Ezra.* viii. 15, 31.



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rang'd and distributed in a proper Manner for Dispatch, should in almost thrice that Space of Time, be able to finish a Work of less Compass; when they had long Summer-Days for it, Plenty of Stones, and other Materials hard at hand, the Foundation of the Wall unraz'd, some Parts of it standing intire, only some Breaches here and there to be amended; and when their Design in the whole was, not to study *Curiosity*, but *Strength*, and to provide themselves with such a Fortification for the present, as would secure them from any sudden Invasion of their Enemies?

The Author of  
the Book of  
Nehemiah not  
profuse in his  
Praise.

How (l) long *Nehemiah* continu'd at the *Persian* Court, after his Return from *Jerusalem*, the sacred History no where informs us. It tells us indeed, that he came back again after certain Days; but since the Word *Yamin*, which we render *Days*, does equally signify *Years*, and, in many Places of the *Hebrew* Scriptures is us'd in that Sense, we cannot but wonder, how the Generality of *Chronologers*, as well as *Commentators*, came to overlook this Sense of the Word, and, in so doing, to make *Nehemiah's* Stay at *Sbusban* much shorter than it possibly could be. For, since he had been twelve Years in reforming what he found amiss among the *Jews*, and *Ezra* had been doing the same for thirteen Years before him; they must, one would think, have brought their *Reformation* to such a State and Stability, that a little Time could not have been sufficient to totally to have unbing'd it: And therefore we may conclude, that his Absence at Court, which gave Room for these Irregularities to grow to such an Height, was not for *certain Days*, but for *some Years* Continuance; and, consequently, that the Author of this Part of his Life had no Intention, either to magnify his good Offices, or to relate any Thing incredible concerning him, since, tho' he acquaints us with sundry Corruptions, that had sprung up, yet he makes

the Time of his Absence (if we take his Words in their proper Sense) long enough for that Purpose.

THAT *Nehemiah* was the Writer of the Account of his own Government in *Judea* (for that is the Subject of his Book) most Interpreters are agreed: (m) And, as he appears in that Character, it cannot misbecome him to give the World a *Narrative* how himself behav'd in that high Station; tho', in doing of this, he could not avoid the saying of something in his own Commendation, unless he had been minded, out of his excessive Modesty, to conceal from Posterity (which it had been *invidious* to do) an excellent Example of his extraordinary Virtue, and Love of his Country.

St *PAUL*, no doubt, was a very modest Man: (n) He *durst not*, as he tells us, *make himself of the Number, or compare himself with such, as commended themselves*; and yet, in the very next Chapter, (that (o) he might stop the Mouths of false *Apostles*, and covetous People) we find him telling the *Corinthians*, that he preach'd the Gospel to them freely, and without desiring any Contributions of them for his necessary Support. (p) *I robbed other Churches, says he, taking Wages of them, to do you Service, and when I was present with you, and wanted, I was chargeable to no Man:—For in all Things I have kept myself from being burthensome to you, and so will I keep myself; as the Truth of Christ is in me, no Man shall stop me of this Boasting in the Regions of Achaia; for what I do, that I will do, that I may cut off Occasion from those, that desire Occasion, that wherein they glory, they may be found even as me:* And after all this, can any find Fault with *Nehemiah*, for telling his Reader, that (q) *what was prepared for me daily, was an Ox, and six choice Sheep, Fowls in Proportion, and once in ten Days, Store of all Sorts of Wine; yet for all this, required not I the Bread of the Governor, i. e. the Allowances,*

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

Tho' he might in some Things commend him.

(l) *Prudent's* Connection, Anno 478.

(p) Chap. xi. 7.

(p) *Ibid.* ver. 8, &c.

(m) *Patrick's* Commentary on Neh. v. 19.

(q) Neh. v. 18.

(n) 2 Cor. x. 12.



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Allowances, which were made to the Governors appointed by the Kings of *Persia*, to provide them a Table, *because the Bondage was heavy upon this People*, and they not in a Condition, without much Difficulty, to maintain themselves: Wherefore *think upon me, O God, for Good, according to all that I have done for this People.*

And expects a  
Reward from  
God well e-  
nough.

To serve God for nothing, or purely for his own Sake, is a Notion, that perhaps may comport with our glorify'd State, where our Service will be attended with *Vision*; but, at present, it is too *romantic*, and what the Author of our Beings expects not from us. He, who made us, and set the Springs in our Nature, knows very well, that we are principally mov'd by *Hopes* and *Fears*, and for this Reason has propounded Rewards and Punishments to us; nor did we ever find it (till now) accounted a Flaw in the Character of the *Worthies* of old, or an Indication of their mercenary Spirits, that in all their good Works, or Sufferings, they (r) *had a Respect to the Recompence of the Reward, which God, the righteous Judge, had promis'd to give unto his faithful Servants.*

Why Ezra  
might be stiled  
the Scribe of  
the God of  
Heaven.

*E Z R A*, no doubt, was at this Time a Man of great Esteem among his Brethren, and no less favour'd in the *Persian* Court; otherwise *Artaxerxes* would never have granted him a Commission to reform and regulate the Affairs of the *Jewish* Church, fraught with such ample Powers. Ever since that Time, the *Jews* have look'd upon him as another *Moses*, who, (as *Moses* was the Giver of the Law) reviv'd and restor'd it, after it had been in a Manner quite lost and extinguish'd in the *Babylonish* Captivity. There is some Reason to believe therefore, that (s) this *Scribe of the Law of the God of Heaven* was the usual Title, or Appellation of Honour, whereby *Ezra* was dignify'd and distinguish'd among his Countrymen; and that *Artaxerxes* might take it upon

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common Report, and so insert it in his *Commission*, as the Name, whereby he was generally stiled among the *Jews*, without ever giving himself Time to consider what was the full Purport and Intendment of it.

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

B U T if even he did attend to this, yet, as the *Heathens* had different Kinds of Gods, *Celestial*, *Terrestrial*, and *Infernal*, he might easily reconcile this to his own *Principles*, only by supposing, that this God of the *Jews* was one of the *Celestial* Order, and, (tho' a *Deity* peculiar to them) might nevertheless be reverenc'd, and worshipp'd by him, in Conjunction with his other Gods.

B U T, after all, if we reflect a little on the Ease, and Indolence, and, in a Manner total *Sequestration* from all Business, wherein these great *Monarchs* of the *East* were us'd to indulge themselves, we shall find Reason to believe, that *Artaxerxes* knew nothing of the Matter. If he be the same, who goes under the Name of *Abasuerus* in the Book of *Esther*, he had been impos'd on by *Haman* to consent to a bloody Decree against the *Jews* with so little Thought, and Consideration of what he was about, that (t) he did not so much as remember the *Person*, at whose Instigation it was done: And yet, notwithstanding the great Mischief, which this Negligence of his might have brought upon him, we find him instantly sinking into the like sleepy and careless Temper. (u) *Write ye for the Jews* (says he, to *Mordecai* and *Esther*) *as it liketh you, in the King's Name, and seal it with the King's Ring, and whatever is thus wrote and sealed, no Man may reverse.* And, by Parity of Reason, why may we not suppose, that, when *Ezra* apply'd to Court for his *Commission*, the whole Form of drawing it up was referr'd to him, and such other *Jews*, as he thought proper to take into his Council? For, *Write ye, as it liketh you, in the King's Name*, might, (in one Case as well as the other) be all that the King had to say to the Matter.

13 E

And

(r) Heb. xi. 26.

(s) Ezra vii. 12.

(t) Esther vii. 5.

(u) Ibid. viii. 8.



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And indeed, if we look into the Contents of the Commission itself, we shall soon perceive, that it must have been drawn by something more than a *Heathen Hand*. For, if *Ezra* himself had been to dictate the Words, how could he have express'd the Tenor of his Commission more fully than in these: (x) *Forasmuch as thou art sent by the King, and his seven Counsellors, to enquire concerning Judah and Jerusalem, according to the Law of thy God, which is in thine Hand: What Jewish King, could have given more pious Instructions than these: (y) And thou Ezra, after the Wisdom of thy God, set Magistrates and Judges, such as know the Laws of thy God, and teach ye them, that know them not? And where can we find a livelier Sense of God's supreme Authority, and of that Regard which is due from the greatest Kings and Potentates to his Commands, more emphatically express'd than here: Whatsoever is commanded by the God of Heaven, let it be diligently done for the House of the God of Heaven? O Verba! (as Jacobus Capellus, in a Kind of Rapture, cries out) Literis aureis Regum Palatiis inscribenda, atque adeo Stylo adamantino Fidelium omnium Animis insculpanda: Words fit to be written upon the Palaces of Kings in Letters of Gold, and engraven on the Minds of all the Faithful with a Stile of Adamant!*

The Author of  
the Book of  
Ezra.

(z) W H O the Author of the six first Chapters of *Ezra* was, is a Matter of some Uncertainty, tho' it is generally agreed, that the same Hand, which compos'd the two Books of *Chronicles*, was concern'd in writing that Part of *Ezra*, because the *Chronicle* concludes with the very same Words, wherewith the History begins; which, in *antient* Authors, to connect the Thread of the Discourse, (as *Grotius* observes) is no unusual Thing. The *Jewish* Doctors indeed are chiefly of Opinion, that these *Chronicles* were written by *Ezra*: But this can hardly be, because the Author (whoever he was) continues

the (a) Genealogy of *Zerubbabel* to the *twelfth* Generation, which is lower than *Ezra* liv'd. Nor can *Ezra* be the Author of the *six* first Chapters of the Book which bears his Name, because the Person, who wrote it, (b) is said to have been at *Jerusalem* in the Time of *Darius Hystaspes*; whereas *Ezra*, (c) did not go thither until the Reign of *Artaxerxes*. It is most likely therefore, that *Ezra*, upon his Coming to *Jerusalem*, might meet with certain *Annals*, or *Memoirs*, kept of the several Transactions that *had* happen'd, since the Time of the People's Return from Captivity; and that, to these, (after he had made an Extract of such as were true and *authentick*) he added a farther Continuation of the History of his own Government. For, that the *four last Chapters* of the Book were of his own composing, is evident from this Testimony. (d) *And at Evening Sacrifice, I arose up from my Heaviness, and having rent my Garment, and my Mantle, I fell upon my Knees, and spread out my Hands unto the Lord.* Then follows the Prayer which he made; and immediately it is subjoin'd, (e) *Now when Ezra had prayed, and when he had confessed, and cast himself down before the House of God: Which plainly shews that Ezra was the Author of that Part of the Book, which speaks of himself in the first Person.*

A N D, in like Manner, that *Nehemiah* was the Writer of what is reputed his, seems to be evident, (f) not only from his own Declaration in the Front of it, (which was the Practice of *Herodotus*, *Thucydides*, and other *antient* Historians in those Days) but from the Testimony of the *Jewish* Church likewise, which all along receiv'd it into their Canon, and from the Approbation of the *Seventy Interpreters*, who, from the very first, gave it a Place in their Translation under that Name.

T H E R E is some Difficulty indeed in reconciling the Account of *Josephus* concerning *Sanballat*, and what is recorded

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

A gross Mistake in Josephus, concerning Sanballat, and the Age when he liv'd.

(a) Ezra vii. 14.  
(b) Ezra v. and vi.  
ibid.

(y) Ibid. ver. 25.  
(c) Chap. vii.

(z) Huetii, Demonstr. Prop. 4.  
(d) Chap. ix. 5.  
(e) Chap. x. 1.

(a) 1 Chron. iii. 19.  
(f) Huetii,



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of him in *Nehemiah*. *Josephus* (g) tells us, "That he, being made Governour of *Samaria*, under the last *Darius*, marry'd his Daughter to one, whose Father had been *High-Priest* of the *Jews*, and that, when his Son-in-Law was there-upon driven out of *Jerusalem*, he obtain'd Leave of *Alexander* to build a Temple on Mount *Gerizim*, like that at *Jerusalem*, and to make him the Priest thereof." Now, to make this accord with what we read in *Nehemiah*, (h) the general Opinion is, that there were two *Sanballats*, the first, the *Sanballat* of the Holy Scriptures, and the other, the *Sanballat* of *Josephus*; and that there were two Marriages contracted by two different Persons, Sons of two different High-Priests of the *Jews*, with two different Women, who were each Daughters of two different *Sanballats*; the first, the Daughter of the *Sanballat* of the Scriptures, and the other, the Daughter of the *Sanballat* of *Josephus*, and that he, who marry'd the first of them, was the Son of *Joiada*; but he who marry'd the second of them, was the Son of *Johanan*, and Brother of *Jaddua*. But there is no Reason to have Recourse to this perplex'd Solution, seeing that *Josephus* has incurr'd a palpable Mistake in Point of Chronology. For, (i) since this Marriage was consummated while *Joiada*, the Son of *Eliashib*, was the High-Priest of the *Jews*, even in the fifth Year of his Pontificate; (k) and since he enter'd upon that Office, in the eleventh Year of *Darius Notbus*, who reign'd in all nineteen Years, it must follow, that the Licence, which *Sanballat* obtain'd for the Building of a Temple at *Samaria*, was not from *Alexander*, but from this *Darius*, in the fifteenth Year of his Reign, and above eighty Years before the *Darius Codomannus*, whom *Alexander* vanquish'd, was known. There is no Occasion therefore to suppose any more *Sanballats* than one, or to extend his Life to any immoderate Length;

only we may perceive that *Josephus* was under a Mistake, in placing this *Sanballat* under the Reign of *Codomannus*, who should have been plac'd under a former *Darius*, firnam'd *Notbus*, and, consequently, that all he tells us of this *Sanballat's* attending *Alexander* in his Wars, and obtaining of him a Licence to build a Temple, is a mere Fiction founded on that Mistake; because in *Alexander's* Time, the *Samaritans*, by murdering *Andromachus*, his Governor of *Syria*, had so incens'd that great Conqueror against them, that, instead of granting them any Favours, (l) we find him making all the Havock of them that he could.

Who the Author of the Book of *Esther* was, the Opinions of the Learned are various. Some ascribe it to *Ezra*, others to *Mordecai*, others to *Mordecai* and *Esther* in Conjunction, and others again, to the joint Labours of the great Synagogue, who, from the Time of *Ezra*, to *Simon the Just*, superintended the Edition, and Canon of Scripture. Those, who contend for *Mordecai*, have these Words to alledge in his Behalf: (m) *And Mordecai wrote these Things, and sent Letters unto all the Jews, that were in all the Provinces of King Ahasuerus, and the Jews undertook to do, as Mordecai had written to them.* (n) But the Thing is evident, that these Words relate, not to the Book itself, but to the circular Letters, which *Mordecai* sent to the *Jews*, in all the Provinces of the *Persian Empire*, signifying what a mighty Deliverance God had vouchsaf'd them, and, in Commemoration of it, instituting an annual Festival to be observ'd for ever.

AND indeed the Institution of this annual Festival, and its continued Observation is a standing Proof, that this History of *Esther* is real, and not fictitious; since we can hardly conceive, how a wise Nation should at first appoint, and afterwards continue the Celebration of this solemn

From *Ezra* iv. 7. to the End; all *Eth. Neh.* and Part of *Hagg. Zech.* and *Malachi*.

The Author of the Book of *Esther*, unknown.

(g) *Jewish Antiq.* lib. xi. c. 7. and 8.

(h) *Prideaux's Connection*, Anno 409.

(i) *Neh.* xiii. 28.

(k) *Patrick's Commentary*.

(l) *Joseph. contra Apion*, lib. ii.

(m) *Esther* ix. 20, 23.

(n) *Huetii*,

*Demonst. Propos.* 4.



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solemn Time of Feasting and Rejoicing every Year, merely because a certain Man among them had once the good Fortune to write an agreeable *Fable* or *Romance*; much less can we conceive, from what Motive, a whole Assembly of learned Doctors should receive a Writing of no better *Character* into the *Canon* of their Scriptures, or (to make it of more universal Use) should honour it with a *Greek* Translation.

Objections, against it answered.

IT must be own'd indeed, that no foreign Author has taken any Notice of this Piece of History, but the Reason hereof is obvious, viz. (o) because the Authors, who wrote of the Affairs of *Persia* at this Time, enter'd no farther into them, than as they were coincident with the Affairs of *Greece*; and tho' the six last Chapters of this History are not to be found in any *Hebrew* Copy, yet *Origen* is of Opinion, (p) that once they were extant, tho' now lost, and that from it the *Septuagint* form'd their Translation; tho' others (with more Probability) think, that (as the History of this memorable Transaction might be recorded by divers Hands) there were once two *Hebrew* Copies of it, one in a larger, and the other in a less Volume, and that, as the less is what we have at present, from the larger has proceeded the *Greek* Copy, with its sundry Additions.

Why Mordecai would not reverence Haman.

*HAMAN*, we read, was an *Amalekite*, one of that Nation (q), against which God pronounc'd a Curse; and therefore, upon this Consideration, *Mordecai* might think himself not oblig'd to pay him the Reverence which he expected, and, if the rest of the *Jews* had the like Notion of him, this might be Reason sufficient for his extending his Resentment against the whole Nation. But there seems to be something more in the Reverence which the People were commanded to pay him, than what is the Effect of civil Respect. The King of *Persia*, we know, expected a Kind of Divine Adoration from all that approach'd his Presence; (r) as we read of

one *Timagoras*, upon whom the People of *Athens* pass'd Sentence of Death, for his worshipping of *Darius*, accounting the Honour of their whole City debas'd by this mean Submission of one of their Citizens, tho', at that Time, *Darius* was one of the greatest Monarchs upon Earth. And as the Kings of *Persia* did arrogate this to themselves, so they sometimes imparted it to their chief Friends and Favourites, as it seems, at this Time, to have been the Case with *Haman*. For we can hardly conceive, why the King should give a particular Command, (s) that all his Servants should reverence him, if by this Reverence no more is intended, than that they should shew him a Respect suitable to his Station: But now, if we suppose, that the Homage expected from them, was such, as came near to *Idolatry*, (t) we need not wonder, that a *Jew* should deny that Honour, or the outward Expressions of it to any Man, since the wise and sober *Grecians* did positively refuse to give it to the very Kings themselves. And, that this was the Case before us, the Author of the apocryphal Additions to the *Book of Esther* seems to imply, when he introduces *Mordecai*, as praying in these Words,—  
(u) *Thou knowest, O Lord, that it is not Contumacy, nor Pride, nor Desire of vain Glory, that make me not worship Haman; for I would willingly kiss his Feet for the Safety of Israel. But I do it, that I may not prefer the Glory of a Man, to the Glory of God, nor adore any one, but thee, my Lord, alone.*

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

THO' we are far from pretending to apologize, either for the Injustice of *Ahasuerus* in abdicating his Queen, or for the Conduct of *Esther* in going to his Bed, yet a good deal of this might be resolv'd into the Custom of a Nation, where the King was absolute, and his Subjects mere Vassals; where the Will of the Prince, I say, was a perfect Law, and a Plurality of Wives and Concubines reputed honourable. This however may be said in Behalf of *Ahasuerus*, that

The Conduct of Ahasuerus, Esther, and Mordecai, in some Measure, excused.

(o) *Aluetii*, Demonstr. Propos. 4. lib. vi. c. 3.

(p) *Esther* iii. 2.

(q) *Patrick's Commentary*.

(r) *Peel's Annotations on Esther* iii.

(s) *Exod.* xvii. 14.

(t) *Esther* xiii. 12, &c.

(u) *Valer. Max.*



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that he did not divorce his Wife, without first consulting his *Counsellors*, and such as were best acquainted with the Laws of their Country; and therefore, if there was any Iniquity in it, they were the Persons chiefly to be blam'd, who represented the Queen's Disobedience, as a Crime of such a dangerous Nature, that it would have had a noxious Influence upon the whole Nation, had it not been severely punish'd. And this may be said in Excuse for *Esther*, that the Words, which we render (x) *she was brought*, may equally signify *she was taken away*, viz. by Violence; (y) for (as the *Targum* upon this Passage relates the Matter) "*Mordecai*, hearing of the King's "*Edict* for the *Collection* of all the beautiful Virgins in his Dominions, hid his "*Cousin* in a private Place, where the "*Officers* could not find her; but when "*Esther* (whom all the Neighbourhood "*knew* to be a great Beauty) was missing, "*an Order* from the King to *Mordecai* "*was procur'd*, which, upon Pain of "*Death*, oblig'd him to produce her." However this be, 'tis certain, that the Persons, whom the King took to his Bed in this Manner, were not reputed *Harlots*, but became his lawful *Wives*, tho' *Wives* of an inferior Degree; and therefore it is no great Wonder, that *Esther*, in these Circumstances, (tho' a very virtuous Woman) should consent; nor can we tell, but that *Mordecai*, and she, might have a *Dispensation* from God, (as God, no doubt, can dispense with his own Laws) supposing there were any Contrariety to the Divine Laws in this Transaction.

Why Ahasuerus did not reward Mordecai at first.

To account for the Humour of Princes, and their Management of publick Affairs, is next to a Thing impossible. We see, even among us, that great Men are sometimes unmindful of the highest Services, that are done them, and take no Care to reward them; especially if the Person be in himself obscure, and not supported by a proper Recommendation. And therefore

we are not at all to wonder, if a Prince, that bury'd himself in *Indolence*, and made it a Part of his *Grandeur* to live unacquainted and unconcern'd with what pass'd in his Dominions, (as this was the Custom of most *Eastern* Kings) should overlook the great Service, which *Mordecai* had done him, or if he order'd him a Reward, that, by the Artifice of those at Court, who were no Well-Wishers to the *Jews*, he might be disappointed of it.

THERE seems however to have been a particular Direction of Providence, in having his Reward delay'd till this Time, when he and all his Nation were appointed to Destruction, when the Remembrance of his Services might be a Means to recommend them to the King's Mercy, and the Honours conferr'd on him a deep Mortification to his Adversary. These Honours indeed were very remarkable; but by *Haman's* Manner of proposing them, they seem to have been the usual Marks of Distinction and Esteem, that the Kings of *Persia* conferr'd on those, whom they were minded to make conspicuous; and so far was *Mordecai* from being elated with them, that as soon as the Solemnity was over, we read, that (z) he return'd to his Duty, and Attendance at the King's Gate.

HE had declar'd himself a *Jew*, to satisfy the People at Court, that he could not, with a good Conscience, comply with the King's Command relating to the *Reverence*, which was to be paid to *Haman*: And the Interposition of Providence in Behalf of the *Jewish* Nation, even during their Captivity, had been so visible, that the *wise Men* about *Haman* might, from Experience, form a Conjecture, that if their God was become their Friend, (as by this strange Turn of Affairs in Favour of *Mordecai* it looked as if he was) *no Weapon forged against them would prosper*; because they had seen so many *Plots*, which would have crush'd any other Nation, turn to their Advancement, as well as their Enemies Destruction.

From Ezra iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.



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**Destruction.** The Advice (a) which *Achior* gave to *Holofernes*, is founded upon the known Experience of those Times, and bespeaks a Man well acquainted with the State of the *Jews*: *Now therefore, my Lord, and Governor, if there be any Error in this People, and they sin against their God, let us consider, that this will be their Ruin. — But if there be no Iniquity in their Nation, let my Lord now pass by, lest their Lord defend them, and their God be for them, and we become a Reproach before all the World.* Considering then, that *Mordecai* was of the Seed of the *Jews*, a People, whom God had wonderfully rais'd from under great Oppressions, and that at this Time, there was a desperate Design, by *Haman's* Management, carrying on against them; *Haman's* wise Men might easily, and without the Spirit of Prophecy, divine, (b) that as *Mordecai* (whom they knew to be a Man of great Courage and Wisdom) was now got into the King's Favour, it would not be long before he would find an Opportunity of applying to him (who was a Person of a mild Disposition) for a Revocation of the bloody Decree which *Haman*, by imposing upon his Credulity, had procur'd, and consequently, of ruining *Haman* in the King's good Graces. For the known Instability of Court-Favours, and the little Quarter, that there is given to *Rivals* or *Enemies*, made it no hard Matter, from *Mordecai's* Advancement to read *Haman's* Destiny.

That *Haman* might have all the Money that the Scripture mentions.

**HAMAN** indeed was outrageously bent against the *Jews*, and what he offer'd the King in Lieu of the Damage, which his *Revenues* might sustain by the Destruction of so many of his Subjects, is a prodigious Sum for any private Man to be Owner of; but we read of several such Persons in History, who, in those antient Times, were Possessors of much greater. *Pitthius* the *Lydian*, for Instance, (c) when *Xerxes* pass'd into *Greece*, was possess'd of two Thousand Talents of Silver, and four

Millions of *Daricks* in Gold, which together amounted to near five Millions and an half of our Sterling Money: And (d) *Marcus Crassus*, the *Roman*, after he had consecrated the Tenth of what he had to *Hercules*, feasted all the People of *Rome* at ten Thousand Tables, and given a *Donative* of Corn to every Citizen, as much as would last him three Months, found the Remainder of his Estate to be seven Thousand one hundred *Roman* Talents, which amount to above a Million and an half of our Money. This may seem a little strange to us at present, but our Wonder will cease, if we consider, that, from the Time of *David* and *Solomon*, and for fifteen hundred Years afterwards, the Riches of this Kind were in much greater Plenty, than they are now. The prodigious Quantities of Gold and Silver, which *Alexander* found in the Treasures of *Darius*; the vast Loads of them, which were often carry'd before the *Roman* Generals, when they return'd from conquer'd Provinces; and the excessive Sums, which certain of their *Emperors* expended in *Donatives*, Feasts, Shows, and other Instances of Luxury, and Prodigality, are of this Proof sufficient: (e) But, at length, the *Mines* of the ancient *Ophir*, which furnish'd all this Plenty, being exhausted, and, by the burning of Cities, and Devastation of Countries, which follow'd upon the Erruptions of the *Goths*, *Vandals*, and *Huns*, and other barbarous Nations in the *West*, and of the *Saracens*, *Turks*, and *Tartars*, in the *East*, a great Part of the Gold and Silver, which the World then abounded with, being wasted and destroy'd by this Means, the great Scarcity of both, which afterwards ensu'd, was occasion'd; nor have the *Mines* of *Mexico*, *Peru*, and *Brazil*, been as yet, able fully to repair it.

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

The great Sum, which *Haman* would have given to gratify his Revenge against the *Jewish* Nation, was an additional Provocation

How the Jews came to slay so many.

(a) Judith v. 20, 21.  
Jatut. lib. vii.

(b) Pool's Annotations, and Patrick's Commentary on Esther vi. 13.  
(d) Plutarch, in Crassus.

(c) Prideaux's Connection, Anno 543.

(e) Hera



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vocation to them, no doubt, to slay every one, who came to annoy them; but then, it must be consider'd, that, in this they acted by Virtue of an *Edict*, which authoriz'd them to stand upon their own Defence; that they were not the first Aggressors, but only oppos'd those, that openly assaulted them, and were for putting any unjust Decree in Execution against them; and, as the *Amalekites*, who might be dispers'd throughout the *Persian* Dominions, were the known, and inveterate Enemies of the *Jews*, and, following now the Fortune of *Haman*, might be forward enough to execute the Decree, which he had procur'd against them, it is therefore reasonably presum'd, that most of those, whom the *Jews*, in their necessary Defence, both in *Shushan*, and in the Provinces, did destroy, were of that devoted Nation; and that, by this their Slaughter, the Prophecies against *Amalek* were accomplish'd.

And the Wonderfulness of their Escape.  
HOWEVER this be, we cannot take leave of this wonderful Deliverance of the *Jewish* Nation, without making this one Reflection upon it, viz. (f) "That tho' in the whole there was no extraordinary Manifestation of God's Power, no particular Cause or Agent, that was, in its Working, advanc'd above the ordinary Pitch of Nature; yet the Con-

trivance, and suiting these ordinary Agents appointed by God, is, in itself, more admirable, than if the same End had been effected by Means, that were truly miraculous. That a King should not sleep, is no unusual Thing, nor that he should solace his waking Thoughts by hearing the *Annals* of his own Kingdom, or the *Journals* of his own Reign read to him, &c. but that he should lie awake, at that Time especially, when *Haman* was watching to destroy the *Jews*; and that, in the *Chronicles* of the Kingdom, they should light on that Place, where *Mordecai's* unrewarded Services were recorded; that the King thereupon, should resolve forthwith to do him Honour; that *Haman* should come in at the very Nick of Time, when he was so dispos'd, and should ignorantly determine what Honour should be done him, and be appointed to that ungrateful Office himself: This was from the *Keeper of Israel*, who neither slumbers nor sleeps, and was truly marvellous in his People's Eyes. For tho' Miracles, in their Nature, are more apt to strike the Sense, yet such secret Contrivances of God's Wisdom and Providence do more affect the Understanding: The one works Astonishment, the other Admiration."

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zeck. and Malachi.



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3475, &c.  
Ant. Christ.  
529, &c.

From Ezra iv.  
7. to the End;  
all Esth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

## DISSERTATION II.

### Of E Z R A's Edition of the Holy Scriptures, and the Institution of Synagogue-Worship.

Ezra's great  
Skill in the  
Holy Scrip-  
tures.

**E** Z R A, no doubt, in his Knowledge of the Holy Scriptures, was a great Man. The sacred History gives him this Character, that (g) *he was a ready Scribe in the Law of Moses, which the Lord God of Israel had given.* The Jewish Doctors look upon him as the second Founder of it; and are generally of Opinion, that he was the Prophet Malachi, (h) and had that Title given him, because he was sent, as God's Messenger, to revive their Religion, after it had been, in a Manner, quite extinguish'd. Nay, (i) many antient Fathers of the Christian Church, attribute more to him, in this Particular, than even the Jews themselves; for they suppose, that, in the Babylonish Captivity, all the Scriptures were entirely lost and destroy'd, but that Ezra, by Divine Revelation, renew'd, and recover'd them again. This, however, is carrying the Compliment too far, and leaving the Authority of the Holy Scriptures to stand upon a very precarious Bottom; since some may be apt to infer, that he, who is said thus wonderfully to have restored them, might much more likely have forged the whole.

That he did  
not recover  
them by Di-  
vine Revela-  
tion.

WE readily acknowledge indeed, that in the Time of Josiah, (through the two preceding Reigns of Manasseh, and Ammon) Copies of the Law might be very scarce: But, by the pious Care of that good Prince, we are inform'd, that this Defect was soon remedied; that Copies were taken of the original Law, that

was then found in the Temple; that Search was made in the Schools of the Prophets, and in all other Places where they could be found, for the other Parts of Holy Writ, and Transcripts form'd out of these likewise; so that, in a short Time, all that were desirous to know the Law of their God, either by writing them out themselves, or procuring others to do it for them, were furnish'd with Copies both of the Law and the Prophets. Within a few Years indeed, the City and Temple were destroy'd, and with them was the authentick Copy of the Laws, which was reposit'd in the Temple, burnt and consum'd; but before this Calamity befel the Jews, all the sacred Writings then extant were got into private Hands, and carry'd away with them into Captivity.

THAT Daniel had a Copy of the Holy Scriptures with him in Babylon, is certain, because (k) he not only quotes the Law, but makes mention likewise (l) of the Prophecies of the Prophet Jeremiah, which he could not have done, had he not had them by him. That, at the finishing of the Temple, (which was in the sixth of Darius, and above fifty Years before Ezra came to Jerusalem) Copies of the Law were in common Use, no one can doubt, who reads, how the Priests and Levites were settled in their respective Functions, (m) according as it is written in the Books of Moses: And that, when the People called for the Scripture, to have

(g) Ezra vii. 6. (h) Vid Chald. Paraph. in Malach. and Buxtorf in Tiberiade, c. iii. (i) Vid. Irenaeum adversus Haeres. lib. iii. c. 15. Tertul. de Habitu Mulierum, c. iii. Hieronymus contra Iovinianum, August. de Miraculis sacrae Scrip. lib. ii. and Chrysost. Hom. viii. in Ep. ad Hebraeos. (k) Dan. ix. 11, 13. (l) Ibid. ver. 2. (m) Ezra vi. 18.



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have it read unto them, they did not request of *Ezra* to get it anew dictated to him, but that he (n) *would bring forth the Book of the Law of Moses, which the Lord had commanded Israel*; which plainly implies, that all the People well knew, that this Book was then extant, and needed not such a *Miraculous Expedient*, as that of a *Divine Revelation*, for its Recovery.

But only published a corrected Edition of them.

BUT if *Ezra* did not restore the Scripture in this Manner, the Question is, what he did towards it? Now to this it may be answer'd, that, upon his Coming to *Jerusalem*, (o) he got together as many Copies, as he could meet with, either in private Hands, or publick *Repositories*; that, by comparing these Copies one with another, he found out the true Reading, and so corrected all the Mistakes, that had crept into them, either through the *Negligence* or *Ignorance* of Transcribers; that, having thus made the Copies perfect, he collected from them all the Books, of which the Holy Scriptures did then consist (for some Books that appear'd later were admitted after this Time) dispos'd them in their proper Order, and so far settled the Canon of Scripture; that, for the Illustration, Connection, and Completion of these Books, (especially such as were *historical*) he added some Passages, that were not in them before, and chang'd some Names, that were then grown *obsolete* for such as were more *modern*, and better understood, which, as he was a Prophet, he was authoriz'd to do; that, having thus made the Books, in all their Parts, perfect and intelligible, for the still greater Ease, and Convenience of the *Vulgar*, he caus'd the whole to be wrote out in the *Chaldee* Character, which (after the *Babylonish* Captivity) was in general Use among the People, so that the old *Hebrew* Letters were, from that Time, laid aside among the *Jews*, and only retain'd by the *Samaritans*; and lastly, that, to ascertain the Reading of this introduc'd Character, he added the

*Vowel-Points*, that are now found in our *Hebrew* Bibles: But whether this was of his Doing, or the Work of some later Hand, is a Matter of much Debate among the Learned.

From Ezra iv. 7. to the End of all Esth. Neh. and Part of Hagg. Zech. and Malachi.

THOSE, who maintain that *Ezra* (whom all held to be a Prophet) was the Author of these *Points*, and that they, consequently, are of the same Authority with the *Text* itself, argue in this Manner. — That, when the *Hebrew* Language ceas'd to be the Mother-Tongue of the *Jews*, (as all agree it did after the *Babylonish* Captivity) it thence became in a Manner impossible to teach it, without the Assistance of the *Vowel-Points*, and therefore, at least, they must have begun in the Time of *Ezra*, and continu'd in Use ever after: That two *ancient* Books, called *Bahir*, and *Zohab*, which are said to have been written, the one a little before, and the other a little after the Time of our Saviour, make express Mention of these *Points* in more Places than one: That, whereas it is said, on the other Side, that the *Masorites* of *Tiberias* (above five hundred Years after Christ) were the Inventors of these *Points*; this appears unlikely, because the Schools, which the *Jews* once had in *Judea*, were at this Time all suppress'd, nor was there any Number of learned Men left in the Nation, of sufficient Ability for such a Work: And, lastly, that if it be allow'd, that the present *Points* are not of the same Authority with the *Letters* themselves, but only of a late and human Invention, this will weaken the Authority of the Scriptures, and leave the sacred Text to an *arbitrary* and uncertain Reading, and Interpretation.

Whether he added the Vowel-Points. Arguments on both Sides.

THOSE who maintain the contrary Opinion, viz. that these *Vowel-Points* are of a later Date, than *Ezra*, fortify themselves with such Arguments as these — That the sacred Books, which the *Jews* make use of in their *Synagogue-Service*, neither have, nor ever had any of these *Points* in them, which can only be im-

(n) Neh. viii. 1.

(o) Prideaux's Connection, Anno 446,



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puted to this. — That, when the Holy Scriptures began first to be publickly read in the *Synagogues*, (which was presently after this Edition, which *Ezra* made of them) there were no such Vowel-Points then in being: That, if we compare the Translation of the *Septuagint*, the *Chaldee Paraphrases*, or the *Latin Version* of *St Jerom*, with the present pointed *Hebrew Bibles*, we shall in several Places find, that they read the Text otherwise, than according to the present Punctuation; which is an Argument that these Points were either not in being, or not in any great Authority in those Times: And lastly, that, if we consult *Philo Judeus*, or *Josephus*, who are two of the oldest Authors of the *Jews*, or any of the antient *Christian Writers*, for several Ages after Christ, we shall not find one Word mention'd of these Points, tho' they could not but have sundry Occasions to take notice of them, if either they had been in Use, or of such great Credit and Authority with the *Jews*, as is pretended. And therefore (to answer the Arguments on the other Side) they alledge, that the Books of *Babir* and *Zohar* are not near so antient as they are reputed; that, for above a Thousand Years after their pretended Composure, the *Jews* themselves knew nothing of them, nor were they once mention'd by any Author whatever, during that Interval; and therefore there is Reason to think, that a false Date of Antiquity was fraudulently put to them, to give them some *Sanction*, and to recommend them to the World with a better Credit.

THAT the *Masorites of Tiberias* were certainly in being a long Time in *Judea*, and, in their Way of Learning, were not a little eminent; for *St Jerom* himself informs us, that he made use of them: That, tho' there may be some Difficulty in *reading* without Points; yet, since we find that the *Samaritans*, who understand *Hebrew* no better than the *Jews*, have no Points to this Day, yet can read the *Hebrew Text*,

in the *Samaritan Character*, we need not doubt, but that Custom, good Sense, and the Coherence of the Discourse, will supply Rules for the remedying of these Inconveniencies. And, lastly, since there is no Language in the World, wherein there are not several *equivocal Expressions*, which may occasion an Ambiguity in the Sense; tho' Points in this Case may be of some Use, yet they cannot totally secure us from Error, because Faults in transcribing or printing, and Variations in pointing are unavoidable.

To accommodate the Matter then, as well as we can, between these contending Parties; tho' these *Vowel-Points* were never antiently esteem'd any Part of the sacred Scripture of the *Old Testament*, but only Additions of *human Invention*, for the more easy reading of the Text, because they were never receiv'd by the *Jews*, (to whom were committed the *Oracles of God*) into the Books, which were read in their *Synagogues*; yet we have good Reason to conclude, that upon the *Hebrew's* ceasing to be a vulgar Language, (as it certainly did in the Time of *Ezra*) they must of Necessity have been introduc'd.

WHEN every Child learn'd the *Hebrew Tongue* from his Cradle, it was no hard Matter for those, who thus understood it by *rote*, to learn to read it by the Letters only, without the Vowels; but, when it became a *dead Language*, the Case was alter'd: (*p*) For then, instead of understanding it first in order to read it, they were first to read it in order to understand it; and therefore, having not the previous Knowledge of the Language to direct them herein, they must necessarily have had some other Helps, in order to know, with what *Vowel* each *Syllable* was to be pronounc'd; and, to give them this Help, the *Vowel-Points* seem certainly to have been invented; and therefore the Time of this Invention cannot be plac'd later, than the Time, when they became necessary,

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7. to the End;  
all Fifth. Neh.  
and Part of  
Hagg. Zech.  
and Malachi.

The Decision  
of the Contro-  
versy.



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i. e. when the *Hebrew* became a dead Language, and so was acquirable no other Way, than by Study and Instruction.

FROM this Necessity of Instruction, and, probably, not long after *Ezra's* Edition of the Holy-Scripture, there sprung up a Set of Men among the *Jews*, whose Profession it was to write out Copies of the *Hebrew* Text, and to preserve, and teach the true Reading of it. What they did of this Kind, is called by the *Jews* the *Masorah*, i. e. the *Tradition*; because they pretend to have the true *Reading* (as the *Talmudists* pretend to have the true *Interpretation*) of the Scriptures handed down to them from Generation to Generation. However, as their whole Business was to study the true Reading of the *Hebrew* Text, to preserve it from being corrupted, and to teach it to others, it is highly probable, that they were the first Inventors of *Vowel-Points*, because the whole Use of those Points was to be subservient to this Purpose.

BUT tho' these Points might be invented by the *Hebrew Grammarians*, whom we call *Masorites* much earlier, than some will allow; yet, from their late Appearance in the World, it seems very probable, that, as at first they might invent them only for their private Use, so, for some Time they might reserve them to themselves, and teach them only to their *Scholars*. For the *Jews*, we must know, had antiently two Sorts of Schools, those of the *Masorites*, and those of the *Rabbins*: The former taught only the *Hebrew* Language, and to read the Scriptures in it; but the other taught their Pupils to understand the Word of God, and all the Interpretations of it. These were the great *Doctors of Divinity* among them, to whom the *Masorites* were as much inferior, as the Teachers of *Grammar-Schools* among us are to the Professors of *Divinity* in our *Universities*.

As long therefore as these *Vowel-Points* went no higher, than the Schools of the *Masorites*, they were not much regarded among their learned Men; and this is the Reason, why we find no Mention made of

them either in the *Talmud*, or in the Writings of some antient Fathers, from whom it might have been expected. But, after the Publication of the *Talmud*, the *Jewish* Doctors thought it advisable, in order to preserve the right *Reading* of the Text (as the *Mishna* and *Demara* were suppos'd to preserve its right Interpretation) to take this Punctuation of the *Masorites* into their *Divinity-Schools*, and, having review'd, and corrected it with great Care, they added it to the Text, and so gave it all the venerable Aspect, that it now bears.

BUT tho' these *Vowel-Points* were added to the Text by such Persons, as understood the Language perfectly, and, having since undergone the Review and Correction of many Ages, may be justly accounted a Work, as compleat in its Kind, as can be done by *Human Art*; yet, since it was only done by Human Art, it is no *authentic* Part of the Scriptures: And therefore these *Points* are not so unalterably fix'd to the Text, but that a Change may be made in them, when the Nature of the *Context*, the *Analogy* of *Grammar*, or the *Stile* of the *Language*, shall give a sufficient Reason for it; especially considering, that, notwithstanding their exact Fixation at first, they are still liable to the Mistakes of *Transcribers* and *Printers*, and, by Reason of their Number, the *Smallness* of their Figures, and their *Position* under the Letters, are more liable to suffer by them, than any other Sort of Writing whatever.

So that, upon the Whole, it appears, that tho' these *Vowel-Points* were not affix'd to the *Hebrew* Text by *Ezra* himself; yet were they of early Date after his Edition of the Holy Scriptures: that, tho' they did not immediately appear in the World, nor are taken notice of by any Writer of Repute for many Ages after; yet this was occasion'd by their being confin'd to the School of the *Masorites*, who in all Probability were the first Inventors of them: And tho', being of human Invention only, they cannot be suppos'd of equal Authority with the Text itself; yet are they of excellent Use for the Preservation

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.

The Result of the Whole.



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vation of its right Reading, and for the Prevention of innumerable Perplexities, and Ambiguities, that would otherwise be incident to it.

The Origin of  
Synagogues.

THE Learned are not a little divided concerning the Rise and Antiquity of the *Jewish* Synagogues: For some contend, that they were in Use under the Tabernacle and first *Temple*, whilst others assert, that they had no Being until the Times of the Captivity. The former, in Behalf of their Opinion, urge, (q) that, as in the Wilderness, the Court of the Tabernacle could not contain the hundredth Part of the Worshippers of the God of *Israel*, and, as in the *Promis'd Land*, the Temple was too far distant, for devout Persons of every Tribe to resort to it every Sabbath-Day; there was a Necessity for other Places to be appointed for the Service of God, that the Sense of Religion might not be extinguish'd and lost. To this Purpose they observe, that the *Levites* were dispers'd in several Cities, and the *Prophets* and *Sons of the Prophets* settled in their respective Colleges, that they might be ready at hand, upon all Occasions, to expound the Law, and instruct the People in their Duty, whenever they met together for that Purpose. And therefore, we find the *Shunamite's* Husband thus expostulating with his Wife, (r) *wherefore wilt thou go to the Man of God to Day, seeing it is neither New-Moon, nor the Sabbath*; which plainly implies, that, at such stated Seasons as these, the Custom was to resort to such Teachers for Instruction: And, if this was the Custom, there is no Question to be made, but that proper Places were appointed for their Reception. It is an unworthy Imputation therefore to think, that so many *Temples* should be built for Idol-Worship, and yet none should have Zeal or Piety enough, to erect a *Synagogue* for the God of Heaven, or that the *Pharisees* should set up these useful Inventions, and yet the *Elders*, and

*Prophets*, and *Holy Men* under the *Old Testament* should want them.

THESE are the principal Arguments on that Side, but the Silence of Scripture seems to be a strong Confutation of them: For, had these Places of religious Worship been in Use among the *Jews* in the Time we are now speaking of, we cannot conceive, why there should not as frequent a Mention have been made of them, in the *Old Testament*, as there is in the *New*. The common therefore, and indeed the most probable Opinion is, (s) that there were no such Things as Synagogues built, before the Captivity of *Babylon*, and the Destruction of the Temple; that the *Jews*, seeing themselves carry'd away into a strange Country, where they had no Temple for Divine Service, came to a Resolution of building such Houses, as were afterwards called *Synagogues*, there to be instructed in the Law, and to worship the God of their Fathers, in the best Manner they could, on every Sabbath-Day; and that, upon their Return, finding the great Conveniency of such like Buildings, they erected the same in their own Country, as they had done before in the Land of their Captivity, and herein were follow'd by the *Jews of the Dispersion*, in all Parts of the World wherein they liv'd.

AFTER *Ezra* had set forth a *correct Edition* of the Law, the *Prophets*, and other sacred Writings, that were extant in his Time, his next Care was to appoint proper Persons, *viz.* the most learned of the *Levites*, and other *Scribes*, that were well skilled in these Writings, to read and expound them to his People. (t) This no Doubt, they did at first in the same Manner, that himself had done, *i. e.* by gathering the People together in some wide Street, or open Place of the City, that was of the fittest Capacity to receive them. But, in the wet and Winter Seasons of the Year, the Inconvenience of this came to be felt; so that, in Process of

From *Ezra* iv. 7. to the End; all *Eth. Neh.* and Part of *Hagg. Zech.* and *Malachi*.

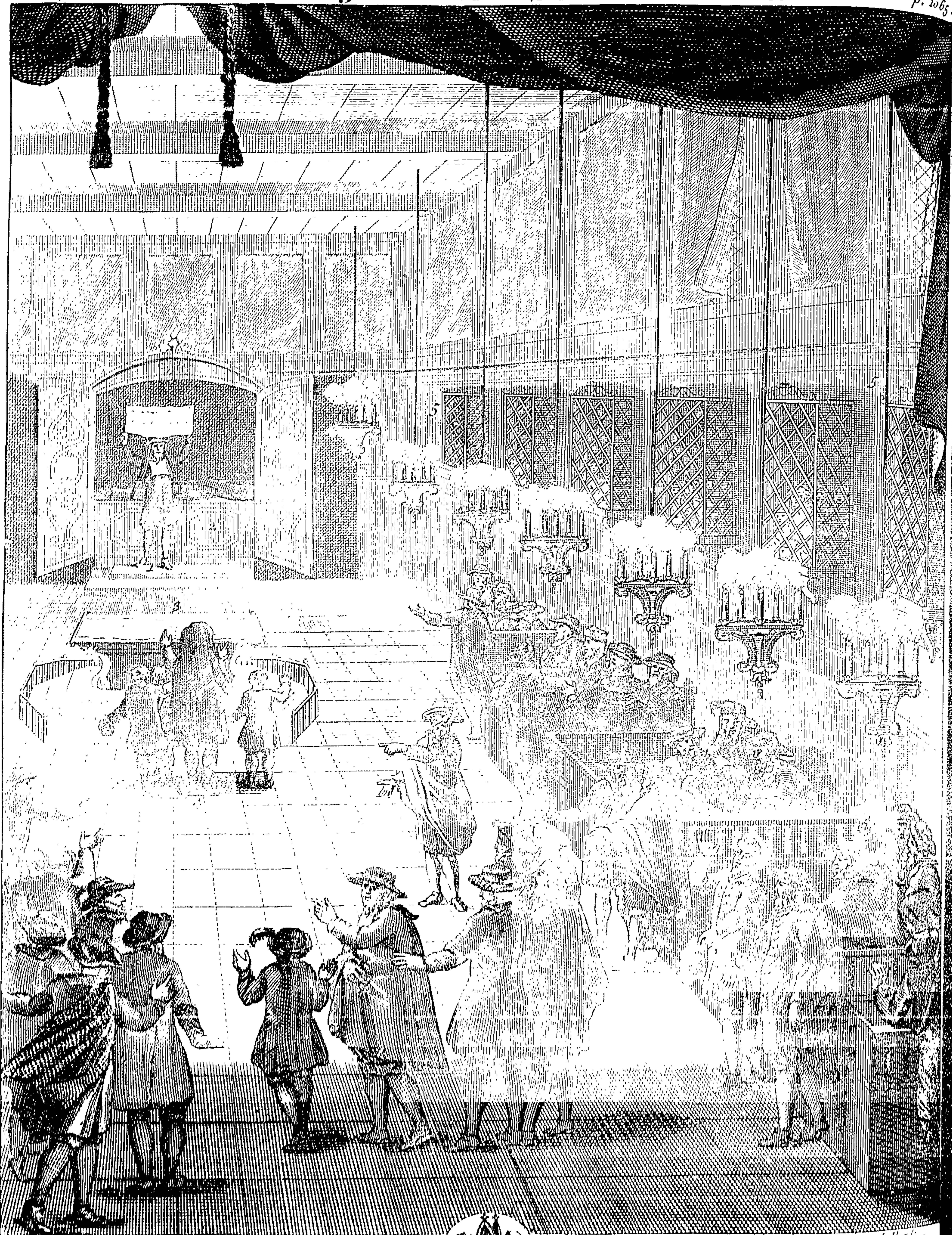
(q) *Macle's Works*, lib. iv. p. 1049.  
c. 17.

(r) *Prideaux's Connection*.

(s) 2 Kings iv. 23.

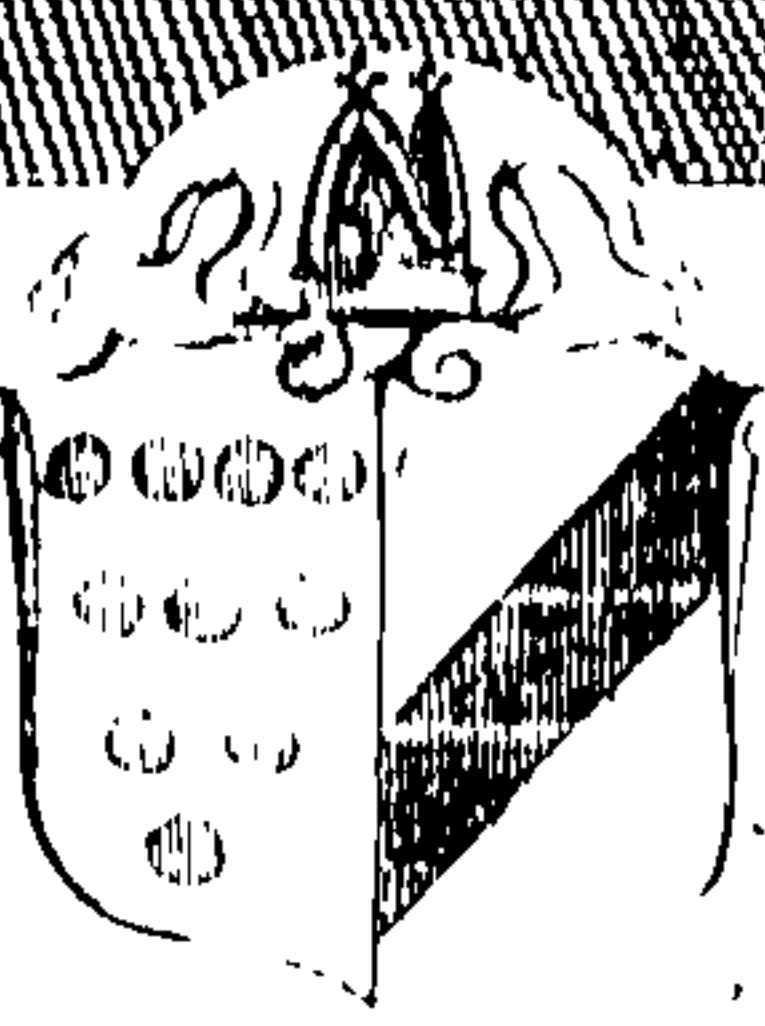
(t) *Jurieu, Histoire des Dogmes*, Part i.





To the Right Rev. Father in Christ  
this Plate is most humbly inscribed by

the humblest of people who hold up of Role of of Law  
the sacred Rule of Law are currently preserved in the  
of the Church.



JOHN, L. Bishop of WORCESTER  
your Lordship's most dutiful son & servant

The Desk upon which the Law is explained  
The Chazan or Chanter who sings of prayer  
Seats with balustrades for of Women



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of Time, they erected Houses and Tabernacles, wherein to meet for this Purpose : And this was the true Cause and Original † of such Edifices in *Judea*.

A Description  
of them.

SYNAGOGUES were publick Edifices, situate either within, or without their City, and generally in an elevated Place. (u) They were usually rais'd above any private House, (except when there was an *Interdiction* from the Civil Power) because the *Jews* have a Notion, that it is a Dishonour to God to have his House inferior, nay, so much as equal to those of Men, and in whatever City this happens, they threaten it with a speedy Destruction. They are always roof'd, and cover'd over, and by this are distinguish'd from the *Proseuchæ*, which were commonly in the Fields, and open to the Heavens. In the Midst of them there is a Desk, or Pulpit, made very probably in Imitation of that, which (as (x) we read) *Ezra* made use of, from whence the Book, or Roll of the Law, is read very solemnly, and from whence both he that expounds it, or he that preaches to the Congregation at any Time, always delivers himself. At the upper End of the *Synagogue*, and over against the Door, which ever stands to the *West*, there is a Chest, or Press, wherein the Book of the Law is kept, wrapt in a fine embroider'd Cloth, and (what is uncommon in our Churches) during the Time of Divine Service the Women are separated from the Men, and seated in a Gallery enclos'd with Lattices.

Where they  
were built.

EVERY Town, wherein there were ten *Batchim*, i. e. ten Persons of full Age

and free Condition, always at Leisure on Week-Days, as well as Sabbaths, to attend on Divine Service, was thought large enough to have a *Synagogue* built in it : Otherwise it was not; because the *Jewish* Notion is, that less than such a Number could not make a Congregation, and, without a Congregation, no Part of the *Synagogue*-Service could be perform'd. But as their Notion was farther, that any Person, *Gentile* as well as *Jew*, might be permitted to erect a *Synagogue*, because the Holiness of the Place (as they thought) consisted not so much in the Fabrick, as in its being set a-part and dedicated to holy Uses; it thence came to pass, that tho' there were but few at first, yet in Process of Time they became so numerous, that, in our Saviour's Time, there was no Town in *Judea*, but what had one or more in it; that, in *Tiberias* a City of *Galilee*, there were no less than twelve, and (if we may credit the *Jews*) four Hundred and eighty in *Jerusalem*. The Buildings were contriv'd much after the same Manner as our Parish Churches, had over their Doors or Entrance this Inscription written, This is the Gate of the Lord, the Righteous shall enter into it. And upon the Walls within, were these, or such like Sentences. Remember thy Creator. Keep thy Foot, when thou goest into the House of the Lord. Silence is commendable in the Time of Prayer. And, Prayers, without Attention, are like a Body without a Soul, &c.

(y) 1. IN the *Synagogue*-Service the first Office was Prayer. Their Prayers at first were but very few, but have since increas'd

From *Ezra* iv. 7. to the End; all *Esth.* *Neh.* and Part of *Hagg.* *Zech.* and *Malachi*.

The Service  
perform'd in  
them.

to

† Mr *Baſnage*, in his History of the *Jews*, is of Opinion, that the Origin of *Synagogues* was not until the Reign of the *Aſſyrians*, some few Ages before Christ, and he imputes it to this Occasion : ——— The zealous Traditionists, who made long Commentaries upon the Law, thought it a Crime to keep the People (whose Applause they mightily desir'd) in Ignorance of them, and instead of confining their Explications to *Jerusalem*, where they found themselves too much slighted and confin'd, they carry'd them into every City, where there were *Oratories*, and publick Places of Assembly. Before this, private Persons made their Prayers to God in their Houses, where they had a Place set a-part for that holy Exercise. It was generally upon the Top of the House (for their Houses were flat-roof'd) that the Family, and their Friends met together, to read some Portion of the Law on the *Sabbath-Day*; and, when there was any *Prophet* in the City, the devout People assembled at his House. But after that the *Doctors* had added their *Traditions* and *Commentaries* to the Law, the Business of *Interpreters* became so much the more necessary, because those *Traditions* were not written; so that the Number of *Interpreters* and *Interpretations* increas'd daily. For this Reason convenient Places were made choice of, that the People might the better meet together to be instructed; and from hence, in all Probability, it is, that they derive their *Synagogues*. Lib. v. c. 4.

(u) *Baſnage's* History of the *Jews*.

(x) *Nehem.* viii. 4.

(y) *Prudaux's* Connection.



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to a very large Bulk, which makes the *Synagogue-Service* very long and tedious. What they reckon the most solemn Part of their Prayers are those, which they call *Shemoneh Eshreth*, i. e. the *† eighteen Prayers*, which, according to them, were compos'd, and instituted by *Ezra*, and the great *Synagogue*; and therefore they enjoin all, that are at Age, of what Sex or

Condition soever, either in private or publick, to repeat them three Times a Day, and, on every *Synagogue-Day*, they offer them up, with the greatest Solemnity, in their publick Assemblies. These Prayers however are but of the same Nature, that the Lord's Prayer is in our publick Service, i. e. the *fundamental* and principal Part; for besides these, they have some

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and Malachi.

† These Prayers were originally no more, than eighteen, but *R. Gamaliel*, a little before the Destruction of *Jerusalem*, added the *nineteenth* (which is the 12th in the subsequent Order) against *Christians*, who are therein meant by the Names of *Apostates* and *Hereticks*; and that we may judge of the Merit of these Prayers, a very learned Hand has given us the following Translation of them, in the same Order, as they are in the *Jewish Liturgies*.

I. *Blessed be thou, O Lord, our God, the God of our Fathers; the God of Abraham, the God of Isaac, and the God of Jacob, the great God, powerful and tremendous; the High God, bountifully dispensing Benefits; the Creator, and Possessor of the Universe, who rememberest the good Deeds of our Fathers, and in thy Love sendest a Redeemer to those, who are descended from them, for thy Name's Sake, O King, our Helper, our Saviour, and our Shield. Blessed art thou, our Lord, who art the Shield of Abraham.*

II. *Thou, O Lord, art powerful for ever. Thou raisest the Dead to Life, and art mighty to save. Thou sendest down the Dew, stillest the Winds, and makest the Rain to come down upon the Earth, and sustaineest with thy Beneficence all that live therein; and, of thy abundant Mercy, makest the Dead again to live. Thou helpest up those that fall; thou curest the Sick; thou loosest them that are bound, and makest good thy Word of Truth to those, that sleep in the Dust. Who is to be compar'd to thee, O thou Lord of Might? And who is like unto thee, O our King, who killest, and makest alive, and makest Salvation to spring up, as the Herb out of the Field? Thou art faithful, to make the Dead rise again to Life. Blessed art thou, O God, who raisest the Dead to Life.*

III. *Thou art Holy, and thy Name is Holy, and thy Saints do praise thee every Day. Selah. For a great King and an holy one art thou, O God. Blessed art thou, O Lord, God most holy.*

IV. *Thou, of thy Mercy, givest Knowledge to Men, and teachest them Understanding; give graciously unto us Knowledge, Wisdom, and Understanding. Blessed art thou, O Lord, who graciously givest Knowledge unto Men.*

V. *Bring us back, O our Father, to the Observance of thy Law, and make us to adhere to thy Precepts; and do thou, O our King, draw us near to thy Worship, and convert us unto thee by perfect Repentance in thy Presence. Blessed art thou, O Lord, who vouchsafest to receive us by Repentance.*

VI. *Be thou merciful to us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee, for thou art a God, good, and ready to pardon. Blessed art thou, O Lord most gracious, who multiplieth thy Mercies in the Forgiveness of Sins.*

VII. *Look, we beseech thee, upon our Afflictions: Be thou on our Side, in all our Contentions; and plead thou our Cause in all our Litigations; and make haste to redeem us with a perfect Redemption, for thy Name's Sake: For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.*

VIII. *Heal us, O Lord our God, and we shall be healed; save us, and we shall be saved; for thou art our Praise. Bring unto us sound Health, and a perfect Remedy for all our Infirmities, for all our Grievs, and for all our Wounds; for thou art a God, who healeth, and art merciful. Blessed art thou, O Lord, our God, who curest the Diseases of thy People Israel.*

IX. *Bless us, O Lord, our God, in every Work of our Hands, and bless unto us the Seasons of the Year, and give us the Dew, and the Rain to be a Blessing unto us upon the Face of all our Land, and satiate the World with thy Blessings, and send down Moisture upon every Part of the Earth, that is habitable. Blessed art thou, O Lord, who givest thy Blessing to the Years.*

X. *Convocate us together by the Sound of the great Trumpet, to the Enjoyment of our Liberty; and lift up thy Ensigns to call together all of the Captivity, from the four Quarters of the Earth, to our own Land. Blessed art thou, O Lord, who gatherest together the Exile of the People of Israel.*

But this is enough for a Specimen. The rest are much of the same Strain; but the Reader that is desirous to see them, will find them in *Dr Prideaux's Connection of the Old and New Testament*, Part i. lib. vi.



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some Prayers going before, some following after, and others interspers'd between them, which make the *Liturgies* very tedious, and justify our Saviour's finding Fault with their *long Prayers*.

2. IN the *Synagogue-Service* there are three Things, that are read, the *Shema*, the *Law*, and the *Prophets*. The *Shema* consists of three Portions of Scripture, the first is, from the Beginning of the 4th Verse of the vith Chapter of *Deuteronomy*, to the End of the 9th Verse; The second, from the Beginning of the 13th Verse of the xith Chapter of *Deuteronomy*, to the End of the 21st Verse; And the third, from the Beginning of the 37th Verse of the xvth Chapter of *Numbers*, to the End of the Chapter: And because the first of these Portions, in the *Hebrew Bible*, begins with the Word *Shema*, i. e. *Hear*, therefore the Reading of the Whole is called *the Reading of the Shema*, which, next to their Saying of the *Shemoneh Esrêth*, or the famous *eighteen Prayers*, is reckon'd the most solemn Part of their religious Service.

THE five Books of the Law were divided, as some say, by *Moses* himself, but not improbably by *Ezra*, into fifty-four Sections, because, in their *intercalated Years*, (when a Month was added to the Year) there were fifty-four *Sabbaths*, and so a *Section*, being read every *Sabbath-Day*, compleated the Whole in the Space of a Year; but, when the Year was not thus *intercalated*, those who had the Direction of the *Synagogue-Worship*, reduc'd the *Sections* to the Number of *Sabbaths*, by joining two short ones several Times into one, because they held themselves oblig'd to have the whole Law, from the Beginning of *Genesis* to the End of *Deuteronomy*, read over in this Manner, every Year.

IN the Persecution of *Antiochus Epiphanes*, when the Reading of the Law was prohibited, in the Room of the fifty-four *Sections* of it, the *Jews* substituted fifty-four Sections of the *Prophets*, which were

ever after continu'd; insomuch, that when the Reading of the Law was again restor'd by the *Maccabees*, the *Section*, which was read every *Sabbath* out of the Law, serv'd for the *first Lesson*, and the *Section* out of the *Prophets* for the *second*; for that is the Meaning of (z) St Paul's *standing up to preach, after the reading of the Law and the Prophets*; i. e. after the reading of the *first Lesson* out of the *Law*, and the *second Lesson* out of the *Prophets*.

3. THE Exposition of the Law and the *Prophets* went along with the reading them: For, after that the *Hebrew Language* had ceas'd to be the Mother-Tongue of the *Jews*, and the *Chaldee* grew up into Use instead of it, the Custom of the *Synagogue* was, that one should first read a Paragraph of the Scriptures to the People in the *Hebrew Tongue*, and then another interpreted it in the *Chaldee*, which they better understood. And this seems to suggest the Reason, why these *Sections* of Scripture came to be divided into Verses, viz. that, by this Means, the Reader might certainly know how much he was to read; and the *Interpreter* how much he was to interpret, at every *Interval*.

4. AFTER that the Reading and Expounding were over, any Person of Learning and Knowledge in the Scriptures, might address himself to the People, upon what *moral* or *divine* Subject he thought proper; only we may observe, that this was a Compliment usually paid to Strangers, and therefore, when St Paul and his Company came to *Antioch* in *Pisidia*, and went into the Place of Divine Worship on the *Sabbath-Day*, (a) after the Reading of the *Law* and the *Prophets*, the Rulers of the *Synagogue* sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on.

FROM what has been said it appears, that the Ministration of the *Synagogue-Service* was not confin'd to the *sacerdotal* Order; for the Priests were consecrated only to the Service of the *Temple*, which

was

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi.



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was widely different from this, as consisting chiefly in the offering up of Sacrifices and Oblations; but to this in the Synagogue, any one, that by Learning was qualify'd for it, was admitted. Only, for the Preservation of Order, there were in every Synagogue some fix'd Officers, whose Business it was to take care that all religious Duties were therein decently perform'd.

THE first of this Kind, are those whom the Scriptures of the *New Testament* call *Ἀρχισυνάγωγοι*, *Rulers of the Synagogue*: But how many of these belong'd to each Synagogue we cannot tell, only we may presume, there were were more than one, because they are mention'd in the (b) *Plural* Number in Respect of the *same* Synagogue. Next to them (and perhaps one of them) was the *Minister* of the Synagogue, whose Business it was to offer up to God the publick Prayers of the Congregation; and being for this Purpose delegated (as it were) by them to God, is therefore, in the *Hebrew* Language, called *Sheliach Zibber*, i. e. *the Angel of the Church*, or Congregation; from whence the Name of the Bishops of the *seven Churches*, mention'd in the *Revelations*, is manifestly borrow'd. Next to this *Angel of the Church*, were the *Deacons*, and inferior Ministers of the Synagogue, called in *Hebrew*, *Chazanim*, or *Overseers*, who, under the *Rulers* of the Synagogue, had the Charge, and Oversight of all Things in it, and kept the Books of the Holy Scriptures, the Liturgies, and Utensils, which they brought forth, and carry'd away again, as there was Occasion: And next to these *Overseers*, was the *Interpreter*, whose Office it was to recite in *Chaldee* the Lessons (as they were read in *Hebrew*) to the Congregation; and, because a good deal of Skill in both Languages was requisite for such an Undertaking, whenever the *Rulers* of the Synagogue found a Person fit for this Purpose, they retain'd him by a *Salary*, and so made him a standing Minister among them.

WE have nothing more to add concerning this *Synagogue-Worship*, but that the Times appointed for it, were three Days a Week, besides their Holidays, whether *Fasts* or *Festivals*, and thrice on every one of those Days, i. e. in the Morning, in the Afternoon, and at Night: And that, when, at any of these Times, the *Blessing* was to be given, if there was a Priest present in the Congregation, he always did the Office; but if there was none there, the *Sheliach Zibber*, who read the Prayers, in a Form of Benediction made proper for him, dismiss'd the People.

BEFORE we dismiss this Subject, there is one common Enquiry, which, by this Time, we may be able to satisfy, and that is, — How it came to pass, that the *Jews* were so prone to *Idolatry* before the *Babylonish* Captivity, and so strongly bent against it (even to a Degree of Superstition) after that Captivity was ended? Which can hardly be imputed to any other Cause, but that they had the Law and the Prophets every Week read unto them, after that Captivity, which they had not before. Before the Captivity, they had no *Synagogues* for publick Worship or Instruction, nor any Places to resort to for these Purposes, but either the Temple at *Jerusalem*, or the Cities of the *Levites*; and from hence great Ignorance grew among the People. God was little known among them, and his Laws in a Manner wholly forgotten: And therefore, as Occasions offer'd, they were easily drawn into all the Superstitions, and idolatrous Practices of the *Heathen* Nations, that liv'd about them. But now, when after the *Babylonish* Captivity, *Synagogues* were erected in every City, to which they constantly resorted for publick Worship, and where, every Week, they had the Law at first, and, afterwards both the Law and the Prophets read to them; and where, by Sermons and Exhortations, they were, at least every Sabbath-Day, instructed in their Duty, and excited to the Performance of it; this kept them in a thorough

From Ezra iv. 7. to the End; all Esth. Neh. and Part of Hagg. Zech. and Malachi. Times of Worship.

Why the Jews were so prone before, and so averse to Idolatry, after the Captivity.



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and Part of  
Hagg. Zech.  
and Malachi.

Knowledge of God, and his Laws, as the *Comminations* in the Prophets (when once they came to be read among them) deterred them from transgressing against them; for (c) *all Scripture* (as the Apostle speaks) *is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God, or every Man, that resolves to be godly, may be perfect, wise unto Salvation, and thoroughly furnished unto all good Works.*

Our Saviour's  
Example a-  
gainst Separa-  
tion.

ONE Thing we may observe farther: — That, since there was a publick *Liturgy* establish'd in the *Jewish Church*, and *Forms* of Prayer, tho' very empty and jejune in Comparison of those, that are in Use among us; our blessed Saviour, when upon Earth, was contented to join with the Publick in these *Forms*, and to frequent the *Synagogue* (d) every *Sabbath-Day*. And this may inform us, that to break the Union of a Church, upon the Account of better Edification, or more *extatick* Prayers, is a *Refinement*, that the great Teacher of all Righteousness knew nothing of. In the Course of his Preaching, he spar'd not to tell the *Jews* freely of all the Corruptions, that, in his Time, they had run into; and therefore, had it been contrary to the Will of God, to use set *Forms* of Prayer in his publick Service, or had it been displeasing to him, to be address'd in such mean *Forms*, when much better might have been made, we may be sure he would have told them both, and join'd with them in neither: But, since he never found fault with them for using *set Forms*, but, on the contrary, taught his own Disciples a set Form to pray by; since he no where express'd a Dislike of the *Forms*

then in Use, upon Account of their *Mean-ness*, but, on the contrary, testify'd his Approbation of them, by joining with them in their *Synagogues*; this should convince our *Separatists*, one would think, that neither our using set *Forms* of Prayer in our publick Worship, nor the using of such, as they think not sufficiently edifying, can be Objections sufficient to justify them in their Refusal to join with us in them, because, in both these Cases, they have the Example of *Christ* directly against them.

THE Truth is, whether there be a Form or no Form, or whether the Form be elegantly or meanly compos'd; nothing of this availeth to the recommending of our Prayers unto God. It is the true and sincere Devotion of the Heart alone, that can make them acceptable unto him: For it is this only, that gives Life and Vigour, and a true Acceptance to all our religious Addresses. Without this, how elegantly, how movingly soever the Prayer may be compos'd, and how fervently, how zealously soever it may seem to be pour'd out, yet all this is dead Matter, and of no Validity in the Presence of our God. But, on the contrary, the very *Heathens* can tell us, that, be our Prayers and Oblations never so mean, they will be a *Sacrifice of a sweet-smelling Savour* unto him, if we bring but along with us to his Worship,

*Compositum jus fasque animo, sanctosque recessus*

*Mentis, & incoctum generoso pectus honesto:*

*Hæc cedo, ut admoveam templis, & farre litabo.* PERS. Sat. II.

(c) 2 Tim. iii. 16, 17.

(d) Luke iv. 16.





## C H A P. III.

*From the Death of NEHEMIAH, to the Death of ANTIOCHUS  
EPIPHANES.*

## The HISTORY.

A. M.  
3596, &c.  
Ant. Christ.  
408, &c.  
*The Building  
of the Temple  
on Mount Ge-  
rizzim, and  
the Enmity be-  
tween the  
Jews and Sa-  
maritans.*

**M**ANASSEH, as *Josephus* calls him, (for we have now left the Sacred History, and have nothing but the Books of the *Maccabees*, *Philo Judæus*, and *Josephus*, with some Fragments of the Greek and Latin Writers, to depend on) being expelled from *Jerusalem*, with several others, who would not submit to *Nehemiah's* Order for their parting with their idolatrous Wives, went to *Samaria*, (as we said before) and there put himself under the Protection of *Sanballat*, his Father-in-Law; who, applying to *Darius*

*Notbus*, (the then King of *Persia*) did so far insinuate himself into his Favour, as to obtain a Grant for the building of a Temple on Mount *Gerizzim*, near *Samaria*, and for making *Manasseh*, his Son-in-Law, the High-Priest of it.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
*Jos. Hist. lib.*  
xi. c. 7. to  
lib. xii. c. 14.

THE Samaritans † were originally the *Cutheans*, and such other of the Eastern Nations, as *Esfarhaddon*, after the Deportation of the *Israelites*, planted there; but after this Temple was built, and *Samaria* became a common Refuge for all refractory Jews, this Mixture of Inhabitants in a short

† If we will believe their *Chronicle*, (which they tell us is of great Antiquity, tho' others, who have examin'd it, will not allow it to be as old as *Constantine's* Days) they give us an Account of their Origin, quite different to what we gather from sacred Writ. They pretend to be descended from *Joseph* by *Ephraim*, in a direct Line; and that, when *Joshua* enter'd into the promis'd Land, he caus'd a Temple to be built upon Mount *Gerizzim*, and appointed one *Buz*, of the Seed of *Aaron*, to officiate as High-Priest, from whom they have an exact Genealogy, and uninterrupted Succession ever since. They neither own *Jeroboam's* Schism, nor the Transmigration of the Ten Tribes, but give this Account of their leaving their Country, and returning to it again: — That, when the Kings of *Jerusalem* and *Syria*, had revolted against *Babthnezzar*, (so they call *Nebuchadnezzar*) he came with an Army, and took *Jerusalem*, and thence marching to the *Shechemites* (for that's the Name they give themselves) order'd them to leave their Country in seven Days, upon Pain of military Execution, which they readily did: That, when he sent *Persians* to inhabit the Cities, which they had left, they could not live there, because the Fruits, which seem'd fair to the Eye, were tainted with Poison, and so destroy'd them: That, upon Complaints of this, the King consulted with some of the ancient Inhabitants of these Provinces, who inform'd him, that the only Remedy was, to send the *Hebrews* back again into their own Country, which when he consented to, a Place was appointed for their general Rendezvous: That, when they came to this Place, a Dispute arose between them, whether they should go, and rebuild the Temple of *Jerusalem*, or that of *Gerizzim*, and when *Zerobabbel* was for the former, and *Sanballat* for the latter, each pleading the Sanction of the *Pentateuch*, and each pretending that the Copy of his Opponent was corrupt, they resolv'd to end the Controversy by a *Fiery Trial*: That *Zerobabbel's* Copy being thrown into the Fire, was immediately consum'd, but then, *Sanballat's* endur'd the Flames three Times together, and receiv'd no Manner of Harm; whereupon, the King honour'd the *Shechemites* with rich Presents, and sent *Sanballat* at the Head of the Ten Tribes, to take Possession of Mount *Gerizzim*. But who sees not, that this whole History (full of Falsities and Absurdities as it is) was only invented to wipe off the Shame and Disgrace of the Samaritans, for being the Offspring of Profelytes, and a Medley of foreign Nations? *Basnage's* History of the Jews, lib. ii. c. 1. and Universal History, lib. ii. c. 1.



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a short Time produc'd a Change in Religion. For, whereas they had hitherto worshipp'd the God of *Israel*, in Conjunction with the Gods of the *East*, from whence they came, when once the *Jewish* Worship came to be settled among them, and the Book of the Law of *Moses* to be read publickly, they conform'd themselves wholly to the Worship of the true God, and, in their Performance of this, were as exact as the *Jews* themselves. The *Jews* however, looking on them as *Apostates*, hated them to such a Degree, as to avoid all Manner of Converse and Communication with them. This Hatred first began from the Malice which the *Samaritans* express'd against them both in the rebuilding of their Temple, and in the repairing the Walls of their City. It was afterwards much increas'd by the Apostacy of *Manasseh*, and his setting up an Altar and Temple, in Opposition to those at *Jerusalem*; and it was all along kept up, on Account of some particular *Tenets*, wherein the two Nations were known to disagree. For the *Samaritans* receiv'd no other Scriptures, than the five Books of

*Moses*; they reject'd all *Traditions*, and adher'd only to the written Word itself; and they maintain'd; that Mount *Gerizzim* †, whereon their Temple was built, was the only proper Place for the Worship of God; and from this Variety of Causes did ensue all the Hatred and Virulence, which, in the Course of this History, we shall have but too frequent Occasion to take notice of.

AFTER the Death of *Nehemiah*, who was the last Governor, that the Kings of *Persia* sent to *Jerusalem*, *Judea*, being added to the *Præfecture* of *Syria*, was from thence-forward subjected to the Rulers of that Province; and, under them the Administration of all publick Affairs, both *civil* and *ecclesiastical*, was committed to the *High-Priest*, which made that Office much more coveted, than it us'd to be, and many Times tempted those, who had no Right to it, to invade it.

UPON the Death of *Darius Nothus*, *Artaxerxes*, who, for his extraordinary Memory, is by the *Greeks* called *Μνήμων*, or *The Remembrancer*, succeeded his Father, in the Throne of *Persia*; and, towards

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

Johanan the  
High-Priest,  
kills his Brother  
Joshua in  
the Temple,  
and is fin'd  
for it.

† *Josephus*, in his *Jewish Antiquities*, (lib. xiii. c. 6.) relates a *Dispute*, which arose in *Egypt*, in the Reign of *Ptolemy Philopater*, between the *Jews* and *Samaritans*, concerning their Temples. The *Samaritans* maintain'd, that their Temple upon Mount *Gerizzim* was the only true Temple of the Lord; and the *Jews*, on the contrary, affirm'd, that theirs at *Jerusalem* was the only true one. The Dispute was brought before the King; *Advocates* on both Sides were nam'd; and it was agreed, that they, who did not make their Allegations good, should be condemn'd to Death. Both Parties promis'd, that they would produce all their Testimonies from the *Law* only. *Andronicus*, Advocate for the *Jews*, spake first, and prov'd so very evidently from the Scriptures the Antiquity of the Temple of *Jerusalem*, the Succession of the *High-Priests*, and the Value which the *Assatick* Princes always had for that holy Place, while, at the same Time, they never so much as thought of the Temple at *Gerizzim*, that the King and his *Affessors* declar'd he had carry'd his Cause, and order'd *Sabbas* and *Theodotus*, the Advocates for the *Samaritans*, to be put to Death. Whether there be any Reality in this Account of *Josephus*, or no, 'tis certain; that the *Samaritans*, in Behalf of Mount *Gerizzim*, have to plead, — That there *Abraham*, (Gen. xii. 6, 7. and xiii. 4.) and there *Jacob* (Gen. xxxiii. 20.) built Altars unto God, and, by their offering up Sacrifices thereon, consecrated that Place above all others to his Worship; that, for this Reason, God himself appointed it (*Deut.* xxvii. 12.) to be the *Hill of Blessing*; and that, accordingly, *Joshua*, on his Entrance upon the Land of *Canaan*, caus'd the Blessings of God, to such as would observe his Laws, from hence to be pronounc'd; and, lastly, that when he pass'd the *Jordan*, he built here an Altar of the twelve Stones, which he took out of the River in his Passage, *Deut.* xxvii. 2. — 7. according to what God had commanded him by *Moses*. But herein the *Samaritans* are guilty of a great *Prevarication*; for they have chang'd the Words in the Text of *Deuteronomy*, and instead of Mount *Ebal* (as it is in the *Original*) have put Mount *Gerizzim*, the better to serve their Cause. The Truth of the Matter is, since *Manasseh* was resolv'd to make a *Schism* in the *Jewish* Church, and *Sanballat*, to build a Temple for him, the Reasons above-mention'd might be Inducement enough for them to make choice of that Place, rather than any other; but from thence to pretend to vie with the Temple at *Jerusalem*, is highly arrogant; because the *Jews* have authentick Testimonies, that the publick Exercise of the true Religion was settled among them, and solemniz'd at *Jerusalem*; long before this Temple at *Gerizzim* was thought of. In short, the religious Observances of the *Jewish* Worship did always attend the Ark of the Covenant, but the Ark was never once at *Gerizzim*, nor indeed was it fix'd in any settled Place, until *David* took it to his Palace at *Jerusalem*, and *Solomon* had built a Temple for it in the same City. *Prideaux's* Connection, Anno 409, and *Calmet's* Dictionary, under the Word *Gerizzim*.



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wards the latter End of his Reign, made *Bagoses* Governor of *Syria* and *Phœnicia*, who took upon him to confer the *Pontificate*, even while *Jobanan*, the *High-Priest*, (who had been several Years invested with it) was alive, upon the *High-Priest's* Brother *Joshua*, and who, accordingly, came with this Grant to *Jerusalem*, in order to take Possession of the Office. (a) But, while the one endeavour'd by Force to get Possession, and the other by Force to keep him from it, it so happen'd, that *Jobanan* slew *Joshua* in the inner Court of the Temple; which when *Bagoses* heard, he came, in great Wrath, to *Jerusalem*; went into the Temple, notwithstanding the Remonstrances that were made against it; and, having taken a thorough Cognizance of the Fact, impos'd a *Mulct* for the Punishment of it, and oblig'd the Priests to pay, out of the publick Treasury, for every Lamb, that they

offer'd in the daily Sacrifice \*, the Sum of fifty *Drams*, which is about one Pound, eleven Shillings, and three Pence of our Money.

AFTER the Death of *Artaxerxes* Μνημων, *Ochus* succeeded his Father, but obtain'd the Crown \* by very wicked and indirect Means. He reign'd however for one and twenty Years, after which (b) he was poisoned by his Favourite Eunuch \* *Bagoas*, who put the Crown upon the Head of *Arses*, his youngest Son; but, in a short Time, dispatch'd him likewise, and made *Codomannus* (c) (one of the same Family, but at some Distance, and who, upon his Accession, took the Name of *Darius*) King of *Persia*.

IN the third Year of the Reign of *Ochus*, about 356 Years before the Birth of Christ, *Alexander the Great*, who overthrew the *Persian* Empire, was born at *Pella* in *Macedonia*. His Father *Philip* had been chosen

(a) *Jewish* Antiq. lib. xi. c. 7.

\* This, if extended only to the ordinary Sacrifices, which were offer'd every Day, amounted to 365,000 Drachms for the whole Year, which is no more, than one Thousand one Hundred and forty Pounds, twelve Shillings, and Six-Pence of our Money: But, if it extended also to the extraordinary Sacrifices, which, on solemn Days, were added to the ordinary, it will come to about half as much more. For the ordinary Sacrifices, which were offer'd every Day, and therefore called the daily Sacrifices, were a Lamb in the Morning, and another in the Evening, which are called the Morning and Evening Sacrifices; and these, in the whole Year, came to seven Hundred and thirty. But, besides these, there were added, on every Sabbath, two Lambs more, Numb. xxviii. 9, 10. on every New-Moon, seven, Numb. xxviii. 11. on each of the seven Days of the Paschal Solemnity, seven, Numb. xxviii. 16, — 24. besides one more, on the second Day, when the Wave-sheaf was offer'd, Levit. xxiii. 12. on the Day of Pentecost, seven, Ver. 17, 18. on the Feast of Trumpets, seven, Numb. xxviii. 27. on the great Day of Expiation, seven, Chap. xxix. 8. on each of the seven Days of the Feast of Tabernacles, fourteen, Chap. xxix. 13. and on the eighth Day, seven, Numb. xxix. 36. so that the additional Lambs being three Hundred seventy and one, these, if reckon'd to the other, make the whole Number, annually offer'd, at the Morning and Evening Sacrifices, to be eleven Hundred and one: And therefore, if the Mulct of fifty Drachms a Lamb were paid for them all, it would make the whole of it to amount to 55,050 Drachms, which comes to seventeen Hundred and twenty Pounds, six Shillings, and three-Pence of our Money. But even this Sum being too small for a national Mulct, it seems most probable, that all the Lambs, which were offer'd in the Temple, in any Sacrifice, and upon any Account whatever, were taken into the Reckoning. We may observe however, that whatever this Mulct was, the Payment of it lasted no longer, than seven Years; for on the Death of *Artaxerxes*, the Changes, and Revolutions, which then happen'd in the Empire, made a Change in the Government of *Syria*, and he, that succeeded *Bagoses* in that Province, no farther exacted it. *Prideaux's* Connection, Anno 366.

\* *Artaxerxes*, when he dy'd, left three Sons, *Ariaspes*, *Ochus*, and *Arfames*; *Ariaspes* was an easy, credulous Prince; and therefore *Ochus* so terrify'd him with Menaces, which he pretended came from his Father, that, for fear of being put to Death, he poison'd himself. *Arfames* he caus'd to be assassinated by *Harpates*; and this Loss, added to the other, so overwhelm'd the old King with Grief, that he broke his Heart, and dy'd. *Prideaux's* Connection, Anno 359.

(b) *Diodorus Siculus*, lib. xvii.

\* This Eunuch, having poison'd both *Ochus*, and his Son *Arses*, set the Crown upon *Darius's* Head; but, finding that he would not answer his Purpose in permitting him to govern all in his Name (which was the Thing he aim'd at in his Advancement) he was resolv'd to have remov'd him, in the same Manner as he had done his Predecessors; and, accordingly, had provided a poisonous Potion for him. But *Darius*, being advis'd of the Design, when the Potion was brought to him, made him drink it all himself, and so got rid of the Traitor, by his own Artifice. *Prideaux's* Connection, Anno 335.

(c) *Diodorus Siculus*, lib. xvii.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xiii. c. 14. Upon the Death of Artaxerxes Μνημων, Darius Codomannus is made King of Persia, and vanquish'd by Alexander the Great.



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chosen *Captain-General* of all Greece (which, at this Time, made a very considerable Figure in History) for carrying on the War against *Persia*; but when he was just ready to set forward upon that Expedition \*, he was slain at home, while he was celebrating the Marriage of *Cleopatra*, his Daughter, with *Alexander* King of *Epirus*.

UPON his Death, *Alexander* his Son succeeded him in the Kingdom of *Macedon*, when he was twenty Years old; and, (d) having been chosen (as his Father was) to command the *Grecian* Forces against *Persia*, he took the Field, and, in one Campaign only, over-run almost all *Asia Minor*; vanquish'd *Darius* in two pitch'd Battles; took his Mother, Wife, and Children, Prisoners; and having subdu'd all *Syria*, came to *Tyre*; but there he met with a Stop: For the *Tyrians* \*,

(in Confidence of the Strength of the Place, and of Assistance from their *Allies*) when he would have enter'd the City, deny'd him Admittance.

WHILE his Army was besieging *Tyre*, he sent out his *Commissioners*, requiring the Inhabitants of the neighbouring Countries, viz. of *Galilee*, *Samaria*, and *Judea*, to submit to him, and to furnish him with what he wanted. Other Provinces comply'd; but the *Jews*, pleading their Oath to *Darius*, by which they thought themselves bound not to acknowledge any new Master so long as he was alive, refus'd to obey his Commands. This exasperated the Conqueror not a little; who, † in the Flush of his many Successes, could bear no Contradiction, and therefore, as soon as he had done with *Tyre* \*, he march'd directly against *Jerusalem*.

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

Who marches against Jerusalem in great Anger, but shews the High-Priest, and all the People, much Respect, when he came thither.

## J A D D U A

\* The Occasion of his Death is said to be this: ——— *Pausanius*, a young noble *Macedonian*, and one of his Guards, having had his Body forc'd, and *sodomitically* abus'd by *Attalus*, the Chief of the King's Confidants, had often complain'd to *Philip* of the Injury; but, finding no Redress, he turn'd his Revenge from the Author of the Injury, upon him, who refus'd to do him Justice for it, and slew him, as he was passing, in great State, to the Theatre, having the Images of the twelve Gods and Goddesses, and his own in the same pompous Habit, carry'd before him. Hereby he arrogated to himself the Honour of a God, but, being slain as soon as his Image enter'd the Theatre, he gave a signal Proof that he was no more than a mere mortal Man. *Justin*. lib. ix. *Diodor. Sicul.* lib. xvi.

(d) *Justin*, lib. xi. c. 2.

\* The City of *Tyre* is probably suppos'd to have been first built by a Colony of the *Sidonians*, and therefore the Prophet *Isaiah*, Chap. xxiii. 12. calls it the *Daughter of Zidon*. It was at first situated on an high Hill on the Continent, whose Ruins are still remaining under the Name of *Palatyrus*, or old *Tyre*; but, in Process of Time, it was remov'd into an adjacent rocky Island, about half a Mile from the Main-Land, and became a Place of so great Trade and Wealth, that, according to the foremention'd Prophet, *Her Merchants were Princes, and her Traffickers the honourable of the Earth*, ver. 8. It had once been taken and destroy'd by *Nebuchadnezzar*, but when *Alexander* came before it, it had quite recover'd itself, and was fortify'd with a strong Wall (drawn round it on the Brink of the Sea) of an hundred and fifty Feet in Height; so that he had no Way of approaching it, in order to make an Assault, but by carrying a Bank from the Continent through the Sea, to the Island on which the City stood, which in seven Months Time he accomplish'd, and at length took the Place. *Prideaux's* Connection, Anno 333.

† No sooner was he chose *General* of all the *Grecian* Cities, confederated against the *Persian* Empire, but he subdu'd the *Tyrians*, and *Triballians* in *Thrace*; and, upon his Return, took *Thebes*, that had revolted from the Confederacy, and raz'd it to the Ground. After this, setting out upon the *Persian* Expedition, he vanquish'd *Darius*, near the *Granicus*; and, after the Action, took *Sardis*, *Ephesus*, *Miletum*, and *Halicarnassus*. The next Year he made himself Master of all *Phrygia*, *Lycia*, *Pamphylia*, *Pisidia*, *Paphlagonia*, and *Cappadocia*. The next Year he gave *Darius* a second Defeat (and a terrible one it was) at *Iffus*; took his Mother, Wife, two Daughters, and a young Son, Prisoners; seiz'd *Damascus*, and, in it, immense Riches; subdu'd, in short, all *Syria*, *Carlo-Syria*, and *Phoenicia*: For every Place yielded to him, none pretending to make any Resistance, till he came to *Tyre*. *Prideaux's* Connection, Anno 333.

\* As soon as he had taken the Town, he burnt it down to the Ground, and destroy'd and enslav'd all the Inhabitants. Eight Thousand he slew in the Sackage of the Town; and two Thousand of those, whom he took Prisoners, he caus'd to be crucify'd; a Piece of Cruelty this, highly unbecoming a generous Conqueror. But, to palliate the Matter, he gave out, that it was done by Way of just Revenge upon them, for their murdering their Masters, and that, being originally but Slaves, *Crucifixion* was the proper Punishment for them. But this depended upon an old Story. Some Ages before, the Slaves of *Tyre*, having made a Conspiracy against their Masters, murder'd them all

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(e) *JADDUA* the High-Priest, who, at this Time, had the chief Government of the *Jews*, under the King of *Persia*, was in dreadful Apprehensions of what the Event might prove: But having no Protection to depend on but God's, he, and all *Jerusalem* with him, made their Cries and Supplications to him, imploring his Mercy for their Deliverance from the approaching Storm; whereupon he was order'd in a *Vision of the Night*, to go out, and meet *Alexander* (whenever he should come) in his *pontifical* Robes, with the Priests attending him in their *proper Habits*, and all the People in *white Garments*.

*JADDUA*, next Day, with the Priests and People, habited in the Manner directed, went out of the City to a certain Eminence, which commanded the Prospect of all the Country round, and there waited the Coming of *Alexander*. As soon as the High-Priest saw him at some Distance, he mov'd towards him in this solemn *Pomp*; which struck the King with such an Awe, that, as he drew near, he bowed down to him, and saluted him with a religious Veneration, to the great Surprise of all that attended him.

WHILE every one stood amaz'd at this Behaviour, *Parmenio*, his first Favourite, took the Freedom to ask him, how it came to pass, that he, whom all Mankind ador'd, paid such Adoration to the *Jewish* High-Priest? To which his Reply was, "That he did not pay that Adoration to him, but to the God, whose High-

Priest he was; that while he was at *Dio* in *Macedonia*, and deliberating with himself how to carry on the War with *Persia*, that very Person, and in that very Habit, appear'd to him in a Dream, encouraging him to pass boldly over into *Asia*, and not to doubt of Success, because God would be his Guide in the Expedition, and give him the Empire of the *Persians*; and that therefore, from hence he was assur'd, that he made the present War under the Conduct of that God, to whom, in the Person of this High-Priest, he paid Adoration:" And hereupon, turning to *Jaddua* again, he embrac'd him very kindly: And so, going into the City with him, offer'd Sacrifices to God in the Temple, where the High-Priest shew'd him the Prophecies of *Daniel* \*, predicting the Overthrow of the *Persian* Empire by a *Grecian* King, which he apply'd to himself, and thereby confirm'd his Opinion, that God had chosen him to execute this great Work.

WHEN he left *Jerusalem*, he offer'd to grant the People whatever Immunities the High-Priest should desire; but he requested no more, than a *Toleration* to live according to their own Laws and Religion, and an Exemption from the Payment of *Tribute* every *seventh* Year, because, on the *sabbatical* Year, the *Jews* were forbidden to till their Ground. This he readily consented to, and having signify'd his Pleasure, that, if any of them were minded

in one Night, (except only *Strato*, whom his Slave secretly fav'd) and, having marry'd their Mistresses, continu'd Masters of the Town, and from them the present *Tyrians* were descended. So that *Alexander* pretended, on this Occasion, to revenge on them the Murther, that was committed by their Progenitors so many Ages before; though, in Reality, it was to gratify his Rage, for being so long detain'd before the Place, and there so valiantly resisted. Recovering however its Beauty and Riches again, it was invest'd with the Privileges of a *Roman* City, for its Fidelity, and, in the flourishing Times of Christianity, was the *Metropolitan* See of the Province of *Phœnicia*: But now, that it is fallen into the Hands of the *Turks*, there is not the least Similitude of that Glory, for which it was once renown'd. Its present Inhabitants are only a few poor Wretches, harbouring themselves in Vaults, (for there is not one entire House left) subsisting chiefly upon fishing, and preserv'd in this Place, as it were, by Providence, for a visible Argument of God's having fulfilled his Word, concerning *Tyre*, viz. *That it should be as the Top of a Rock, a Place for Fishers to dry their Nets on*, Ezek. xxvi. 14. *Justin*, lib. xviii. c. 3. *Prideaux's* Connection, Anno 333. and *Alaundrell's* Journey from *Aleppo* to *Jerusalem*.

(c) *Joseph*, lib. xi. c. 8.

\* Viz. What is written of the *Ram*, and the *He-Goat*, Chap. viii. where that *He-Goat* is interpreted to be the King of *Greece*, who should conquer the *Medes*, and *Persians*, Ver. 20. As likewise what is written by the same Prophet, of the same *Grecian* King, Chap. xi. 3. for both these Prophecies foretold the Destruction of the *Persian* King. *Prideaux's* Connection, Anno 333.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
*Jos. Hist.* lib.  
xi. c. 7. to  
lib. xii. c. 14.



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mind'd to lift in his Troops, he would readily receive them, great Multitudes did hereupon offer their Service, and follow'd him in his other Expeditions.

But he excuses himself to the Samaritans, and is highly incens'd against them for the Murder of Andromachus.

(f) No sooner was he well got out of the City, but the Samaritans met him in great Pomp and Parade, desiring of him, that he would likewise honour their City and Temple with his Presence. "He was then hastening to Egypt, he told them, but that, when he return'd, if his Affairs would permit him, he would not fail to comply with their Desires:" And, when they requested of him an Immunity from all Taxes every seventh Year, because they (as well as the Jews) did every seventh Year suffer their Land to lie fallow, he ask'd them, if they were Jews, because to them only he had granted that Privilege. Their Answer was, that they were Hebrews, but that the Phœnicians called them Sichemites: Whereupon, having no Leisure to make any farther Enquiry into the Matter, he re-

ferr'd this likewise to his Return, when he promis'd to examine into their Pretensions, and to do them Justice; but, before his Return, they had done enough to incense him against them.

ON his going from these Parts into Egypt, he had made *Andromachus*, a special Favourite of his, Governor of Syria and Palestine; who (g) coming to Samaria, in order to settle some Affairs, was burnt to Death in his House, which the People set on Fire, out of Rage and Discontent, very probably, that the Privileges, which were granted to their Enemies the Jews, were deny'd to them. This barbarous Action exasperated *Alexander* not a little; insomuch, that having caus'd those, who had acted any Part in the Murder of the Governor, to be put to Death, he drove all the rest of the Inhabitants out of Samaria, planted therein a Colony of Macedonians, and gave the rest of their Territories to the Jews.

AFTER the Death of *Alexander* \*, (who did not long survive the unfortunate

*Darius*

From 1 Macc. i. — vi. 7. 2. Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

Upon Alexander's Death, his Commanders divide the Empire among them;

(f) *Joseph. lib. xi. c. 8.*

(g) *Quint. Curt. lib. iv. c. 8.*

\* It is not well agreed among *Historians*, how this great Conqueror of the World died. Some of them are of Opinion, that he was poison'd by the Procurement of *Antipater*, whom he had left Governor of all his Dominions in his Absence, and who, for his Male-Administration, had been lately dismiss'd; and therefore, fearing to be called to an Account, did, by the Hands of his Sons, who were about the Person of the King, and one of them his Cup-Bearer, execute this Treason upon his Master's Life, in order to save his own: But, in the Judgment of other *Historians*, he died by nothing but excessive Drinking; and thus they relate the Story. "One Day, after he had been sacrificing to the Gods for the many Victories which he had obtain'd, he made an Entertainment for his Friends, wherein he drank very hard, and continu'd the Debauch till late at Night; when, returning from the Feast, he and his Company were invited by a Physician of *Thessalia*, to come, and drink a little more at his House. *Alexander* accepted of the Offer: And, as there were twenty in Company, he first drank to each of them in their Order, and so pledg'd them again, and then called for the *Herculean Cup*. There was in Company one *Prodeas*, a Macedonian, but a terrible Drinker, and to him the King drank this *Herculean* Brim-full, (which they tell us held six of our Quarts) and not long after, pledg'd him in the same; but, immediately after the second Cup, he dropp'd down upon the Place, and then fell into a violent Fever, of which he died, in the thirty-third Year of his Age, after a Reign of twelve Years, six Years as King of *Macedon*, and six more as Monarch of *Asia*." He was a Man of a bold enterprising Spirit, but fuller of Fire than Discretion. His Actions, though they were attended with Success, were carry'd on with a furious and extravagant Rashness; and the few Virtues that he had were obscur'd with much greater Vices. *Vain-Glory* was the predominant Passion of his Soul; and the Fables of the ancient *Greek* Heroes, the only Charts by which he steer'd his Conduct. This was the Reason that he dragg'd *Betis* round the Walls of *Gaza*, in the same Manner as *Achilles* had us'd *Hector*; that he undertook that hazardous Expedition into *India*, as *Hercules* had done before him; that he made a drunken Procession through *Caramania*, because *Bacchus* is said to have done the like in the same Place; and that he affected to be called the Son of *Jupiter*, because most of the ancient Heroes pretended, that they had for their Fathers one God or other. The Truth is, this young Conqueror, having the *Iliads* of *Homer* in great Admiration, always carry'd them with him, laid them under his Pillow when he slept, and read in them on all leisure Opportunities; and therefore finding *Achilles* to be the great Hero in that Poem, he thought every Thing said of him worthy of Imitation, and the readiest Way to become an Hero himself, which was the main impulsive Cause of all his Undertakings: But, in Reality, were his Actions to be duly estimated, he could deserve no other Character, than that of the great Cut-Throat of the Age in which he liv'd. The Folly of Mankind however, and the Error of *Historians* is such, that they usually make the Actions of War, Bloodshed, and Conquest, the Subjects of their highest *Encomiums*, and those their most celebrated Heroes,

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*Darius* \*) the Grecian, or Macedonian Empire (for so it was now become) was divided among the chief *Commanders* of his Army, who soon fell to leagueing and fighting against each other, till after some some Years, they were all destroy'd, except four, and these agreed to make a Partition of the Whole among themselves, and so canton'd it into four Kingdoms, tho' all this while, *Aridæus* \*, a Bastard Brother of *Alexander's*, that took upon him the Name of *Philip*, and after him *Alexander Ægus*, his own Son by his Wife *Roxana*, bore both of them the Title of Kings.

Ptolemy Soter takes Possession of Egypt, and subdues Palestine.

IN this Division, *Ptolemy*, the Son of *Lagus*, whom the *Greeks* call *Soter*, having taken possession of *Egypt*, thought that the Provinces of *Syria*, *Phœnicia*, and *Judea*, would be an excellent Barrier for him; and therefore (b) he first of all attempted to bribe *Laomedon*, a *Mitylenian* Captain of *Alexander's*, (who, after the Death of *Andromachus*, very probably was made Governor of *Syria*, and the adjacent Countries) with a vast Sum of Money, to deliver them up into his Hands: But not being able to prevail this Way, he sent *Nicanor*, one of his Captains, with an Army into *Syria*, whilst himself,

with a Fleet, invaded *Phœnicia*; and so, having vanquish'd *Laomedon*, and taken him Prisoner, he made himself Master of all these Provinces.

(i) THE *Jews* however, for some Time, stood out against him, and, upon Account of the Oath they had taken to the depos'd Governor, refus'd to submit to his Authority. Hereupon he march'd into *Judea*, and having got possession of most of the Country, laid Siege to *Jerusalem*. The Place was strong enough, both by Nature and Art, to have made a considerable Defence against him; but the *Jews* had then such a superstitious Notion for the Observation of the *Sabbath*, that they thought it a Breach of their Law, even to defend themselves on it: Which when *Ptolemy* understood, he made choice of that Day to storm the Place, and in the Assault took it, because there were none that would defend the Walls against him. At first he dealt hardly with the Inhabitants, and carry'd above an hundred Thousand of them Captives into *Egypt*; but afterwards, considering how faithful they had been to their former Governors, he employ'd them in his Army and Garrisons, and granted them large Immunities and

From 1 Macc. i. — vi. 7.  
2 Macc. iii. — x. and from  
Jes. Hist. lib. xi. c. 7. to lib. xii. c. 14.

that most excel in these; whereas, those only are the true *Heroes*, who most benefit the World, by promoting the Peace and Welfare of Mankind. In a righteous Cause indeed, and the just Defence of a Man's Country, all Actions of Valour are just Reasons of Praise; but, in all other Cases, *Victory* and *Conquest* are no more than *Murder* and *Rapine*, and those who thus oppress the World with the *Slaughter* of Men, the *Desolation* of Countries, the *Burning* of Cities, and the other Calamities which attend War, are the Scourges of God, the *Attilas* of the Age in which they live, and the greatest Plagues and Calamities that happen to it; and therefore, to make these the Subject of Praise and *Panegyrick* is to lay ill Examples before Princes, as if such Oppressions of Mankind were the truest Ways to Honour and Glory. *Diod. Sic.* lib. xvii. *Arrian*, lib. vii. *Justin*, lib. xii. *Q. Curt.* lib. x. *Plutarch*, in *Alexandro*, and *Prideaux's* Connection, Anno 328, and 332.

\* After the Battle of *Arbela*, wherein he was sore discomfited, he made his Escape into *Media*, and, having got some few Forces together, thought to have tried his Fate in one Battle more; when *Bessus*, his Governor of *Bactria*, and *Nabazanes*, another *Persian* Nobleman, conspir'd together, and having seiz'd the poor King, and made him their Prisoner, put him in Chains, and shut him up in a close Cart, and so carry'd him with them towards *Bactria*, intending, if *Alexander* pursu'd them, to purchase their Peace by delivering him up into his Hands; but, if he did not, to kill him, and seize his Kingdom, and so renew the War. *Alexander* having heard what these Traitors had done, made all the Haste he could to rescue *Darius* out of their Hands; but when, after several Days March, he came up with them, (because *Darius* refus'd to mount on Horseback, for his more speedy Flight with them) they gave him several mortal Wounds, and left him dying in the Cart. He was dead before *Alexander* came; but when he saw his Corpse, he could not forbear shedding Tears at so melancholy a Spectacle: And having cast his Cloak over it, he order'd that it should be wrapp'd up therein, and carry'd to his Mother *Sisygambis*, at *Shushan*, (where he had left her, with the other captive Ladies) to be bury'd there with a Royal Funeral (for which himself allow'd the Expence) in the Sepulchres of the Kings of *Persia*. *Prideaux's* Connection, Anno 330.

\* *Aridæus*, with his Wife *Euridice*, was put to Death by *Olympias*, the Mother of *Alexander the Great*, after he had borne the Title of King for six Years, and seven Months; and *Alexander Ægus*, with his Mother *Roxana*, after a long Imprisonment in the Castle of *Amphipolis*, was, in like Manner, murder'd by *Cassander*, to make way for himself to the Crown of *Macedon*.

(b) *Diod. Sic.* lib. xviii. *Plutarch*, in *Demetrio*.

(i) *Jewish Antiq.* lib. xii. c. 1.



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Simon the  
Just made  
High-Priest,  
and compleats  
the Canon of  
Scripture.

and Privileges; whereupon the whole Nation of the Jews became subject to the Power and Dominion of the Kings of Egypt.

IN the fifth Year of this Ptolemy's Reign, Onias, the Jewish High-Priest, dy'd, and was succeeded by Simon his Son, who, from the Holiness of his Life, and the great Righteousness, which shone forth in all his Actions, was called *Simon the Just*. He continu'd in his Office for nine Years, in which Time he did many beneficial Acts \* both for the Church and State of the Jews, but what is chiefly commemorated of him, is his compleating the Canon of the Scriptures of the Old Testament. What *Ezra* (k), and the Men of the great Synagogue, who (as some say) assisted him, did in this Work, we have taken sufficient Notice of before. The Books of *Ezra*, *Nehemiah*, *Esther* and *Malachi*, as well as the two *Chronicles* of the Kings of Judah and Israel, could not

possibly be inserted by *Ezra* himself, because some of these Books claim him for their Author, and in others, there are some Particulars, which refer to Times, as low as *Alexander the Great*, and therefore a later Time must be assign'd for their Reception into the Canon. And if so, there seems to be none so proper, as that, when the Men of the great Synagogue, who, under the Direction and Presidency of *Simon the Just*, were employ'd in this Work, ceas'd to be.

SIMON was succeeded in the Pontificate by his Brother *Eleazar*, (for his Son *Onias* was but a Minor when he dy'd); and, upon the Death of *Ptolemy Soter*, his Son *Ptolemy Philadelphus* succeeded in the Throne of Egypt, and pursu'd his Father's Example in continuing the *Museum* †, or College of learned Men, which he had erected, and in augmenting the noble Library †, which he had left behind him at *Alexandria*. To this Purpose, hearing, that

From 1 Macc. i. — vi. 7.  
2 Macc. iii. — x. and from  
Jof. Hist. lib. xi. c. 7. to  
lib. xii. c. 14.

Ptolemy Philadelphus's  
Museum, and  
Library at Alexandria.

\* The Commendation, which the Author of *Ecclesiasticus* gives us of this High-Priest, is thus express'd: — He, in his Life-time, repaired the House again, and in his Days fortified the Temple. By him was built, from the Foundation, the double Height, the high Fortrefs of the Wall above the Temple. In his Days, the Cistern, to receive Water, being in Compass as the Sea, was covered with Plates of Brass. He took care of the Temple that it should not fall, and fortified the City against besieging. How was he honoured amidst the People, in his coming out of the Sanctuary? He was as the Morning-Star in the Midst of a Cloud, and as the Moon at the Full, or the Sun shining upon the Temple of the most High, and as a Rainbow giving Light in the bright Clouds: — When he put on the Robe of Honour, and was clothed with the Perfection of Glory, and when he went up to the Holy Altar, he made the Garments of Holiness honourable. *Ecclef. i. 1, 2, &c.*

(k) *Prideaux's Connection*, Anno 292.

† This was a large Edifice in *Alexandria*, which stood in that Quarter of the City called *Brachium*, and was design'd for the Habitation of such learned Men, as made it their Study to improve Philosophy, and all useful Knowledge, like that of the *Royal Society* at *London*, and the *Royal Academy of Sciences* at *Paris*. This Building, which was not far distant from the Palace, was surrounded with a Portico, or *Piazza*, where the Philosophers walk'd, and convers'd, and had in it a common Hall, where they us'd to eat together. The Members of this Society, were under the Government of a President, whose Office was of that Consideration and Dignity, that during the Reign of the *Ptolemies*, he was always constituted by those Kings, and afterwards by the *Roman Emperors*. The Revenues, appointed for the Maintenance of this College, from the first Foundation of it, were large. From it did proceed Men of very excellent Literature; and to it was owing, that *Alexandria*, for a great many Ages together, was the greatest School of Learning in all those Parts of the World; until, in the War, which the *Alexandrians* had with *Aurelian*, the *Roman Emperor*, all that Quarter of the City, where the *Museum* stood, was destroy'd, and with it, this College of learned Men dissolv'd. *Prideaux's Connection*, Anno 285.

† This Library was at first plac'd in the *Museum*; but, when it was filled with Books to the Number of four hundred Thousand Volumes, there was another Library erected within the *Serapeum* (or the famous Temple, where the Image of *Serapis* was set up) which increas'd in Time to the Number of three hundred Thousand Volumes, and these two put together, made up the Number of seven hundred Thousand Volumes in the whole, of which the Royal Libraries of the *Ptolemean Kings* at *Alexandria* are said to consist. Their Manner of collecting them was not so very honourable; for whatever Books were brought by any Foreigner into Egypt, these they seiz'd, and, sending them to the *Museum*, (where they maintain'd People for that Purpose) they caus'd them to be transcrib'd, and then sent the Copies to the Owners, but laid up the Originals in the Library. When *Julius Caesar* waged War with the *Alexandrians*, it so happen'd, that the Library in the *Brachium* was burnt, and the four hundred Thousand Volumes, that were laid up there, were all consum'd. But that of the *Serapeum* still remain'd, and soon grew to be larger,



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that the *Jews* had among them a famous Book, viz. *The Book of their Law*, which well deserv'd a Place among his Collection, he sent to *Eleazar* \* the High-Priest, to desire an *authentick* Copy of it: And, because it was wrote in a Language, that he did not understand, he desir'd him, at the same Time, to send a competent Number of learned Men, well vers'd in both the *Hebrew* and *Greek* Tongues, who, out of the former, might translate it for him, into the latter. This *Eleazar* failed not to do; and from the joint Labours of the LXX, or rather LXXII Translators, that were employ'd in the Work, the Version has ever since gone under the Name of the *Septuagint*: But of this Piece of History we have already had occasion to say what we thought sufficient,

towards the Conclusion of our † *Apparatus*.

AFTER the Death of *Ptolemy Philadelphus* \*, his Son *Euergetes* came to the Crown of *Egypt*, and *Onias* succeeded his Uncle (tho' not immediately) in the *Pontificate*. He was the Son of *Simon the Just*; but, in many Things, the very Reverse to his Father. At the best, he was but a weak and inconsiderate Man; (1) but being now grown very old, and very covetous, he took no Care to pay *Ptolemy Euergetes* the annual Tribute of twenty Talents, which his Predecessors us'd to do; so that, when the Arrears were swelled to a large Sum, the King sent one *Athenion*, an Officer of his Court, to *Jerusalem*, to demand the full Payment of the Money, upon Peril of having an Army

From 1 Macc. i. — vi. 7.  
2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.  
Onias, the High-Priest, great Neglect of publick Affairs.

larger, and of more eminent Note, than the former; but at length, in the Year of our Lord 642, when the *Saracens*, made themselves Masters of the City, they totally destroy'd it. For, when the General of the Army wrote to *Omar*, who was then the *Caliph*, or Emperor of the *Saracens*, to know his Pleasure concerning it, his Answer was, “ That, “ if these Books contain'd what was agreeing with the *Alcoran*, there was no Need of them, because the *Alcoran* “ alone was sufficient for all Truth; but if they contain'd what was disagreeing with it, they were not to be “ endur'd:” And therefore he order'd, that, whatsoever the Contents of them were, they should all be destroy'd. *Prideaux's* Connection, Anno 285.

\* *Josephus* has given us both *Ptolemy's* Letter to *Eleazar*, and *Eleazar's* Answer at large; but whether these Pieces are genuine, or no, is a Matter of some Dispute among the Learned. They are too long however, to be here inserted, but the Substance of the Letter is, ——— “ That both *Ptolemy*, and his Father, had been extremely “ kind to the *Jews*; his Father, in placing them in Offices of Trust; and himself, in redeeming great Numbers “ of them from *Slavery*, and employing several of them both in his Court and Camp; and that, as a farther “ Testimony of his Kindness to them, he propos'd to make a Translation of their *Law* into the *Greek* Language, “ for which he desir'd them to send a proper Number of such Men as he knew were qualify'd for the Under- “ taking.” In Answer to which, *Eleazar* acknowledges the Receipt of his most gracious Letter, and of the valuable Presents, which he had sent; and, in Return, promises, that the People should not fail to pray to God daily for the Protection of his Person, and the Prosperity of his Royal Family, and that, pursuant to his Commands, he had sent an *authentick* Copy of the Law, and six Men out of each Tribe to assist in the Translation of it. *Jewish* Hist. lib. xii. c. 2.

† Those, who would see more at large what are the Opinions of learned Men concerning the *Septuagint*, and the Account which *Aristæus* gives of the Manner in which it was done, may consult the Criticks who have expressly handled this Matter, such as *Scaliger*, *Usher*, *Walton*, *Fraffen*, *Dupin*, *Valdal*, *Hody*, *Calmét*, *Whiston*, and *Prideaux* in his Connection, Anno 277.

\* After the Death of his beloved Wife *Arfinoë*, *Ptolemy* did not long survive her: For, being of a tender Constitution himself, and having farther weaken'd it by a luxurious Indulgence, he could not bear the Approach of Age, or the Grief of Mind, which he fell under upon this Occasion; but, sinking under these Burthens, he died, in the sixty-third Year of his Life, after he had reign'd in *Egypt* 38 Years. As he was a learned Prince himself, and a great Patron of Learning, many of those, who were eminent for any Part of Literature, resorted to him from all Parts, and pertook of his Favour and Bounty. Seven celebrated Poets of that Age are said to live at his Court; four of which, viz. *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, have their Works still remaining; and, among these, the first of them has a whole *Iblyllium*, and the second, Part of two *Hymns*, written in his Praise. *Manetho*, the *Egyptian* Historian, dedicated his History to him; and *Zoilus*, the snarling Critick, came also to his Court. But how great soever his Wit was, he could never recommend himself to King *Ptolemy*, who hated him for the Bitterness, and Ill-Nature of it: And, for the same Reason, having drawn on himself the *Odium* and Aversion of all Men, he at length died miserably; for some say that he was ston'd, others, that he was burnt to Death, and others again, that he was crucify'd by King *Ptolemy*, for a Crime that deserv'd that Punishment. *Prideaux's* Connection, Anno 249.

(1) *Jewish* Antiq. lib. xii. c. 3.



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408, &c.

Joseph, his Ne-  
phew, sent to  
redress it at  
the Egyptian  
Court.

Army sent among them, to dispossess them of their Country.

(m) ONIAS had a Nephew by his Sister's Side, whose Name was *Joseph*, a young Man of great Reputation among the *Jews*, for Prudence, Justice, and Sanctity of Life. He, as soon as he heard of the Message, which *Athenion* had brought, and of the People's great Consternation thereupon, went immediately to his Uncle, and severely upbraided him with his ill Management of the publick Interest, who, for the Lucre of a little Money, had expos'd the whole Nation to such imminent Danger, which now there was no Way to avoid, (as he told him) but by his going immediately to the *Egyptian* Court, and, by a timely Application to the King there, endeavouring to pacify his Wrath.

THE bare mentioning of a Journey to *Alexandria* \* so terrify'd the *High-Priest*, that (upon his declaring, that he would quit his Station both in Church and State, rather than undertake it) *Joseph* offer'd, with his Permission, and the People's Approbation, to go in his Stead. In the mean Time, he took care to entertain *Athenion* at his own House, as long as he

continu'd in *Jerusalem*, in a very splendid and magnificent Manner: When he departed, he presented him with several very valuable Gifts; and so sent him away, in a good Disposition, to make as favourable a Representation to the King, as the Case would bear, until himself should come to the *Egyptian* Court, in order to give him a full Satisfaction.

*ATHENION* was so taken with this prudent Behaviour, and kind Entertainment of *Joseph*, that, when he came to give the King a Report of his Embassy, he could not but mention his Name with Pleasure; and when he told him of his Intentions to come and wait upon him himself, he set forth his Character with so much Advantage, that the King express'd a Desire to see him. In a short Time, *Joseph* set out for *Alexandria*; and, falling in, upon the Road, with several of the chief Nobility of *Cælo-Syria*, and *Phœnicia*, whose Business at Court was to farm the royal Revenues of these Provinces, he join'd Company with them, and having learn'd from their Discourse of what Value these Revenues were, he made use of that Intelligence afterwards, both to his own and the King's Advantage.

WHEN

(m) *Jewish* Antiq. lib. xii. c. 4.

\* This City, which was built by *Alexander the Great*, A. M. 3673, was, after his Death, made the Capital of *Egypt* by *Ptolemy*, and his Successors, for almost three hundred Years. *Dinocrates* (who rebuilt the Temple of *Diana* at *Ephesus*, after it had been burnt by *Erostratus*) was the Architect, who drew the Plan of it, and had the chief Direction of the Work; but, to have it carry'd on with more Expedition, *Alexander* appointed *Cleomenes*, one of his Captains, to be the Surveyor of it, and, for this Reason, *Justin*, lib. xiii. c. 4. calls him the Founder of it. The happy Situation of this City, between the *Mediterranean*, and the *Red-Sea*, and upon the River *Nile*, drew thither the Commerce of the *East* and *West*, and made it, in a very little Time, one of the most flourishing Cities in the World. It has still some small Repute for *Merchandize*; but what has occasion'd the Decay of its Trade, is the Discovery of the Passage to the *East-Indies* by the *Cape of Good Hope*, or on the South of *Africa*. Before this Discovery, the whole *Spice-trade* was carry'd into this Part of the World through this City; for the *Spices* were brought from the *East-Indies*, up the *Red-Sea*, to *Egypt*, and from thence were carry'd, by Land, on Camels, to *Alexandria*. When *Egypt* became a Province of the *Roman* Empire, this City continu'd the *Metropolis* of it; and when the *Arabians* took it, (which was about 640 Years after Christ) there were four Thousand Palaces still standing in it, four Thousand *Bagnios*, forty Thousand *Jews* paying Tribute, four Hundred Squares, and twelve Thousand Persons, that sold Herbs and Fruit. Here (as we said) was the famous *Serapeum*, or Temple of *Serapis*, for Beauty of Workmanship, and Magnificence of Structure, inferior to nothing but the *Roman* Capitol. Here was the *Museum*, or College of Philosophers; and here, that noble Library, which was erected by *Ptolemy Philadelphus*, but unhappily burnt in the War between *Cæsar* and *Pompey*. But notwithstanding all its former Splendor and Magnificence, this City is now become a poor Village, (by the *Egyptians* called *Rachot*) without any Thing remarkable in it, except its Ruins, and the Remains of its former Grandeur; only, without the City, *Pompey's* Pillar (the Shaft whereof is six Fathoms high, all of one Piece of curious *Granite*) is justly admir'd, as one of the finest Columns, that is any where to be seen. *Cabnet's* Dictionary, under the Word, and *Wells's* Geography of the New Testament.

From 1 Macc.  
1. — vi. 7.  
2 Macc. iii. —  
x. and from  
*Jos. Hist.* lib.  
xi. c. 7. to  
lib. xii. c. 14.



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WHEN they all arriv'd at *Alexandria*, the King was gone to *Memphis* \*; so that *Joseph* made haste thither, and had the good Fortune to meet him, the Queen, and *Athenion*, all in the same Chariot, returning to *Alexandria*. The King, upon *Athenion*'s signifying who he was, called him into the Chariot; and, having mention'd his Uncle's ill Usage, in not paying him his Tribute, he was thereupon entertain'd with so handsome an Apology for that Neglect, which he chiefly imputed to his Uncle's old Age, and other Infirmities, that he not only satisfy'd the King, but gave him withal so good an Opinion of the *Advocate*, that, when they came to *Alexandria*, he order'd him to be lodg'd in the Palace, and entertain'd at his Expence.

He farms the Revenues of Syria, Phœnicia, Judea, and Samaria, and satisfies his Uncle's Arrears.

WHEN the Day of farming out the Revenues to the best Bidder was come, the Syrian and Phœnician Noblemen, with whom *Joseph* had travelled to *Alexandria*, beat down their Price, and would give no more for all the Duties of *Cœlo-Syria*, *Phœnicia*, *Judea*, and *Samaria*, than eight Thousand Talents: But *Joseph*, having found fault with them for undervaluing the King's Revenues, offer'd to give twice as much, even exclusive of the *Forfeitures*, which us'd before to belong to the *Farmers*; and was thereupon admitted to be the King's *Receiver-General* of all these Provinces.

UPON the Credit of this Employment, he borrow'd at *Alexandria* five hundred Talents, wherewith he satisfy'd the King for his Uncle's Arrears; and, having re-

ceiv'd a Guard of two Thousand Men to support him in the Collection of the *Duties*, he left *Alexandria*, and immediately enter'd upon it. In some Places he met with Opposition, and very opprobrious Language; but having order'd the chief *Ringleaders* to be seiz'd, and exemplary Justice to be executed upon them, he thereby so terrify'd the rest, that they readily paid him his Demands without any Molestation. And in this Office he continu'd for the Space of two and twenty Years under *Ptolemy Euergetes*, and *Philopater* his Son, until *Ptolemy Epiphanes*, the Son of *Philopater*, lost these Provinces to *Antiochus the Great*.

ON the Death of *Ptolemy Euergetes*, his Son *Philopater* (not without some Suspicion of having poison'd his Father) succeeded to the Throne; and, in the fifth Year of his Reign, having, at *Raphia*, a Town not far from *Gaza*, defeated the Army of *Antiochus the Great*, he afterwards visited the Cities, which by this Victory, he had re-gain'd, among which *Jerusalem* was one. Here he took a View of the Temple, gave valuable *Donatives* to it, and offer'd up many Sacrifices to the God of *Israel*; but, not being content with this View from the outer Court, (beyond which no *Gentile* was allow'd to pass) he was for going into the *Sanctuary*, nay, even into the *Holy of Holies* itself, where no one but the High-Priest (and that only on the great Day of *Expiation*) was allow'd to enter. This made a great Uproar all over the City. The High-Priest inform'd him of the *Sacredness*

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

Ptolemy Philopater endeavours to enter into the Temple, but is prohibited.

\* This was a very famous City, and, till the Time of the *Ptolemies*, who remov'd to *Alexandria*, the Place of Residence for the antient Kings of *Egypt*. It was situated above the Parting of the River *Nile*, where the *Delta* begins. Towards the South of this City, stood the famous *Pyramids*, two of which were esteem'd the Wonders of the World; and, in this City, was sed the Ox *Apis*, which *Cambyfes* slew in Contempt of the *Egyptians* worshipping it as a God. The Kings of *Egypt* took great Pleasure in adorning this City; and in all its Beauty it continu'd, till the *Arabians* made a Conquest of *Egypt* under the *Caliph Omar*. The General, who took it, built another City just by it, which was called *Fustat*, because his Tent had been a long Time set up in that Place, and the *Caliph's Fatamites*, when they became Masters of *Egypt*, added another to it, which is known to us at this Day by the Name of *Grand Cairo*. The *Mameluck Sultans*, of the Dynasty of the *Carcaffians*, having afterwards built a strong Fort on the Eastern Shore of the *Nile*, did, by Degrees, annex a City to it, which came to be called the *New Cairo*, as what the *Fatamites* had built was called the *Old*; but it must be observ'd, that the antient *Memphis* stood on the Western Shore of the *Nile*, whereas whatever the *Arabians* have there built, from Time to Time, is on the Eastern Shore of that River. *Cabnet's Dictionary*, under the Word.



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*Sacredness* of the Place, and of the Law of God, which forbad his Entrance. The Priests and Levites were gather'd together to hinder it. The People did earnestly deprecate it; and great Lamentations were every where made, upon the Apprehension of the approaching *Profanation* of their holy Temple. But all to no Purpose: The King, the more he was oppos'd, the more resolute he was to have his Will satisfy'd, and, accordingly, press'd into the *inner Court*; but as he was passing farther to go into the Temple, he was seiz'd with such a sudden Terror, and Consternation of Mind, that he was carry'd out of the Place in a Manner, half dead, and, in a short Time, departed from *Jerusalem*, highly incens'd against the whole Nation of the *Jews*, and venting many bitter Threatnings against them.

His Attempt  
to destroy all  
the Jews, but  
their wonder-  
ful Escape.

NOR was he forgetful to put his Threats in Execution. For, no sooner was he return'd to *Alexandria*, but he publish'd a Decree, and caus'd it to be engraven on a Pillar erected at the Gate of his Palace, excluding every one, who would not sacrifice to the God whom he worshipp'd, from having any Access to him; degrading the *Jews* from the Rights and Privileges, they had in the City; and ordering them all to come, and (p) be stigmatiz'd with the Mark of an *Ivy Leaf*, (the Badge of his God *Bacchus*) by an hot Iron impress'd upon them, and, as many as refus'd to come, commanding them to be put to Death.

NOR did his Rage end here: For, being determin'd to extirpate the whole *Jewish* Nation, as many at least as were in his Dominions, he sent out Orders to his Officers, requiring them to bring all the *Jews*, who lived any where in *Egypt*,

bound in Chains to *Alexandria*; and having shut them up in the *Hippodrome*, (a large Place, without the City, where the People us'd to assemble to see Horse-Races, and other Shows) he propos'd the next Day, to make a Spectacle of them, by having them destroy'd by his † *Elephants*. The Elephants, to make them more furious, were intoxicated with Wine, mingled with Frankincense: But the King, the Night before, having set up late at a drunken *Carousal*, overslept himself, so that the Show was put off till the Day following; and, the next Night, having done the same again, the Show, for the same Cause, was put off to the third Day. All this while the *Jews*, continuing shut up in the *Hippodrome*, ceas'd not, with lifted up Hands, and Voices, to pray unto God for their Deliverance, which, accordingly, he vouchsaf'd them. For, on the third Day, when the King was present, and the Elephants were let loose, instead of falling upon the *Jews*, they turn'd all their Rage upon those, that came to see the Show, and destroy'd great Numbers.

THIS wonderful Interposal of Providence, in the Protection of these poor People, together with some strange Appearances, at the same Time seen in the Air, so terrify'd the King, and all the *Spectators*, that he order'd all the *Jews* to be set free; restor'd them to their former Privileges; revok'd every Decree, that had been made against them; and, among other Favours, indulg'd them with this Liberty, — Even to put to Death all those *Jews*, who, in Fear of Persecution, had *apostatiz'd* from their Religion, which accordingly they put in rigorous Execution.

UPON

(p) 2 Maccab. vi. 7.

† In the Books of the *Maccabees*, we find frequent Mention made of Elephants, because, after the Reign of *Alexander the Great*, these Animals were very much employ'd in the Armies, which the Kings of *Syria* and *Egypt* rais'd. They were naturally of a very quiet and gentle Disposition, and never made use of their Strength, but when they were irritated, or compelled to it; and for this Reason, we find that the Elephants, which were in the Army of *Antiochus Eupater*, had the Blood of Grapes and Mulberries shewn them, thereby to animate them to the Combat, 1 Maccab. vi. 34. as those, which here *Ptolemy Philopater* kept, were intoxicated with *Incense dipped in Wine*, to make them more mad and furious. When they are thus irritated and inflam'd, their Strength is prodigious, and nothing can stand before them. Every Creature, that comes in their Way, they trample under Foot, overthrow whole Squadrons, knock down Trees, and demolish Houses. *Cabnet's Dictionary*, under the Word.

From 1 Macc.  
ii. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.



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408, &c.

Palestine, and  
Cælo-Syria  
over-run by  
Antiochus the  
Great, but  
afterwards  
return'd to  
Ptolemy Epi-  
phanes in  
Dower with  
his Daughter  
Cleopatra.

UPON the Death of \* *Ptolemy Philopater*, his Son *Ptolemy Epiphanes* (a Child but of five Years old) succeeded him in the Throne: But *Antiochus the Great*, taking the Advantage of the young King's Inability to oppose him, march'd an Army into *Cælo-Syria*, and *Palestine*, and, in a very short Time, made himself Master of them. The *Egyptians* however, under the Command of *Scapas* their General, endeavour'd to re-gain them, and had actually recover'd *Jerusalem* into their Possession; but, upon the Approach of *Antiochus* in Person, and the Defeat, which he gave them at *Paneas*, the *Jews*, who had been but badly us'd by *Scapas*, (a very covetous and rapacious Man) submitted to him very *cheerfully*; and, receiving him and his Army into the City, assisted him in the Reduction of the Castle, where *Scapas* had left a Garrison. In Acknowledgment of which Services, he, by a publick *Edict*, granted them many Favours, and, among the rest, a Liberty to live according to their own Laws and Religion, and a Power to prohibit any Stranger to enter within the *Sept* of the Temple, alluding to the Attempt which *Philopater* had lately made that Way.

BUT *Antiochus* had greater Things in View, than the Subjection of a Province or two; and therefore, to have his Armies at Liberty to engage the *Romans* †, who, since the Defeat of *Hannibal*, in the second *Punick* War, were become justly formidable, made a Peace with *Ptolemy*, and, giving him his Daughter *Cleopatra* in Marriage, with her he resign'd the Provinces of *Cælo-Syria*, and *Palestine*, by Way of Dower.

BY this Means *Judea* reverted to the *Egyptian* Crown, and *Joseph*, the Nephew of *Onias*, the High-Priest, was re-instated in the Office of collecting the King's Revenues, in *that* and the neighbouring Provinces. But, as *Ptolemy*, in a short Time, had a Son by *Cleopatra*, upon which Occasion, it was necessary for *Joseph*, among other great *Officers of State*, to congratulate the King and Queen, and to make them such Presents as were usual, he, being now too old to take such a Journey, and his other Sons refusing to go, was oblig'd to send *Hyrchanus*, who was the youngest, but the best qualify'd for such a Negotiation, to make his Compliment in his Stead. But the History of the young Man's Birth is somewhat remarkable.

(q) As *Joseph's* Occasions, in his less advanc'd Years, called him frequently to *Alexandria*; one Night, while he was at Supper with the King, (r) he fell desperately in Love with a beautiful Damself, that danc'd before him; and, not being able to master his inordinate Passion, he communicated it to his Brother *Salimius*, (who had accompany'd him in his Journey, and carry'd with him a Daughter of his, with an Intent to marry her at *Alexandria*) and desir'd of him, if possible, to procure him the Enjoyment of her; but, as secretly as he could, because of the Sin and Shame that would attend such an Act. *Salimius* promis'd that he would: But instead of that, he convey'd his own Daughter into his Bed, and, the next Morning, as secretly convey'd her away, so that his Brother never discover'd the Deceit. In this Manner *Joseph* accompanied with her for several Nights; till, every Time growing

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii.  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

The Birth of  
Hyrchanus,  
and his Perfi-  
dy at Alexan-  
dria.

\* This *Ptolemy* was a Man entirely given up to his Lusts and voluptuous Delights. Drinking, Gaming, and Lasciviousness were the whole Employments of his Life. *Agathoclea* his Concubine, and *Agathocles* her Brother, who was his *Catamite*, govern'd him absolutely; and, when *Arfinoë* (who was both his Sister and Wife) complain'd of the Neglect, which, by Means of these two Favourites, was put upon her, this so offended the King and his *Catamite*, that Orders were given to have her put to Death. But he did not long survive her; for, having worn out a strong Constitution by his Intemperance and Debaucheries, he ended his Life, before he had liv'd out half the Course of it. *Prideaux's* Connection, Anno 204.

† It was by *Hannibal's* Inflation that he enter'd upon this War, wherein he was far from having the Success, which he expected. Two Years he took up in making Preparations for it; and had got together an Army consisting of seventy Thousand Foot, twelve Thousand Horse, and fifty four Elephants; but the *Romans*, with less than half the Number, met him near *Magnesia*, under Mount *Sipylus*, and there gave him a total Overthrow.

(q) *Jewish* Antiq. lib. xii. c. 4.

(r) *Ibid.*



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3596, &c.  
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growing more and more enamour'd, he made his Complaint, one Day, to his Brother of his hard Fate, who, by the Laws of his Religion, was forbidden to marry the Woman that he lov'd, because she was an *Alien*: Whereupon the other discover'd the whole Matter to him, and how, instead of the admired *Dancer*, he had put his Daughter to Bed to him, as thinking it more eligible to wrong his own Child, than to suffer him to join himself to a *strange Woman*, which their Law expressly forbade. The Surprisingness of this Discovery, and the singular Instance of his Brother's Kindness, so wrought upon *Joseph's* Heart, that he immediately made the young Woman his Wife †, and of her, the next Year, was born this *Hyrchanus*.

*HYRCANUS*, when he undertook the Journey to *Alexandria*, persuading his Father not to send his Presents from *Judea*, but to purchase them rather at *Alexandria*, obtain'd, by this Means, an unlimited Credit upon his *Agent* in that City: And therefore, when he came thither, instead of ten *Talents*, (as might be expected) he demanded a *Thousand*, which in our Money amount to above two hundred Thousand Pounds.

WITH this Money he bought an hundred beautiful Boys for the King, and an hundred beautiful young Maids for the Queen, at the Price of a Talent a Head; and, when he presented them, they carry'd each a Talent in their Hands, the Boys for the King, and the young Maids for the Queen; so that this Article alone cost him four hundred Talents. The rest he expended all in valuable Gifts to the Courtiers, and great Officers about the King,

except what he kept for his own private Use.

By these Means, growing highly in Favour with the King, Queen, and all the Court, he made use of his Interest to supplant his Father; and, under Pretence of his old Age and Imbecility, obtain'd of the King a Commission, to be the Collector of the royal Revenues in all the Country beyond *Jordan*; which so enrag'd his Brothers, that (with their Father's Connivance at least, if not direct Approbation) they conspir'd to way-lay him, and cut him off, as he return'd: But the Guards who attended him, and were to assist him in the Execution of his Office, prov'd too strong in the Assault, wherein two of his Brothers fell.

WHEN he came to *Jerusalem* however, his Father would not see him, and no Body would own him; so that he pass'd over *Jordan*, and enter'd upon the Execution of his Office: But upon his Father's Death (which happen'd soon after) a War commenc'd between him and his surviving Brothers, about the paternal Estate, which, for some Time, disturb'd the Peace of the *Jews* at *Jerusalem*. But, as the High-Priest and Generality of the People, sided with the Brothers, he was again forc'd to retreat beyond *Jordan*, where he liv'd in a strong Castle; until *Antiochus Epiphanes*, succeeding to the Throne of *Syria*, and threatening to punish him according to his Deserts, made him, for fear of his Threats, fall upon his Sword, and slay himself.

UPON the unhappy Death of *Antiochus the Great* \*, his Son *Seleucus Philopater* succeeded him in the Kingdom of *Syria*,

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.* He is hated, and banish'd by his Brothers, and Countrymen, and forc'd at last to kill himself.

*Heliodorus, sent by Seleucus to seize the Riches of the Temple, is severely us'd by an Apparition of Angels.*

† According to the *Jewish* Law, an Uncle might marry his Niece, though an Aunt (Levit. xviii. 12, 13. and xx. 19.) might not marry her Nephew, for which the *Jewish* Writers assign this Reason: — That the Aunt, being, in Respect of the Nephew, in the same Degree with the Father or Mother, in the Line of Descent, hath naturally a Superiority above him; and therefore, for him to make her his Wife, and thereby to bring her down to be in a Degree below him (as all Wives, in Respect of their Husbands, are) would be to disturb and invert the Order of Nature; but that there is no such Thing done, when the Uncle marry'd the Niece, in which Case, both keep the same Degree and Order, that they were in before, without the least Mutation. *Prideaux's* Connection, Anno 187.

\* On his coming into the Province of *Elymais*, hearing that in that Country there was a great Treasure in the Temple of *Jupiter Belus*, and being in great Difficulties how to raise Money to pay the *Romans*, he seiz'd the Temple by Night, and spoiled it of all its Riches; which so enrag'd the People of the Country, that,



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to which was annex'd *Judea*, and the other adjacent Provinces. At his first Accession, he favour'd the *Jews*, and supply'd them with all Things for the Service of the Temple at his own Expence; but being, some Time after, inform'd by one *Simon a Benjamite*, that there were great Riches in the Temple, he sent his Treasurer *Heliodorus*, to make Seizure of them, and bring them to *Antioch*. But *Heliodorus*, going into the Temple for that Purpose, and entering into the sacred Treasury, was stopp'd in his Attempt by an Apparition of Angels, arm'd, as it were, to defend the Place against his sacrilegious Hands; for these are the Words, wherein the History of the *Maccabees* relates the Matter: — (s) *There appeared unto him an Horse, with a terrible Rider upon him, and adorned with a very fair Covering, and he ran fiercely, and smote at him, with his Fore-Feet; and he, that sat upon the Horse, seemed to have a compleat Harness of Gold. Moreover, two other Men appeared before him, notable in Strength, excellent in Beauty, and comely in Apparel, who stood by him on either Side, scourging him continually, and giving him many fore Stripes, insomuch that he fell to the Ground; but, being taken up by those, that attended him, and carry'd off in a Litter, he continu'd speechless, and without all Hopes of Life, for some Time, till, at the Intercession of his Friends, the High-Priest pray'd to God for him, and so he recover'd.*

Great Bribery  
and Corruption  
among  
the Jewish  
High-Priests.

NOT long after this, the same *Heliodorus*, aspiring at the Crown, poison'd his

Master *Seleucus*, in Hopes of succeeding him; but *Eumenes*, King of *Pergamus*, and *Attalus* his Brother, obstructed his Design, and plac'd *Antiochus*, firnam'd *Epiphanes* (another Son of *Antiochus the Great*) upon the Syrian Throne, who prov'd a very terrible Enemy, and Persecutor of the *Jews*. No sooner was he settled in the Kingdom, but, being destitute of Money, and having an heavy Tribute to pay to the *Romans*, (t) he depos'd *Onias*, a Man of singular Piety and Goodness, from the High-Priesthood, and, for three hundred and sixty Talents (which he engag'd to pay yearly) sold it to his Brother *Jason*. But, as *Jason* had supplanted *Onias*, so his Brother *Menelaus*, being sent to *Antioch* with this Tribute-Money, for three hundred Talents more than *Jason* had given, purchas'd the Priesthood, and had him, in like Manner, depos'd: Whereupon he withdrew to the Country of the *Ammonites*, waiting for some Revolution in his Favour.

THUS *Menelaus* got the Chief-Priesthood, by out-bidding his Brother; but, being summon'd to appear before the King at *Antioch*, for Non-payment of the Money, (u) he left *Lyfimachus*, another of his Brothers, his Deputy, in his Absence, and, by his Means, got many Gold Vessels out of the Temple, which he selling at *Tyre*, and the Cities round about, rais'd Money enough, not only to pay the King his Tribute, but to bribe *Andronicus* † likewise to murder his Brother *Onias*; because he suppos'd, that, at one Time or other, he might stand in his Way, and because he had

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii.  
x. and from  
Jes. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

to revenge this Sacrilege, they rose upon him, and slew him, and all that were with him. He was a Prince of a laudable Character for Humanity, Clemency, Beneficence, and of great Justice in the Administration of his Government, and, till the fiftieth Year of his Life, manag'd all his Affairs with that Valour, Prudence, and Application, as made him prosper in all his Undertakings, and deservedly gain'd him the Title of *the Great*; but, in the latter Part of his Life, declining in the Wisdom of his Conduct, as well as in the Vigour of his Application, every Thing, he did then, lessen'd him as fast, as all his Actions had aggrandiz'd him before. *Prideaux's* Connection, Anno 187.

(s) 2 Macc. iii. 25, &c.

(t) Chap. iv. 7. *Joseph. de Maccab.* c. 4.

(u) 2 Maccab. iv. 29.

† This *Andronicus* seems to have been left by *Antiochus* at *Antioch*, to govern in his Absence, and, without this Governor's Interposition, *Menelaus* could not compass his End, to murder his Brother; for *Onias* had fled to the Asylum at *Upphne*, a small Distance from the City, which always us'd to be a Place of Retreat, secure, and inviolable. And therefore *Menelaus* was forc'd to give the Governor a round Sum, to engage him (by false Promises of Calvary) to prevail with his Brother to come out, and, as soon as he had him in his Power, to dispatch him. *Calvert's* Commentary.



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had lately taken the Freedom to reprove him sharply for this gross Piece of Sacrilege.

ANDRONICUS did it to earn the Money, but was soon overtaken with Justice at Antioch †, and Lyfimachus † slain by the People at Jerusalem; yet such was the Power of Bribery at the Syrian Court, that, by the Strength of this, Menelaus, who was the Contriver of all these Mischiefs, found Means to clear himself before Antiochus, and to get the three Delegates from the Sanhedrim, who came from Jerusalem on Purpose to accuse him, condemn'd, and executed.

WHILE Antiochus was engag'd in War with Egypt, a false Rumour was spread in Palestine, that he was dead; and Jason, thinking this a fine Opportunity for him to recover his Station in Jerusalem, as High-Priest, march'd thither with above a Thousand Men; and having, by the Assistance of the Party, which he had

there, taken the City, and driven Menelaus into the Castle, he acted all Manner of Cruelties upon his Fellow-Citizens, and put to death, without Mercy, all that he could light on, whom he took to be his Adversaries.

ANTIOCHUS, hearing of this, and supposing that the whole Jewish Nation had revolted from him, march'd with all Haste out of Egypt into Judea; and (x) being inform'd, on his March, that the People of Jerusalem, on the News which came of his Death, had made great Rejoicings; the Sense of this so provok'd him against them, that, laying siege to the City, and taking it by Storm ‡, he slew of the Inhabitants, in three Days Time, forty Thousand Persons, and, having taken as many more Captives, sold them to the neighbouring Nations.

NOR did all this satisfy his Rage: For, notwithstanding his Father's Edict, he forc'd himself into the Temple \*, and polluted,

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

Antiochus Epiphanes's Cruelty to the Jews, and Profanation, and plundering of the Temple.

† For Onias, having by his laudable Carriage, while he liv'd at Antioch, gain'd much upon the Esteem and Affections of the People of the Place, Greeks as well as Jews, they took his Murther in such high Indignation, that they both join'd in a Petition to the King against Andronicus for it. Hereupon, Cognizance being taken of the Crime, and the wicked Murtherer convicted of it, Antiochus caus'd him, with Infamy, to be carry'd to the Place, where the Murther was committed, and there put to Death for it, in such a Manner, as he deserv'd. For Antiochus (as wicked a Tyrant as he was) had Sorrow and Regret upon him for the Death of so good a Man; and therefore, in the revenging it, he satisfy'd his own Resentments, as well as those of the People, who had petition'd him for it. Prideaux's Connection, Anno 172.

‡ When it came to be known, that Lyfimachus had been the chief Instrument in robbing the Temple, the Multitude, fir'd with Indignation, gather'd themselves together against him, and tho' he attempted to form a Party, under the Command of one Tyrannus, an old experienc'd Officer, in order to resist their Rage, and defend himself; yet the Mob fell on them with such Fury, that wounding some, and killing others, they forc'd the rest to flee; and then seizing on Lyfimachus, him they slew, beside the Treasury, within the Temple, and thereby, for that Time, put an End to this Sacrilege. Prideaux's Connection, Anno 172.

(x) 1 Maccab. i. 20, &c. 2 Maccab. v. 5, 6. Joseph. Antiq. lib. xii. c. 8.

‡ Both the Author of the second Book of the Maccabees, Chap. v. 11. and Diodorus Siculus, lib. xxxiv. tell us, that Antiochus took Jerusalem by Force; and yet Josephus (in his 12th Book of Antiquities, c. 7.) affirms, that he made himself Master of it without any Manner of Difficulty, because the Gates were set open to him by the Treachery of a Party, he had made in the Town: But herein he is contrary to himself. For, in his History of the Jewish War, lib. i. c. 1. he says, that Antiochus took it Κατὰ Κράτος, i. e. by Force; and there represents him, as enrag'd by what he had suffer'd in the Siege; and in the same History, (lib. vi. c. 11.) he speaks of those, who were slain at the Siege, fighting in Defence of the Place. But the History of the Jewish Wars, and that of his Antiquities, he wrote at different Times, which might make him, in some Places, not so consistent. Prideaux's Connection.

\* Several Heathen Authors, in their Accounts of this King Antiochus, make mention of his taking a City, that was at Peace, and in Alliance with him, (meaning thereby Jerusalem) committing many Cruelties there, and plundering the Temple, wherein he found great Riches; but Diodorus Siculus, in his Relation of this Matter, lib. xxxiv. is more particular and express. — “ That this Prince, having intruded into the most sacred Place of the Temple, (which none but the High-Priest was permitted to enter) found there a Stone-Statue of a Man, with a long Beard, and a Book in his Hand, mounted upon an Ass. This he took for Moses, the Author of the Law, and Founder of the Nation of the Jews, and of the City of Jerusalem; and therefore, to remove the Cause of that universal Hatred, which all Nations bore to the Jews, he went about abolishing of their Law; and, to this Purpose,



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polluted, by his Presence, both the *Holy Place*, and the *Holy of Holies*. He sacrific'd a great Sow upon the Altar of *Burnt-Offerings*, and caus'd the *Broth* (which was made of some Part of the Flesh) to be sprinkled all over the Temple, that he might defile it as much as possible. He took away the *Altar of Incense*, the *Shew-Bread Table*, the *Candlestick of seven Branches*, and several other golden Vessels, Utensils, and Donatives of former Kings, to the Value of eight hundred Talents of Gold; and making the like Plunder in the City, he return'd to *Antioch*, (y) leaving behind him *Philip a Phrygian*, a Man of a cruel and barbarous Temper, to be Governor of *Judea*; *Andronicus*, another of the like Disposition, to be Governor of *Samaria*; and *Menelaus*, who was worse than all the rest, to continue still over them in the Office of *High-Priest*.

His massacre-  
ing the People,  
and compelling  
them to Idolatry.

NOT long after this, (z) there were seen at *Jerusalem*, for forty Days together, strange Sights in the Air of Horsemen and Footmen, arm'd with Shields, Spears, and Swords, and, in great Companies fighting against, and charging each other, as in Battle-Array; which foreboded those Calamities of War and Desolation, that soon after happen'd in that City and Nation. For *Antiochus*, still breathing out Rage against the poor *Jews*, sent *Apollonius*, one of his Generals, with an Army of two and twenty Thousand Men, and

an express Order to kill all the Men that remain'd in *Jerusalem*, and to sell the Women and Children for Slaves. (a) On his first Arrival, *Apollonius* carry'd himself peaceably, concealing his Intent, and forbearing all *Hostilities*, till the Return of the *Sabbath*, when he put his bloody Commission in Execution. (b) For, falling upon the City while the People were at their Devotion, he *massacred* many of the Inhabitants, plunder'd the Place, led away the Women and Children Captives, and forc'd the few that escap'd, to betake themselves to Deserts and Caves for Shelter. Nor was this all: For, in a short Time after, *Antiochus* made a Decree, commanding all Nations to leave their antient Rites and Usages, and to conform to the Religion of the King; which (however express'd in *general Terms*) was chiefly design'd against the *Jews*.

(c) THE *Officer*, who was sent to see this Decree put in Execution, was one *Athenæus*, a Man well vers'd in all the Ceremonies of the *Grecian Idolatry*, and therefore thought a proper Person to initiate the People into the Observance of them. On his coming to *Jerusalem*, (d) all Sacrifices to the God of *Israel* were superseded, and the Rites of the *Jewish Religion* suppress'd. The Temple itself was dedicated to *Jupiter Olympius* †, (whose Image was set up on the Altar of *Burnt-Offerings*) and all the People, upon Pain of Death, were

“ pose, caus'd a large Sow to be sacrific'd to this Image of their *Legislator*, on an Altar which he found there; and, having sprinkled the Blood and the Broth that he made of the Victim, and therewith polluted the sacred Volume of their Law, he made the High-Priest, and other *Jews* eat of its Flesh, and put out the Lamp, which us'd to be kept perpetually burning.” But several of these Circumstances, (more especially that of a Man mounted upon an Ass) are no where to be found in any other History; and may therefore, not improperly, be plac'd among those *Fables*, which the *Heathens* invented, and publish'd, on Purpose to give some Colour for their inveterate Hatred against the *Jews*. *Calmet's Commentary on 1 Maccab. i. 23.*

(y) 2 Maccab. v. 22, 23. (z) Ibid. ver. 2, 3. (a) 1 Maccab. i. 29, 30. (b) 2 Maccab. v. 24, &c. (c) Chap. vi. 1. (d) 1 Maccab. i. 44, &c. *Jewish Antiq. lib. xii. c. 7.*

† This Profanation of the Temple, and the erecting of this Idol in it, had long before been foretold by the Prophet *Daniel*, under the Name of *Abomination of Desolation*, Chap. xi. 31. For this is the Description, which he gives of the Reign of *Antiochus*, and the bitter Persecutions which he rais'd. *He shall return with Indignation against the holy Covenant, and have Intelligence with them that forsake it. Armies shall stand on his Side, and he shall pollute the Sanctuary of Strength, and shall take away the daily Sacrifice, and there place the Abomination (or abominable Thing) that maketh desolate, or (as in the Margin) quite astonisheth. Such, as do wickedly against the Covenant, shall be corrupt by Flatteries, but the People, that know their God, shall do great Exploits; and they, that have Understanding, shall instruct many; yet they shall fall by the Sword, by Famine, by Captivity, and by Spoil: — And the King shall do according to his Will, and shall exalt and magnify himself above every God. He shall speak wonderful Things against the God of Gods, and shall prosper, till the Indignation be accomplished; for that, which is determined, shall be done, ver. 30, &c.*



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were oblig'd to sacrifice to it. Those, who met in *Caves* to keep the *Sabbath*, if they happen'd to be discover'd, were burnt. The *Book of the Law* was torn and cast into the Fire; the circumcising of Infants was forbidden; and Women, accus'd of having circumcis'd their Children, were led about the Streets with those Children hanging about their Necks, and then both cast headlong over the steepest Part of the Walls.

No less Severity was us'd to enforce upon the People the *Heathen* Worship, which the *Decree* enjoin'd, than there was to deter them from their *own*. In every City, Altars, Groves, and Chapels for Idols were set up, and Officers sent to compel them, once every Month, to offer Victims to the *Grecian* Gods, and to eat of the Flesh of *Swine*, and of other unclean Beasts, that were, at that Time, sacrific'd. In short, no Manner of Cruelty was omitted to force the *Jews* to abandon their Religion, and turn Idolaters; but tho', in this terrible Persecution, some of these wretched People yielded to Violence, many of them chose rather to die, than to forsake the *Law of their God*.

AMONG the latter Sort, (e) those of the most memorable Note, were † *Eleazar*, a chief *Doctor* of the Law, and that Heroine *Solomona*, and her seven Sons. *Eleazar* was a very aged Man; yet,

The brave  
and heroick  
Death of Eleazar,  
and Solomona,  
and her seven  
Sons.

when his Persecutors would have compelled him to eat *Swines-Flesh* (which they forc'd into his Mouth) he spit it out, and even when some, in Pity to his Age, would have given him Leave to elude the Sentence, by taking a Piece of any other Flesh, and eating it, as *Swines-Flesh*, he scorn'd to purchase his Life at so fordid a Rate, desiring them to dispatch him, rather than suffer him to be guilty of *Disimulation*, and stain the Honour of his *grey Hairs* with so mean an Act. Nor were the seven Brothers, and their Mother inferior to him in religious Courage and Magnanimity: For, when the King, pretending Pity to their Youth, and Respect to their Family, (which was *noble*) persuaded them to renounce their Religion, and embrace that of the *Gentiles*, promising them great Rewards and Promotions, if they would comply; and when, finding that this would have no Effect, he order'd the great Variety of Torments, which he had provided, to be shewn them, thinking thereby to affright them with the sad Prospect of what they were to suffer; the *Instruments* of Death did no more terrify, than the *Allurements* of the Tyrant did persuade them; but, inspir'd with a truly holy Zeal, and celestial Bravery, "They unanimously declar'd their Obedience to the Law of God, and the Precepts, which he had deliver'd by

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jes. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

" *Moses*;

(e) 2 Maccab. vi. *Joseph. de Maccabæis*.

† Some Interpreters are of Opinion, that this was the same *Eleazar*, who, at the Head of the Seventy-two *Interpreters*, that were to translate the sacred Scriptures, was sent into *Egypt*, and that he suffer'd at *Jerusalem*, in the Presence of the Governor, nam'd *Felix*; but *Ruffinus* (in his *Latin* Paraphrase on the Book of *Josephus*, concerning the *Maccabees*) will needs have it, that not only *Eleazar*, but the Mother, and her seven Sons, viz. *Maccabeus*, *Aber*, *Machir*, *Judas*, *Achas*, *Areth*, and *Jacob*, (for these are the Names, which he gives them) were all carry'd from *Judea* to *Antioch*, and there suffer'd *Martyrdom*. The Reason of the Thing however, as well as the Tenor of the History, which is given us by the Author of the second Book of *Maccabees*, Chap. vi. and vii. and by *Josephus* in the above-mention'd Book, make it much more likely, that *Jerusalem*, and not *Antioch*, was made the Scene of this Cruelty; especially, since it being design'd for an Example of Terror to the *Jews* in *Judea*, it would have lost its Force, had it been executed in any other Country. But wherever this happen'd, 'tis certain, that *Eleazar* deserv'd all the Commendation, which the Fathers have given him: For, whether we consider the Purity of his Sentiments, or the Sublimity of his Doctrine, or the Delicacy of his Conscience, we must acknowledge, that there are few Saints in the *Old Testament*, that have given us a more exact Pattern of Charity, Sincerity, and Magnanimity. *It becometh not our Age*, said he, *in any wise to dissimble, whereby many young Persons might think, that Eleazar, being fourscore Years old and ten, were now gone to a strange Religion, and so they, through my Hypocrisy, and Desire to live a little Time, and a Moment longer, should be deceiv'd by me, and I get a Stain in my old Age, and make it abominable. For tho', for the present Time, I should be deliver'd from the Punishment of Men, yet should not I escape the Hand of the Almighty, neither alive, nor dead; wherefore now, manfully changing this Life, I will shew myself such a one, as my Age requireth.* 2 Maccab. vi. 24, &c. *Cabnet's Commentary*, and *Prideaux's Connection*, Anno 167.



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“ *Moses*; assuring him, that all his Cru-  
“ elty could not hurt them; that the  
“ only Effect their Tortures could have,  
“ would be to secure to them the glorious  
“ Rewards of unshaken Patience, and  
“ injur’d Virtue; but, at the same Time,  
“ admonishing him, that, by the Murther  
“ of so many innocent Men, he would  
“ arm the Divine Vengeance against him,  
“ and for the momentary Pains which he  
“ inflicted on them, would himself become  
“ obnoxious to everlasting Torments.”

THIS is the main Purport of most of  
their Speeches; but the Variety of their  
Tortures was almost innumerable, and,  
for the Horror of them, inexpressible.  
All this while their Mother stood by, be-  
holding their Sufferings, and exhorting  
every one, as it came to his Turn, to  
behave gallantly. At length, when herself  
was only left, and the Soldiers were ap-  
proaching to carry her to Execution, she  
prevented their Rage, and all Attempts  
upon her Person, by throwing herself  
voluntarily into the Fire †. Thus ended  
this *doleful*, but *glorious* Day, with the  
Death of the victorious *Solomona*, who  
triumph’d in the sharpest Agonies of her  
Sons, and her own Sufferings, and through  
a *Sea* of the most exquisite Pains, waded  
to the *Port* of eternal Rest!

Mattathias  
flays an apo-  
state Jew, and  
the King’s  
Commissioner,  
and then takes  
up Arms in  
Defence of his  
Religion.

WHILE this Persecution rag’d at *Jeru-*  
*salem*, (f) *Mattathias*, the Son of *John*,  
the Son of *Simeon*, the Son of *Asmoncus*,  
(from whom the Family had the Name  
of *Asmoncans*) a Priest of the Course of  
*Joarib* †, with his five Sons, *John*, *Simon*,  
*Judas*, *Eleazar*, and *Jonathan*, retir’d to

*Modin*, a little Place in the Tribe of *Dan*,  
and there bemoan’d the hard Fate of their  
Religion and Country. But they had not  
been long in this Retreat, before *Antiochus*  
sent one of his *military* Officers, nam’d  
*Apelles*, to put his Decree in Execution.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

*A P E L L E S*, having called the Peo-  
ple together, and told them the Intent of  
his Coming, address’d himself more par-  
ticularly to *Mattathias*; persuading him to  
comply with the King’s Commands, that,  
by his Example, he might influence others;  
and promising him withal, that, in case  
he would do so, he should be taken into  
the Number of the King’s Friends, and  
promoted to great Honour and Riches.  
But to this *Mattathias* made Answer, with  
a loud Voice, and in the Audience of all  
the People, that no Consideration what-  
ever should ever induce him, or any of  
his Family, to forsake the Law of their  
God; that the Examples of those, who  
had *apostatiz’d*, were no Rule to him,  
nor the Commands of the greatest Monarch  
of any *Validity*, when they were sent to  
oblige him to embrace *Idolatry*; and with  
these Words, seeing a *Jew* of the Place  
presenting himself at the *Heathen* Altar,  
in order to offer Sacrifice according to the  
King’s Injunctions, he ran up to the  
*Apostate*, and, with a Zeal like that of  
*Phineas*, slew him with his own Hand;  
and then turning upon the King’s *Com-*  
*missioner*, by the Assistance of his Sons,  
and those that were with them, dispatch’d  
him likewise, and all that attended him.

AFTER this, *Mattathias* overturn’d the  
Altars, and pulled down the Idols that  
were

† The *Latin* Version says, that she was dragg’d on the Ground to Execution, where, having cut off her Breasts, and scourg’d her naked Body, they flung her into a boiling Cauldron: But the *Arabic* Version, on the contrary, affirms, that, having liv’d to see her seven Sons martyr’d, and lying dead on the Ground before her, she flung herself into the Midst of them, and praying to God to take her out of the World, immediately expir’d. Universal History, lib. ii. c. 11.

(f) 1 Maccab. ii. 1, &c. Jewish Antiq. lib. xii. c. 8.

† This was the first of the twenty-four Courses of the Priests that serv’d in the Temple, 1 Chron. xxiv. 7. and, because *Mattathias* undertook to determine for the Necessity of fighting on the *Sabbath*, in case they were assaulted by the Enemy, some have from hence inferr’d, that the People had made choice of him for their *High-Priest*: But, besides that, this Decision is not sufficient to prove *this*, and that it no where appears, that he ever perform’d the Office of *High-Priest*, but only put himself at the Head of a poor distress’d People, as being a Person of the greatest Power and Authority among them, ’tis certain, that both *Menelaus* and *Alcimus* were then alive; and though they were wicked Men, and Intruders into the Office, yet they were nominated by King *Antiochus*, (who then assum’d the Right of Nomination) and so were look’d upon as High-Priests. Calmet’s Dictionary, under the Word *Mattathias*.



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were in the Place; and, having got together his own Family, and invited all that were zealous for the Law, to follow him, he retir'd into the Mountains, in order to make there the best Defence he could: But the Jews † had one Principle, which, in the Beginning of this their Resistance, had like to have ruin'd them quite, and that was the scrupulous *Observation* of the *Sabbath*, even to such a Degree, as not to defend themselves on that Day; whereof their Enemies taking the Advantage, destroy'd great Numbers of them, without their making the least Opposition. *Mattathias* however, and his Followers finding the Fatality of their Mistake in this Particular, (g) made a Decree, (which was confirm'd by the unanimous Consent of all the *Priests*

and *Elders* among them) that, whenever they were attack'd on the *Sabbath-Day*, it was lawful for them to fight for their Lives, and to defend themselves in the best Manner they could, which afterwards became a general Rule in all their Wars.

WHILE *Mattathias* abode in the Mountains, great Multitudes of Jews, who had any true Concern for their holy Religion, came, and join'd him; and, among these, there was a good Company of *Affidæans* †, Men mighty in Valour, and extreamly zealous for the Law; so that, when he had got together such a Number, as made the Appearance of a small Army, (h) he came out of his Fastnesses, and, going round the Cities of *Judah*, pulled down the heathen Altars; re-establish'd

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

He destroys all Idolatrous Worship, and, having acted the part of a brave General, appoints his Son Judas his Successor.

† By the Law of *Moses*, the Jews were commanded to do no Manner of Work on the *Sabbath-Day*; but this was a Precept, which would admit of some Exceptions, and what some People took in a more rigorous Sense, than others. The *Samaritans*, for Instance, thought themselves oblig'd to observe it to such a Degree of Strictness, as not to stir out of their Places on that Day, because the Law is literally so express'd, *Exod. xvi. 29.* but the Jews were of Opinion, that they were permitted to make their Escape from Danger, or to walk such a Compass of Ground, (which they called a *Sabbath-Day's Journey*) if it were for any necessary Occasion, on that Day. In our Saviour's Time, it was allowable, they thought, to pull any Animal out of a Pit, or a Ditch on that Day, *Matth. xii. 11.* but the *Talmudical* Doctors were for revoking that Permission, and found fault with him for even healing the Sick and the Lame, on the Sabbath. *Mattathias*, and his Company, by sundry Experiences, were convinc'd, that too scrupulous an Observance of the Sabbath had brought several Calamities upon their Nation; that *Ptolemy*, the Son of *Lagus*, the first King of *Egypt* of that Name, by assailing *Jerusalem* on the Sabbath-day, (wherein the Jews would do nothing to defend themselves) became Master of it without Opposition; and that (but just lately) a great Number of their Brethren had been passively slain, because they would not so much as handle their Arms on that Day; and thereupon they came to a Resolution to defend themselves, whenever they were attack'd, be the Day what it would; but we do not find, that they came to any Decision, whether they themselves were to attack the Enemy on the Sabbath. On the contrary, it seems, as if they had determin'd, that they were only permitted to repel Force by Force; and therefore we read, that, when *Pompey* besieg'd the Temple, observing that the Jews did barely defend themselves on the Seventh Day, he order'd his Men to offer no Hostilities, but only to raise the Batteries, plant their Engines, and make their Approaches on that Day, being well assur'd, that, in doing of this, he should meet with no Molestation from them; and, by this Means, he carry'd the Place much sooner, than he other ways would have done. *Jewish Antiq. lib. xiv. c. 8. Jewish Wars, lib. i. c. 5. and Calmet's Commentary on 1 Maccab. ii. 41.*

(g) 1 Maccab. ii. 40, 41. *Jewish Antiq. lib. xii. c. 8.*

† When the Jewish Church came to be settled again in *Judea*, after the Return from the Babylonish Captivity, there were two Sorts of Men among the Members of it; the one, who contented themselves with that only, which was written in the Law of *Moses*, and these were called *Zadikim*, i. e. the Righteous; and the other, who, over and above the Law, added the Constitutions, and Traditions of the Elders, and, by Way of Super-arrogation, devoted themselves to many rigorous Observances; and these, being reckon'd in a Degree of Holiness above the others, were called *Chasidim*, i. e. the Pious. From the former of these were deriv'd the Sects of the *Samaritans*, *Sadducees*, and *Karaites*, and from the latter the *Pharisees*, the *Essenes*, and *Affidæans*. These *Affidæans*, or *Chasidæans* rather, (as they should be written) were a Kind of religious Society, whose chief and distinguishing Character was, to maintain the Honour of the Temple; and therefore they were not only content to pay the usual Tribute for the Reparation of it, but charg'd themselves with further Expences upon that Account; for every Day (except that of the great Expiation) they sacrific'd a Lamb, (besides those of daily Oblation) which was called the *Sin-Offering of the Affidæans*. They practis'd greater Hardships and Mortifications, than the rest, and their common Oath was by the Temple, for which our Saviour reproves the *Pharisees*, *Matth. xxiii. 16.* who had learned that Oath of them. *Mattathias* however, being join'd by Men of this Principle, who made it one of the main Points of their Piety to fight zealously for the Defence of the Temple, (which was then fallen into the Hands of the Heathen) was not a little strengthen'd in his Party, and in some Measure able to take the Field. *Scaliger, in Elench. Trilheresi, &c. Pri-deaux's Connection, Anno 197, and Calmet's Commentary.*

(h) 1 Maccab. ii. 44, &c. *Jewish Antiq. lib. xii. c. 8.*



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re-establish'd the true Worship; caus'd the Children to be *circumcis'd*; cut off all *Apostates*, that fell in his Way; and destroy'd all *Persecutors*, where-ever he came. Having thus acted the Part of a brave and prudent *General*, for the small Time he had the Command of his little Army, *Mattathias* was forc'd at last to submit to the Weight of an hundred and forty-six Years; but, before his Death, (i) he called his five Sons together, and, having exhorted \* them to stand up valiantly for the Law of God, and, with a steady Courage and Constancy, to fight the Battles of *Israel* against the present Persecutors, he appointed *Judas* to be their Captain in his *Stead*, and *Simeon* to be their Counsellor; and so, giving up the *Ghost*, he was bury'd at *Modin*, in the Sepulchres of his Fore-Fathers, and all the *Faithful* in *Israel* made great Lamentation for him.

*Judas, being made General, overcomes Antiochus's Armies in six several Engagements.*

**JUDAS** † (who is surnam'd *Maccab-*

(i) 1 Maccab. ii. 49, &c. *Jewish Antiq.* lib. xii. c. 8.

\* The Speech, which *Josephus* puts in the Mouth of old *Mattathias* upon this Occasion, is widely different from what we find in 1 Maccab. ii. 49, &c. but not undeserving of our Observation. “ ——— My dear Sons, says he, “ my Life is drawing to an End, but I am to charge you, upon my Blessing, before I leave you, that you stand firm to the Cause, that your Father has asserted before you, without any staggering or shrinking. Remember what I have told you, and do as I have advis'd you. Do your utmost to support the Rights, and Laws of your Country, and to restore the Order of a Nation, that wants but very little of being swallow'd up in Confusion. Have nothing to do with those, that, either for Fear, or for Interest, have betray'd it. Shew yourselves to be Sons worthy of such a Father; and, in Contempt of all Force and Extremity, carry your Lives in your Hands, and deliver them up with Comfort, if any Occasion should require it, in Defence of your Country; computing with yourselves, that this is the Way to preserve yourselves in God's Favour, and that, in Consideration of so unshaken a Virtue, he will, in Time, restore you to the Liberty of your former Life and Manners. Our Bodies, 'tis true, are mortal; but great and generous Actions will make us immortal in our Memory; and that's the Glory I would have you aspire to, that is to say, the Glory of making the History of your Lives famous to After-Ages by your illustrious Actions.” The rest of his Speech agrees with what we find in the Book of the *Maccabees*, where in he distributes to each Son the Office, that he knew him best qualify'd for, and then concludes, “ Do but mind your Business, and depend upon it, that all Men of Honour and Piety will join with you.” *Jewish Antiq.* lib. xii. c. 8.

† The Reason, why *Judas* had the Name of *Maccabæus* given him, according to the most general Opinion, is, that he had the initial Letters of *Mi Camo-ka Baclim Jehovah*, i. e. *Who is like unto thee among the Gods, O Jehovah?* Exod. xv. 11. for the Motto upon his Standard, which Letters, being put together, made the artificial Word *Maccabi*; that from hence all, that fought under that Standard, were called *Maccabees*, or *Maccabæans*; and that he, in a more especial Manner, as being the Captain of them, had that Name by Way of Eminence. It cannot be deny'd indeed, but that Abbreviations of this, and several other Kinds, were very frequent among the *Jews*, and that the *Romans* bore upon their Ensigns the Letters S. P. Q. R. *Senatus, Populusque Romanus*; but still it must be own'd, that *Judas* was called by this Name, 1 Maccab. ii. 4, — 66. before ever he set up this Standard; and therefore others chuse rather to derive it from the Hebrew Words *Makke-baiah*, i. e. *a Conqueror in the Lord*, which Explication both the double c, which occurs in the Words *Maccabee*, and his Father's Account of *Judas*, viz. that he had been mighty and strong even from his Youth, seem to favour. *Prideaux's Connection*, Anno 167, and *Calmet's Commentary* on 1 Maccab. ii. 4.

(4) 1 Maccab. iii. 10. *Jewish Antiq.* lib. xi. c. 10.

† This, in all Probability, was the same *Apollonius*, whom *Antiochus* sent at first to plunder *Jerusalem*, and, afterward, to set up the Statue of *Jupiter Olympius*, and to compel the *Jews* to relinquish their Religion. *Calmet's Commentary*.

*bæus*) as soon as he had taken upon him the Command, went round the Cities of *Judea*, in the same Manner, as his Father had done, destroying every where all *Utenfils*, and Implements of *Idolatry*; slaying all *Idolaters*, and *apostate Jews*; rescuing the true *Worshippers* of God from the Hands of their Oppressors; and, for their better Security for the future, fortifying their Towns, re-building their Fortresses, and placing strong Garrisons in them. These Proceedings gave the *Syrian* Court some Umbrage; and therefore *Antiochus* (k) order'd *Apollonius* †, his Governor in *Samaria*, to raise Forces, and go against him; but *Judas* having defeated and slain him, made a great Havock among his Troops, and, finding the Governor's Sword among the Spoils, he took it for his own Use, and generally fought with it all his Life after. *Seron*, the Deputy-Governor of some Part of *Cælo-Syria*, hearing of *Apollonius's* Defeat, got together

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.



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ther all the Forces that were under his Command, and, in Hopes of gaining himself Honour, (l) came in Pursuit of Judas; but, instead of that, he met with the same Fate, being vanquish'd and slain in the Manner that Apollonius was.

INRA'G'D at these two Defeats, Antiochus sent three eminent Commanders, Ptolemy-Macron, Nicanor, and Gorgias, to manage the War against the Jews; who, with an Army of forty Thousand Foot, and seven Thousand Horse, together with a great Number of Auxiliaries from neighbouring Nations, and Renegado Jews, (m) came, and encamp'd at Emmaus \*, not far from Jerusalem. Judas, on the other Hand, march'd with his Men to Mizpeh †, where having implor'd God's merciful Assistance in this Time of Distress, and \* encourag'd them in Words proper on such an Occasion, to fight for their Religion, Laws, and Liberties, with a Courage undaunted, and (as the Cause was God's) with a firm Assurance of Success, he led them forth to the Engagement: But, having first caus'd Proclamation (n) to be made; that

all such as had that Year built Houses, planted Vineyards, betroth'd Wives, or were, in any Degree, fearful, should depart, his six Thousand Men, which he had at first, were reduc'd to three Thousand.

(o) WITH this Handful of Men however, he was resolv'd to give the Enemy Battle: But hearing, that Gorgias was detach'd from them with five Thousand Foot, and a Thousand Horse to surprize his Camp by Night, he countermin'd his Plot by another of the same Kind: For, quitting his own Camp, and marching towards the Enemy, he fell upon them, (while Gorgias, with the best of his Forces, was absent) and put them into such a Surprize and Confusion, that they took to their Heels, and fled, leaving him Master of their Camp, and three Thousand of their Men dead upon the Spot.

GORGIAS, coming to the Jewish Camp, found it empty; and concluding from thence, that Judas had fled into the Mountains for Fear, he pursu'd him thither; but, when he found him not, and was returning to his own Camp, he understood

From 1 Macc.  
i. vi. 7.  
2 Macc. iii.—  
x. and from  
Jes. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

(l) 1 Maccab. iii. 13, &c. Joseph. Antiq. lib. xii. c. 10.

(m) Jer. 39, &c. and Josephus, ibid.

\* This was a Village lying to the West of Jerusalem, and between seven and eight Miles from it. It was honour'd with our Saviour's Presence after his Resurrection, and therein were hot Baths, (for Emmaus comes from the Hebrew Chamaith, which signifies Baths of hot Water) that were very beneficial to those that us'd them. Calmer's Dictionary, under the Word.

† At this Time Jerusalem was in the Hands of the Heathens, and the Sanctuary trodden under Foot; so that Judas could not assemble his Men there, to implore the Assistance of God in this Time of imminent Danger, and therefore he repair'd to Mizpeh, a Place where the People oftentimes us'd to assemble to Prayer, (Judg. xx. 1. 1 Kings xv. 22. 2 Chron. xvi. 6.) Here he and all his Army address'd themselves to God, in solemn Fasting and Prayer for his Assistance and Protection: And herein he acted the Part of a wise and religious Commander, as knowing, that the Battle was the Lord's, and that therefore it would be impious to begin any such Enterprize, without first imploring the Divine Aid. Prideaux's Connection, Anno 166.

\* The Speech which Judas makes to his Men upon this Occasion, as we have it in Josephus, is a very excellent one: —“ We shall never have, says he, my Fellow-Soldiers and Companions, such an Opportunity again of shewing our Bravery in the Defence of our Country, and the Contempt of all Dangers, as we have now before us; for, upon the Issue of To-morrow's Combat depends, not only our Liberty, but all the Comforts and Advantages that attend it; and, over and above the Blessing of such a Freedom, our very Religion lies at Stake with it too, and we cannot recover the one, but by preserving the other. Bethink yourselves well therefore, what it is you are to contend for, and you will find it to be no less than the Sum and Substance of the greatest Happiness that you ever enjoy'd, that is to say, in the peaceable Possession of your ancient Laws, Rites, and Discipline. Now whether you will rather chuse to perish with Infamy, and to involve the miserable Remainder of all your Countrymen in the same Ruin, or to venture one generous Push for the Redemption of yourselves and your Friends, that's the single Question. Death is the same Thing to the Coward that it is to the valiant Man, and as certain to the one as the other; but there is great Difference in Point of Honour, and everlasting Fame, between a gallant Man, that falls in Vindication of his Religion, Liberties, Laws, and Country, and a Scoundrel, that abandons all for Fear of losing a Life which he cannot save at last. Take these Things into your Thoughts, and make this Use of the Meditation. You have nothing to trust to but God's Providence, and your own concurring Resolutions, and, at the worst, while we contend for Victory, we can never fail of Glory.” Jewish Antiquities, lib. xii. c. 11.

(n) Deut. xx. 7, 8.

(o) 1 Maccab. iv. 1, &c.



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understood that it had been enter'd and burnt; that the main Army was broken and fled; and that *Judas* was ready, in the *Plains*, to give him a warm Reception. Hereupon he could no longer keep his Men together; for, seiz'd with a *panick* Fear, they flung down their Arms, and fled: When *Judas*, putting himself in Pursuit of them, slew great Numbers more, so that the whole amounted to *nine Thousand*, and of those, that escap'd from the Battle, most were sore wounded and maim'd. *Judas*, (p) with his victorious Army, returning from the Chace, enter'd the Enemies Camp, where he found Plenty of rich Plunder; and so, proceeding in Triumph to *Jerusalem*, celebrated the next Day (which was the *Sabbath*) with great Devotion, rejoicing, and praising God for this signal and merciful Deliverance.

*JUDAS*, after this, having Intelligence, that *Timotheus* (q), Governor of the Country beyond *Jordan*, and *Bacchides*, another Lieutenant in those Parts were drawing Forces together, in order to invade him, march'd directly against them; and, having overthrown them in a great Battle, slew above twenty Thousand of their Men, enrich'd his Army with their Spoils, and out of them, provided himself with Arms, and other Things necessary for the future carrying on of the War.

(r) *LYSIAS*, whom the King, when he went upon his Expedition into *Persia*,

had constituted chief Governor of all the Country from *Euphrates* to *Egypt*, being vex'd, and alarm'd at all these Defeats, put himself at the Head of an Army of sixty Thousand Foot, and five Thousand Horse; and, marching into *Judea*, with a full Intent to destroy the Country, and all its Inhabitants, he pitch'd his Camp at *Bethzura* †, a strong Place lying to the South of *Jerusalem*, near the Confines of *Idumæa* †. There *Judas* met him, with ten Thousand Men only; and, having engag'd his numerous Army, and slain five Thousand of them, the rest he put to Flight, and sent *Lyfias* back again with his baffled Forces to *Antioch*, but with a Purpose to come again, with a greater Strength another Year.

By this Retreat of his, *Judas*, having made himself Master of all *Judea*, thought it his Duty to purge the *House of the Lord*, and to remove those *Profanations*, which, for three Years last past, it had been forc'd to submit to. To this Purpose, he appointed a certain Number of *Priests* to cleanse the Sanctuary, to pull down the Altar, which the Heathens had set up, and to build another of (s) *unhewn Stones*, to consecrate the Courts anew, and to make all Things again fit and commodious for the Service of God.

*ANTIOCHUS*, in his sacrilegious Pillage of the Temple, (which we have related) had taken away the Altar of Incense, the Table of the Shew-Bread, the Golden Candlestick, and several other Vessels,

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jos. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

He purifies the  
Temple, and  
blocks up the  
Fort of Acra.

(p) 1 Maccab. iv. 23, &c. Jewish Antiq. lib. xi. c. 10.  
iv. 26, &c. Jewish Antiq. ibid.

(q) 2 Maccab. viii. 30, 31.

(r) 1 Maccab.

† It had been fortify'd by King *Rehoboam*, (2 Chron. xi. 7.) and was, at this Time, a very important Fortrefe, as being one of the Keys of *Judea* on the South Side of *Idumæa*. Universal History, lib. ii. c. 11.

† Wherever the Name of *Idumæa*, or the Land of *Edom*, occurs in any of the Writings of the Old Testament, it is to be understood of that *Idumæa*, or Land of *Edom*, which lay between the Lake of *Sodom*, and the Red Sea, and was afterwards called *Arabia Petraea*. But the Inhabitants of this Country, being driven out by the *Nabathæans*, while the Jews were in the *Babylonish* Captivity, and their Land laid desolate, they then took Possession of as much of the Southern Part of it, as contain'd what had formerly been the whole Inheritance of the Tribe of *Simon*, and half of the Tribe of *Judah*, where, at this Time, they dwelt, but had not as yet embrac'd the Jewish Religion. And this is the only *Idumæa*, and the Inhabitants of it the only *Idumæans*, or *Edomites*, which are any where spoken of after the *Babylonish* Captivity. After their coming into this Country, *Hebron*, which had formerly been the Metropolis of the Tribe of *Judah*, became the Capital of *Idumæa*, and, between that and *Jerusalem*, lay *Bethzura*, a strong Fortrefe, which the Author of the second Book of *Maccabees*, Chap. xi. 5. places at no more than five Furlongs Distance from *Jerusalem*; but this is a visible Mistake, for *Eusebius* makes it, at least, twenty Miles distant from it. *Prideaux's* Connection, Anno 165.

(s) Exod. xx. 25. Deut. xxvii. 5. Josh. viii. 31.



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Vessels, and Utenfils, without which the Service of the Temple could not *regularly* be perform'd; but, out of the Spoils (t), which Judas had taken from the Enemy, he was able to have all these Things made anew, of the same Metal, and in the same Manner, as they were before; and, having thus put all Things in their proper Order, he had the Temple dedicated again, with as much Solemnity, as the present State of Affairs would permit, and, in Commemoration hereof, appointed a Festival † of eight Days Continuance (which began on the *fifth* of the Month *Chisleu*, much about the *twentieth* of our *November*) to be *annually* observ'd.

BUT, tho' the Temple was recover'd, and restor'd to its former Use, yet *Apolonius*, at his taking *Jerusalem*, had erected a *Fortress* on Mount *Acra* †, which commanding the Mountain of the Temple, and being still in the Hands of the Enemy, gave them the Advantage of annoying all those, who went up to the Temple to worship. To remedy this Inconvenience, *Judas*, at first, block'd up the *Fortress*; but finding, that he could not conveniently spare such a Number of Men, as were necessary for that Purpose,

(u) he caus'd the Mountain of the Temple to be fortify'd with strong Walls, and high Towers, and plac'd therein a sufficient *Garrison*, both to defend it, and protect those, who went up to worship.

WHEN the neighbouring Nations came to understand that the *Jews* had recover'd the City and Temple of *Jerusalem*, and again restor'd the Worship of God in that Place, (x) they were mov'd with such Envy and Hatred against them, that they propos'd to join with *Antiochus* in the Extirpation of the whole Nation; and accordingly had put all to Death, whom they found sojourning among them: But *Judas*, having first fortify'd *Bethzura*, to be a *Barrier* against the *Idumæans*, who, at this Time, were bitter Enemies to the *Jews*, made War against them, and all the other Nations that had confederated against him, in such a Manner, and with such Success, as shall hereafter be related.

ANTIOCHUS, in his Expedition into *Persia*, was not so successful as he expected: For, (y) being inform'd that *Elymais*, a City in that Country, was an opulent Place, wherein stood the Temple of *Diana* \*, where immense Riches were to be found, he march'd his Army thither, with

From 1 Macc. i. — vi. 7. 2 Macc. iii. — x. and from *Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.*

*Antiochus's Defeat, Disappointment, and miserable End at last.*

(t) 1 Maccab. iv. 49.

† This *Festival* is commemorated in the *Gospel*, John ii. 23. and our blessed Saviour, we are told, came up to *Jerusalem* on Purpose to bear a Part in the solemnizing of it. Some indeed are of Opinion, that it was another *Dedication-Feast*, which Christ thus honour'd with his Presence; but, besides that the Dedications both of *Solomon's* and *Zerubbabel's* Temples (tho' they were very solemnly celebrated at the first Erection of these Temples) had never any anniversary Feast afterwards kept in Commemoration of them, the very History of the *Gospel* (which tells us, that it was kept in *Winter*) confines us to this Dedication of *Judas* only. That of *Solomon* was on the *seventh* Month, which fell about the Time of the *autumnal Equinox*; and that of *Zerubbabel* was on the *twelfth* Month, which fell in the Beginning of the *Spring*; but that of *Judas Maccabeus* was on the *twenty-fifth* Day of the *ninth* Month, which fell in the Middle of *Winter*. So that the Feast of the *Dedication*, which Christ was present at in *Jerusalem*, was no other, than that, which was instituted by *Judas*, in Commemoration of his Dedication of the Temple anew, after that it had been cleans'd from idolatrous Pollutions; and from hence *Grotius* (in his Commentary on the *Gospel* of St *John* Chap. x. 22.) very justly observes, that *festival Days*, in Memory of publick Blessings, may be piously instituted by Persons in Authority, without a divine Command. *Prideaux's Connection*, Anno 166.

† The Word *Acra*, which is of *Greek* Original, signifies in general a *Citadel*, in which Sense the *Syrians* and *Chaldeans* us'd it: But when *Antiochus* gave Orders for building of a Citadel on the *North* Side of the Temple, upon an *Eminence*, that commanded it, the *Hill itself*, was called by the Name of *Acra*; which, according to *Josaphus*, lib. xii. c. 7. and 14. was in the Form of a *Semicircle*. *John Maccabeus* took it out of the Hands of the *Syrians*, who there kept a *Garrison*, and pulled down its Fortifications, and in their Room, were afterwards built the *Palace* of *Helena*, and that of *Agrippa*, a Place where the publick Records were kept, and another, where the Magistrate of *Jerusalem* assembled. *Calmet's Dictionary*, under the Word.

(u) 1 Maccab. iv. 60. *Jewish* Antiq. lib. xii. c. 11.

(x) 1 Maccab. v. 1, &c.

(y) Chap. vi. 1, &c.

\* Other Authors agree with the Account in the first Book of *Maccabees*, that the Temple of *Elymais* was prodigiously rich; and both *Polybius* and *Diodorus Siculus* (as they are cited by St *Jerom*, on *Dan. xi.*) mentions this

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with an Intent to plunder both *it* and the Temple: But the Country round about, taking the Alarm, join'd with the Inhabitants, in Defence of the City and Temple, and, having beat him off, they oblig'd him to return to *Ecbatana* in *Media*, where, with Shame and Confusion, having receiv'd News of the ill Success of his Arms in *Judea*, and how the *Jews* had pulled down the Images and Altars that he had erected, recover'd their Temple at *Jerusalem*, and restor'd that Place to its former Worship, he made all the Haste Home he possibly could, threatening, as he went along, utterly to destroy the whole Nation, and make *Jerusalem* the common Place of *Sepulture* to all the *Jews*. But, (x) while these proud Words were in his Mouth, the Judgments of God overtook him; for he was instantly seiz'd with a Pain in his Bowels, and a grievous Torment in his inward Parts, which no Remedy could assuage. Being resolute however in his Revenge, he order'd his *Charioteer* to double his Speed; but, in the rapid Motion, the *Chariot* was overturn'd, and he thrown to the Ground with such Violence, as sorely bruise'd his whole Body, and mangle'd (as it were) his Limbs with the Fall; so that, being able to travel no farther, he was forc'd to put in at *Tabce*, a little Town in the Confines of *Persia* and *Babylonia*, where he suffer'd most

exquisite Torments both of Body and Mind. *In his Body*, a filthy *Ulcer* broke out in his *privy Parts*, wherein were bred an innumerable Quantity of *Vermin*, continually flowing from it, and such a Stench proceeding from thence, as neither those that attended him, nor even he himself, could well bear: And in this Condition he lay, languishing and rotting, till he dy'd. *In his Mind*, his Torments were no less, by Reason of the several *Spectres*, and *Apparitions* of evil Spirits, which he imagin'd were continually about him, reproaching, and stinging his Conscience with Accusations of the evil Deeds, which he had been guilty of. Being made sensible at length by his Afflictions, that all his Sufferings were from the Hand of God; for his *Plundering* and Profanation of his Temple at *Jerusalem*, and for his Hatred and Cruelties to his Servants, who worshipped there, (a) he made an ample Acknowledgment of this before he dy'd, and many Vows and solemn Promises of a full *Reparation*, in case he recover'd. But his *Repentance* † came too late: And therefore, after having languish'd out a while in this miserable Condition, and under these horrid Torments of Body and Mind, at length, being half consum'd with the *Rottenness* of his Ulcer, he gave up the Ghost, and dy'd, after he had reign'd eleven Years.

The

Attempt of the King of *Syria* to plunder it. But the Manner in which he came to be disappointed, is related quite differently in the second Book of *Maccabees*. For therein we are told, that, when *Antiochus*, pretending that he would marry the Goddess of the Temple, (whose Name was *Nanea*) that thereby he might have the better Title to the Riches of it, by Way of Dowry, was let into the Temple to take Possession of them, the Priests open'd a secret Door that was in the Ceiling, and from thence threw upon him and his Attendants such a Shower of Stones, as quite overwhelm'd them, and so cut off their Heads, and cast them out, 2 *Maccab.* i. 13, &c. But who the Goddess *Nanea*, who had this Temple at *Elymais*, was, the Conjectures of the Learned are various, since some will have her to be *Venus*, and others *Cybele* the Mother of the Gods, because the Word in the *Persian* Language signifies *Mother*, tho' the most common Opinion is, that she was *Diana*, or the *Moon*, the same that *Strabo* calls *Anais*, or *Anaitis*: For, that she was held to be a *Virgin-Goddess*, is plain, because *Antiochus* pretended to espouse her, and that she was a *chaste* Goddess, *Plutarch* (de *Artaxerxe*) seems to intimate, when he tells us, that *Artaxerxes* took the beautiful *Appasia* (whom himself was in love with) from his Son *Darius*, and devoted her to a perpetual Virginity, in the Service of *Anais*, the Goddess of *Ecbatana*. *Calmet's* Commentary on 1 *Maccab.* vi. 1.

(x) 2 *Maccab.* ix. 5, &c.

(a) 1 *Maccab.* vi. 12, 13. 2 *Maccab.* ix. 11, 18. *Joseph.* Antiq. lib. xii. c. 13.

† This wicked King is an Example of all harden'd Sinners, and false Penitents, whose only Motive of turning to God, is their Fear, or Feeling of Punishment. The *Maccabean* Martyrs had threaten'd, or rather foretold, that through the Judgment of God, he should receive a just Punishment for his Pride, 2 *Maccab.* vii. 36. and therefore, when he called, God would not answer; but (as the Royal Penman express'd) laugh'd at his Calamity, and mock'd, when his Distress and Anguish came upon him, Prov. i. 26, 27.



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## The OBJECTION.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii.—  
x. and from.  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

“ **ANTIOCHUS EPIPHANES**,  
“ we allow, was a very wicked  
“ Man, and a great Persecutor of the  
“ Jewish Church and Nation; but it  
“ does not appear from any other Histo-  
“ rian, (b) that he dy’d in the miserable  
“ Manner, that is here related; that he  
“ had any Remorse of Conscience for  
“ having slain the Jews, and pillag’d the  
“ Temple; or was frighten’d, upon that  
“ Account, with Spectres, and Appari-  
“ tions, before he dy’d. On the contrary,  
“ we find, even by the Confession of  
“ Josephus (c) himself, that he was a  
“ Man of a frank and generous Temper,  
“ and had therefore the Character (d) of  
“ the magnanimous, and munificent; that  
“ he had conferr’d several Benefits (e)  
“ upon the Jews, as this Author of the  
“ Book of the Maccabees makes him  
“ speak; that what Severities, he inflicted  
“ upon them, were with a good Intent  
“ (as Tacitus \* reports) to cure them of  
“ their Superstition, and to establish an  
“ Uniformity of Religion throughout his  
“ Kingdom; and that, upon this Account  
“ therefore, there was no Reason for any  
“ Remorse, or Recantation in him, or  
“ for any Judgment from God in the  
“ Singularity of his Death.

“ IT might be thought fit however,  
“ in a Book, design’d on Purpose to  
“ aggrandize the Jewish Nation (as the  
“ History of the Maccabees seems to be)  
“ to have every Thing turn upon the  
“ marvellous. For is it not unaccountable,  
“ that Judas Maccabæus, with such an  
“ Handful of Men, as the History gives  
“ him, should rout and destroy such  
“ Multitudes of veteran Troops, and that

(f) without any Swords, or Armour; and,  
“ in one Expedition, fight Battles, dis-  
“ perse Armies, relieve some Towns, take  
“ others by Storm, and all this (g) with-  
“ out the Loss of one Man?

“ Is it not very wonderful, that the  
“ Jewish People (above all others) should  
“ be forewarn’d of an approaching War,  
“ or any other national (h) Calamity, by  
“ Apparitions in the Air; or that, at  
“ this Time (above all others) they should  
“ have their Temple secur’d from all pro-  
“ fane and sacrilegious Hands by a Cele-  
“stial Guard of Angels? Ptolemy Philo-  
“pater might possibly be struck with  
“ the Awfulness of the Place, and so re-  
“ tire; but the Adventure of (k) Helio-  
“dorus, and the Angel mounted on  
“ Horseback to guard the sacred Treasures;  
“ while two others, on Foot, were cut-  
“ ting, and scourging him without Mercy;  
“ seems to go beyond the Extravagance of  
“ a Romance, and makes the Conduct of  
“ the Elephants (l), in sparing the poor  
“ Jews, and falling upon the Spectators,  
“ less surprizing.”

OF what Weight and Authority both  
the History of the Maccabees, and that  
of the Jews by Josephus ought to be ac-  
counted, we shall have occasion to enquire  
in the two following Chapters, and need  
only here observe, that, what the Macca-  
baean History has recorded of Antiochus  
Epiphanes is, in a great Measure, con-  
firm’d by the Testimony of Polybius, an  
exact Historian, who was contemporary  
with him, and could not therefore be at  
a Loss for proper Instructions in what he  
wrote. Epiphanes (according to (m) him)  
was a Man of great Expence, and squan-  
der’d

Answer’d, by  
showing that  
Epiphanes is  
thus represent-  
ed by Polybius.

(b) 2 Maccab. ix.  
iv. 26.

(c) Lib. xii. c. 11.

(d) Μεγαλόψυχος καὶ φιλόδαρος.

(e) 1 Maccab.

\* His Words are these, ——— Rex Antiochus, demere Superstitionem, Et Mores Græcorum dare adnixus, quo minus terribilissimam Gentem in melius mutaret, Partharum Bello prohibitus est, lib. v.

(f) 1 Maccab. iv. 6.

(g) Chap. v. 54.

(h) 2 Maccab. v. 2, 3.

(i) Chap. iii. 24, &c.

(j) Chap. xi. 11.

(m) Deipnosoph. lib. vi.



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der'd away vast Sums in the Gratification of his Lusts and Amours, in the Gifts, he bestow'd upon his *Favourites*, and the Entertainments, he made for the People: But then *Athenæus* (n) informs us, that all these Expences were made, partly out of the Gifts, which his Friends sent him, partly out of the Prey, which he took from Ptolemy King of Egypt, when he was a Minor; but chiefly out of the Spoils of the many Temples, which he sacrilegiously robbed.

(o) I WAS bountiful, and beloved in my Power, and (p) I have done great Benefits, both publick and private, to the Jews. These were the vain Boasts of the dying Tyrant: But, since the same *Polybius* (q) tells us, that his Distemper so far grew upon him, as to come to a constant *Delirium*, or State of *Madness*, these Expressions, we may suppose, came from him, (r) when he was in that Condition. For we know no Instances of his *Kindness*, but many of his *Cruelty* to the People of God; and, as to his *Bounty*, (as he calls it) this is what he usually committed in his drunken Frolicks, (s) in which he spent a great Part of his Revenues, and us'd often to go out into the Streets, and to scatter his Money, in Handfuls, among the Rabble. We may therefore reasonably suppose, that such a wild, crack-brain'd Creature as this, had seldom any serious Thought of establishing an *Uniformity* in Religion, (tho' that Religion, by the bye, was *impious*) in his Dominions; but that, to justify the *Depredations*, that he made upon the *Jews*, and to revenge the *Defeats*, which they had so frequently given to his Armies, these were the true Reasons of his Exasperation against them; because it is not conceivable, how he could have any sober Sense of Religion, who, to satisfy his greedy Avarice, was not afraid to rob the Temple of *Diana*.

THIS Robbing of Temples, in the Opinion of all sober *Heathens*, was accounted

a Crime of that heinous Nature, as justly deserv'd the Vengeance of Heaven; and therefore *Polybius* (t), as well as the Author of the *Maccabees*, informs us, that *Antiochus*, before he dy'd, was scar'd with *Visions*, and Apparitions of evil Spirits; but then he supposes, that it was the Goddess *Diana*, that thus haunted him, for his attempting to pillage her Temple at *Elymais*; whereas he himself, in the Presence of all his Friends, openly declares, that these Troubles were come upon him, because (u) he had taken all the Vessels of Gold and Silver, that were in *Jerusalem*, and had destroy'd the Inhabitants of *Judea* without a Cause.

THE Sacrilege at *Elymais* was only intended, not executed: But that at *Jerusalem* was committed, with horrid Impiety against God, and as horrid Cruelty against all those, that serv'd him there. But even, if the former had been committed, it was only against a *false Deity*; whereas the latter was against the true God, the great and Almighty Creator of Heaven and Earth: And therefore we need less wonder, that the Marks of a Divine Infliction were so visible in the Nature of his Disease. *Appian* (x) and *Polybius* (y), as well as *Josephus*, and the Author of the Books of *Maccabees*, have inform'd us, that he dy'd with *Ulcers*, and putrifying Sores in his secret Parts; and, upon this Occasion, we cannot forbear remarking, that most of the great *Persecutors* of the Church of God have been smitten in the like Manner; that thus dy'd *Herod*, the great Persecutor of *Christ*, and the Infants at *Bethlehem*; thus *Galerius Maximianus*, the Author of the tenth, and greatest Persecution against the *Christians*; and thus *Philip the second*, King of *Spain*, who was as infamous for the Cruelty of his *Persecutions*, and the Numbers destroy'd by it, as any of the other three. (z) It is no small Confirmation therefore of what the *Jewish* Writers relate

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jos. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

(n) Apud Athenæum, lib. v.  
Excerptis Palest.

(o) 1 Maccab. vi. 12, 13.  
Anno 104.

(p) Calmet's Commentary.

(q) In Syriacis.

(r) 1 Maccab. vi. 11.

(s) 2 Maccab. ix. 26.

(t) Athenæus, lib. x.

(y) In Excerptis Palest.

(z) In Excerptis Palest.

(v) In Excerptis Palest.

(w) Prideaux's Connection,



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relate concerning the Judgments of God upon *Antiochus*, that these *heathen* Authors (whose Credit is thought indubitable) do agree with them as to the *Matter of Fact*, tho' they differ from them, in assigning a *wrong Cause* for it.

That Judas  
Maccabæus  
might do all  
the gallant  
Actions re-  
corded of him.

(a) *IF you will walk in my Statutes, and keep my Commandments, and do them, ye shall chase your Enemies, and they shall fall before you: Five of you shall chase an Hundred, and an Hundred of you shall put ten Thousand to Flight, and your Enemies shall fall before you by the Sword.* This is the Promise; which God made to the Children of *Israel*, upon their Entrance into the Land of *Canaan*; and, in Virtue of this Promise, we find that their Leader *Joshua* was so very successful, that, after he had reliev'd the City of *Gibeon*, destroy'd twelve Kings, and made himself Master of their Dominions, in one Campaign only, 'tis said of him, that (b) *he returned, and ALL Israel with him, unto the Camp to Gilgal: And therefore we need less wonder, that the Jews, who at this Time were under the Conditions of God's Promise, nay, under a State of Persecution upon the Account of their Religion, and were consequently the proper Objects of his more immediate Care and Compassion, should come off victorious, even tho' they were but poorly arm'd, and sometimes without the Loss of one Man, having the Lord of Hosts on their Side, both to inject Terror into their Enemies, and to cover their Heads in the Day of Battle: But, even without this Supposition of a Divine Interposal, might there not be some remarkable Difference in the Soldiers, and Generals themselves?*

*JUDAS Maccabæus*, an excellent Commander, bold and enterprising, with a small Body of Men, but all determin'd to conquer or die, attacks one of no Ca-

capacity, with a much larger Army indeed, but made up chiefly of *raw* Men, and Forces levy'd in Haste. He attacks him, *I say*, and defeats him; and are not Miracles of this Kind very common? Do not both *antient* and *modern* History furnish us with Victories, in great Abundance, of this Sort, and much more surprizing than any obtain'd by the *Maccabees*? (c) The Contempt of a weak Enemy, whose Forces are so disproportionate to the *numerous* Army, which comes against them, is one of the greatest Errors, as well as Dangers, that can happen in War; because, in this Case, People are less upon their Guard, not thinking the Enemy capable of daring to undertake any Thing against them, until they are surpriz'd in their Security; and an Army surpriz'd in their Camp, we know, is *an Army half conquered*.

THO' therefore the *Jews*, under the Command of the gallant *Judas*, were always fewest in Number, yet, considering the Boldness of their Undertakings, and the Prudence of their Conduct, their Skill in the military Art \*, and the Providence of God, which attended, and prosper'd their Arms, the Wonder is not much, that they were, in a Manner, always superior to their Enemies.

*THERE shall be Signs in the Sun, and in the Moon, and in the Stars, i. e. in the Heavens, where they move, and upon the Earth Distress of Nations, with Perplexity: These were the Presages, which our Saviour foretold; and, accordingly Josephus (d) informs us, that, before the last Siege of Jerusalem, there were seen in the Air, a little before Sun-Set, for some Days together, Chariots, and armed Men, passing along the Clouds, round about the City; which I would hardly venture to report, says he, but that I can produce sundry Eye-Witnesses, that are*

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

(a) Levit. xxvi. 3, &c.

(b) Josh. x. 43.

(c) Calmet's Dictionary, under the Word *Bethzur*.

\* It is indeed surprizing, that *Polybius*, an Historian, in other Things so punctual, and so well acquainted with the Affairs of *Asia*, should make no Mention of the *Maccabees*, nor of the Wars, which they maintain'd with so much Glory, against *Antiochus*, and his Successors, especially since he describes the Wars of the same *Antiochus*, in other Respects, with all the Care and Exactness, that can be desir'd. Calmet's Dictionary, under the Word *Modin*.

(d) De Bello Jud. lib. vii. c. 12.



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are still alive to confirm the Truth of it. Several Accounts of this Kind we have in *Livy*, and *Suetonius*: And tho' it must be own'd, that too great a *Credulity* in some *Historians* may possibly have enlarg'd, or multiply'd these *Prodigies*, yet we must not therefore imagine, that there never were any such Things, because very good Reasons may be given, why God should exhibit them: And, as to the *Phænomenas* that (e) are now under Consideration, they certainly have all the Marks of Credibility in them, that we can well desire. For they are related by an Author, that was *contemporary*, or very near *contemporary* with them. They were seen, not *transiently*, and by a few weak *superstitious* People; but, for *forty Days* together, they appear'd to the View of a whole City, wherein were above an hundred Thousand Inhabitants, most of sound *Intellects*, and some of them of so little *Superstition*, as to abandon the Laws and Customs of their Country for Fear of Persecution.

Why Ptolemy  
might be smitten  
by God upon  
his entering  
the Holy of  
Holies.

THE *Jews* have a *Tradition*, founded upon what we read in the 2d Book of the *Maccabees* (f), viz. that, some Time before the *Babylonish* Captivity, the Prophet *Jeremiah* receiv'd Instructions from God to hide the *Ark of the Covenant* in a Cave in Mount *Nebo*, which accordingly he did, and at the same Time declar'd, that the Place should not be discover'd, until the People's Return from their Captivity; that, after the People's Return, in the Time of *Nehemiah*, this *Ark* was found out, and re-plac'd in the *Sanctuary* of the Temple; that when *Pompey* (g) enter'd the *Sanctuary*, he saw an *Ark* and *Cherubims*, like those, which *Moses* had made; and that, some Time after, the same *Ark* was carry'd before *Vespasian*, when, from the *Jewish Wars*, he return'd to *Rome* in Triumph.

Now, upon the Supposition, that there is any Truth in this *Tradition*, and the

*Ark of the Covenant* was in Fact replac'd in the second Temple, the History of *Uzzah* will inform us of what sacred Account, in the Esteem of God, this *Repository* of the *Divine Covenant* was, and how severely God, in his Case, was pleas'd to avenge the least Violation of it. For, if the *Anger of the Lord* was kindled against *Uzzah*, so that he smote him dead upon the Spot for his *Rashness* in taking hold of the *Ark*, even because he was no Priest, no Descendant of the House of *Aaron*; why should it be thought a strange Thing, that God should shew some Tokens of his Displeasure against an *Heathen Prince*, intruding into the Place, which he had consecrated for his own Presence, and Inhabitation? Or, if we suppose, that the *Shekinah*, or Presence of God, was not resident in the second Temple; yet still the *Holy of Holies* was reserv'd for the Entrance of none, but the *High-Priest*; and therefore it is no more, than what might be expected, that he, who, in Contempt of the Divine Command, and the Remonstrances of all about him, would intrude into it, should meet with some severe Rebuke, that thereby he might be convinc'd of the Power of the *God of Israel*, and of the Divine Institution of their Religion. And, tho' it be acknowledg'd, that *Pompey* met with no remarkable Judgment, in the Instant, when he was guilty of the like *Profanation*, yet (h) our learned *Connector* of the sacred and profane History has observ'd, that after this *Act* he never prosper'd; that this put an End to all his Successes; insomuch, that this, over the *Jews*, was the last of his Victories. So mindful has God all along been, not to suffer the *Profaners* of his *Sanctuary* to go unpunish'd!

THE intended Destruction of all the *Egyptian Jews* at *Alexandria*, in the barbarous Manner, wherein the Author of the second Book of the *Maccabees* has related it, can hardly be thought an incredible

From 1 Macc.  
i. — vi. 7.  
2 Macc iii. —  
x. and from  
Jes. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

That he really  
design'd to de-  
stroy all the  
Jews at Alex-  
andria.

(e) *Calmet's Commentary*.  
(h) Anno 64.

(f) Chap. ii. 4, — 9.

(g) *Calmet's Diss.* sur l'Arche d'Alliance.



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dible Thing to those, who have read in *Philo* (i) the like, if not worse Cruelties, which the same People underwent in the same Town, in the Reign of *Caligula*, and under the Administration of *Flaccus*. — That they were not only driven from their Habitations, plunder'd of their Goods, and coop'd up in a narrow Corner of the City in order to be starv'd; but that, if any attempting to make their Escape were apprehended, they were either knock'd on the Head, torn Limb from Limb, or tortur'd to Death, and their dead Bodies dragg'd through the Streets; and, if any pretended to lament them, they were immediately seiz'd, whipp'd without Mercy, and having suffer'd all the Torments that Cruelty could invent, were condemn'd at last to be crucify'd: — That, without any Regard to Sex or Condition, without any Respect to the Aged, or Compassion to the Young; not only whole Families were burnt together, but some, being ty'd to Stakes, had Fires of green Wood kindled round them, in order to prolong their Torments, and that the Spectators might have the horrid Pleasure of seeing the poor Creatures suffocated in the Smoak. — That, on the very *Festival* of the Emperor's Birth-Day, (which generally lasted for some Time) thirty-eight of their *Council*, Persons of the most distinguish'd Note among them, were bound like Criminals, some with Cords, and some with Chains, and so dragg'd through the great Market-Place to the Theatre, and there whipp'd so unmercifully, that some of them did not long survive it. — Nay, that, at this Time more especially, it was an usual Thing with the People, when they came to the Theatre, first to entertain themselves with Scourging, Racking, and Torturing the poor *Jews* at their Pleasure, and then, to call for their *Dancers*, and *Players*, and other Diversions in Use among the *Romans*: Whoever has read, I say, the Account of these Cruelties, as *Philo* has related them, need not much wonder to find

an exasperated Prince (as *Ptolemy* was) intending the total Destruction of a People, he imagin'd had offended him; when a bare *Roman* Prefect (as *Flaccus* was no more) without any Provocation, that we hear of, was not afraid to treat the same People in this unhuman Manner.

BUT then, as to the former Case, if we will allow the Providence of God, and its *Interposition* in the Occurrences of this World, we need not want a Reason, why he should turn the *Elephants*, which were design'd to destroy the *Innocent*, upon the *Spectators*, who could not be so; because both his *Justice* and *Mercy* seem to plead for the *Deliverance* of those, whose only Crime was their Profession of his true Religion, and for the *Punishment* of such, as came to glut their Eyes with the *bellicose Pleasure* of seeing their Fellow-Creatures trampled to pieces. In this Sense, there seems to be a necessary Call for a Divine *Interposition*; but, abstracted from this Consideration, the Wonder is not great, that Creatures intoxicated (as these *Elephants* are said to have been) should mistake their Objects, and fall foul upon those, that they were least of all intended to destroy.

THERE is something, we confess, more wonderful, in the *Appearances* of Angels mounted, as it were, on *Horse-back* (k), heading the *Jewish* Army (l), protecting the *Jewish* General, and (m) defending the *sacred* Treasures of the Temple; but as we esteem these Books of the *Maccabees* no Part of *Divine* Writ, we leave the proper Defence of them to those, who have receiv'd them as *Canonical*, and shall only add, (n) with the learned *Huetius*, upon this Subject, — That, how improbable soever these Accounts may be thought by some, they are not destitute of Examples of the like Nature in several *Ileathen* Histories; that, in the Battle, which the *Romans* had with the *Latins*, at the Lake *Regillus*, *Castor* and *Pollux* were seen mounted on Horse-back, in the *Roman*

From 1 Macc. i. — vid 7, 2 Macc. iii. — x. and from *Jes. Hist. lib. xi. c. 7. to lib. xii. c. 14.*

Why the Elephants might turn upon the Spectators.

Angels appearing in Armour, a common Tradition.

(i) Vol. II. p. 525, &c. 1<sup>re</sup> Edit. Mangeant. iii. 25, &c.

(n) Quæst. Alnetane, lib. ii. c. 12.

(k) 2 Maccab. xi. 8.

(l) Ibid. ver. 10.

(m) Chap.



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Roman Army, and, when the Victory was wavering, they restor'd the Fight, and gain'd the Field, and carry'd the News thereof to *Rome*, that very Evening; that, when the *Romans* invaded the *Lucani* and *Brutii*, *Mars*, the great Founder of their Nation, led their Forces to the Onset, and assisted them not a little in taking, and destroying great Numbers of their Enemies; and (to name no more) that, at the Battle of *Marathon*, *Pan* appear'd on the Side of the *Athenians*; made great Slaughter among the Enemy's Army; and injected such a Terror into them all, as, from that Time, has obtain'd the Name of a *Panick Fear*.

Now, tho' there might be a good deal of *Fiction* in these Instances, yet, since we find some of the best *Roman* Historians relating them, and so grave an Author,

as *Tully* (even (o) in some of his most serious Pieces) making mention of the *first* of these, as a Matter of just Credibility, we cannot but suppose, that the common Tradition, at this Time, was, that, to the victorious Army (especially when it was much inferior in Numbers) some *Celestial* and superior Beings were always assistant; and, consequently, that the Author of the Book of the *Maccabees*, in this Respect, wrote nothing, but what, at that Time, was the common Sense of Mankind; nothing indeed, but what the Sense of the Royal Psalmist in military Matters, authoriz'd him to write: For (p) *let them be turned back, says he, and brought to Confusion, that imagine Mischief against me; let them be as the Dust before the Wind, and the Angel of the Lord scattering them.*

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jes. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

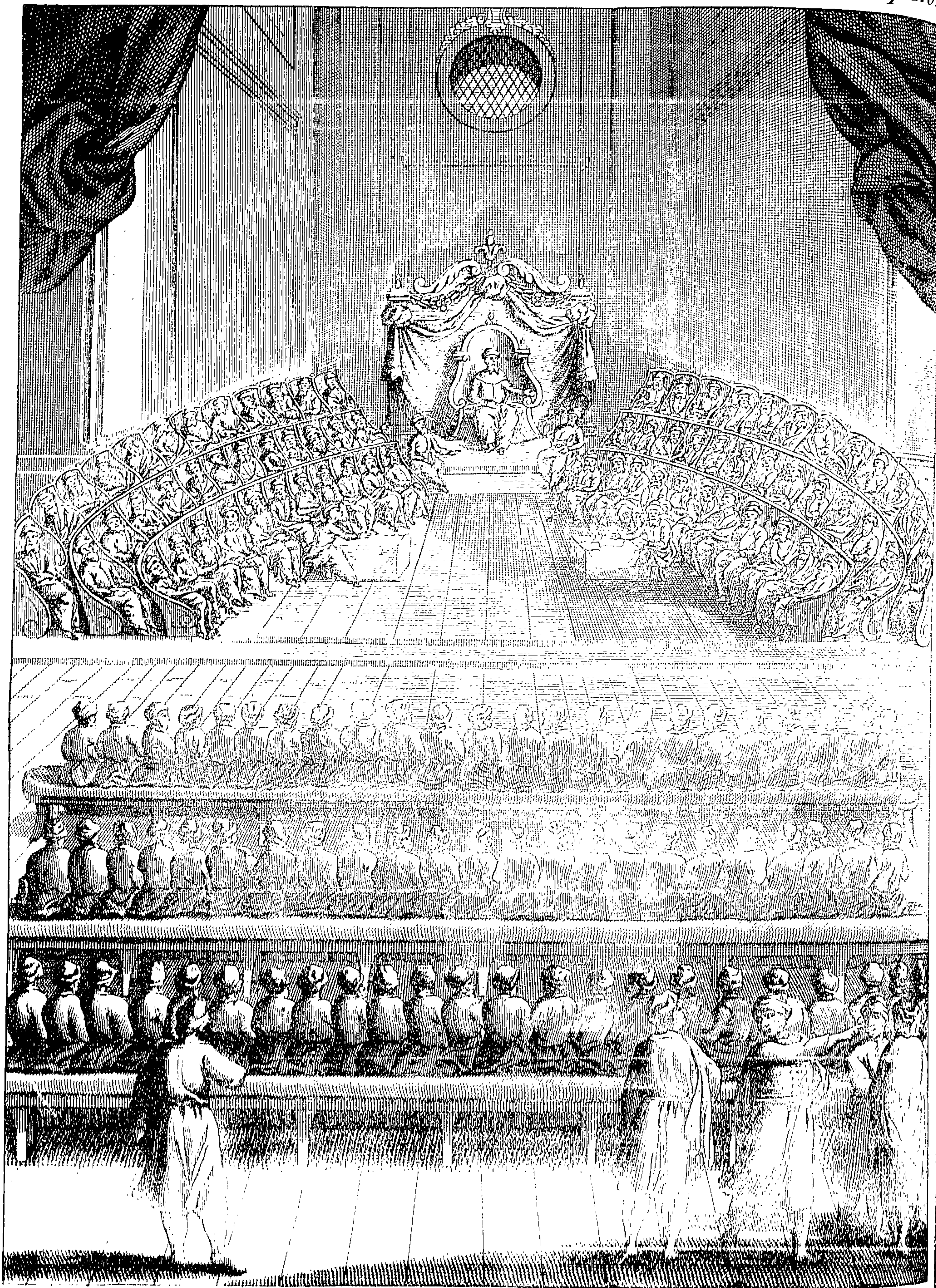
2




(o) *Tuscul. Quæst. lib. i. & de Nat. Deor. lib. ii.*

(p) *Psal. xxxv. 4, 5.*

DISSER-





To the right: Reverend Father in  God ROBERT Lord, Bishop of  
 NORWICH. Place is most humble.  Inferred by his Lordship's most  
 dutifull. Son and Servant  Tho: Stackhouse



A. M.  
3596, &c.  
Ant. Christ.  
408, &c.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jos. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

## DISSERTATION III.

## Of the Jewish Sanhedrim.

An Historical  
Account of the  
various Forms  
of the Jewish  
Administration.

**B**EFORE we proceed to examine into this great *National Council* among the *Jews*, (which we suppose might have its Rise much about this *Period* of Time) it may not be improper to take a short View of the sundry *Forms* of *Civil Administration*, that were previous to it.

THE Government of the *Jewish Republick* was originally *Divine*: For, (a) if we call a *State*, where the *People* govern, a *Democracy*; and that, where the *Nobles* govern, an *Aristocracy*; there is the same Reason why this should be stiled a *Theocracy*; because God was not only the *Deity*, they were bound to worship and adore, but the *Sovereign* likewise, to whom they were to pay all the Honours and Rights, that were due to supreme Majesty. Their Republick however was not compleatly settled, until God had given them the Law from Mount *Sinai*, when the *Noise and Thunderings*, in which it was deliver'd, were so very terrible, that (b) the *People* requested of him, not to speak any more to them of himself, but to make use of the Ministry of *Moses*, as his Interpreter.

THUS *Moses*, by the *People's* own Election, was appointed to the Administration of all publick Affairs; and, in this important Office, (as the Author of the *Hebrews* (c) testifies of him) acquitted himself with much *Faithfulness*: But, in a short Time, he found, that he had undertaken a Work of too much Labour and Fatigue for any single Person to sustain, and therefore, in Pursuance to his *Father-in-Law's* Advice, he made choice of some of the most prudent and understanding Men in every *Tribe*, divided them in-

to several *Classes*, and gave them Names, according to the Authority, wherewith he invested them, or the Number of the Persons, over whom they were to preside; (d) *He made them Captains over Thousands, and Captains over Hundreds, and Captains over Fifties, and Captains over Tens, and Officers among the Tribes.*

BUT this Establishment lasted not long, or at least receiv'd some Change, or Addition to it. For, as soon as the *Israelites* were arriv'd at *Kibroth-Hattaavah*, or the *Graves of Lust*, (as the Place is called) but three Days Journey from Mount *Sinai*, (e) God appointed a Body of *Seventy Elders* (to whom he communicated his Spirit) to assist *Moses* in bearing the Burthen of the *People*; and from hence it is, that the Defenders of the Antiquity of the *Sanhedrim* date the first Institution of that great Council. But, however this be, 'tis certain, that this Council continu'd among them all the while that they sojourn'd in the Wilderness; and was indeed (f) an Institution proper enough for a *People* in their Circumstances, who, being all of one Community, could assemble together with Ease, and, having no great Matters in Possession, could have but few *Processes*, and, consequently, might dispense with a lesser Number of *Judges*.

MOSES however, foreseeing that this Institution would not be sufficient, when once the *People* were settled in the Land of Promise, (g) left it as an *Injunction* behind him, that, whoever had the Government of the Nation should appoint *Judges and Magistrates in every City*, to determine the Controversies, that came before them; but that, when any Thing of great

Moment,

13 R

NUMB. LXXIV.

(a) Lamy's Introduction, lib. i. c. 11.

(b) Exod. xx. 19.

(c) Chap. iii. 2.

(d) Deut. i. 15.

(e) Numb. xi. 16.

(f) Calmet's Comment. sur la Police des Hebreux.

(g) Deut. xvi. 18.



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Ant. Christ.  
408; &c.

Moment, or of difficult Discussion should happen, the contending Parties should carry their Cause (*b*) to the Place, which the Lord had chosen, propose it to the Priests, and to the Judge, that should be in their Days; and, upon Pain of Death, acquiesce in their Decision.

M O S E S was succeeded by Joshua: But his Time was spent in making a Conquest of the Land of Canaan, and, till he had done that, he could not put the Order, which his Predecessor had left him, in Execution. However, at his first Accession to the Government, we find that (*i*) all the People promis'd the same Obedience to him, that they had paid to Moses; and that, when himself grew old, (*k*) he called for the Elders of Israel, and for their Heads, and for their Judges, and for their Officers, i. e. all the Judges and Magistrates, which Moses had enjoin'd him to establish in the Country, for the Security of the State and Administration of Justice.

ON this Footing Joshua left the Civil Administration; and thus it stood, till the People revolted from the Service of God, and then all Things ran to Confusion. In what Manner the State was govern'd, and Justice dispens'd, during the long Succession of Judges, 'tis difficult to determine: But, towards the Conclusion of that Form of Government, we find Samuel (*l*) going, from Year to Year, in a Circuit round the Country, to judge Israel, and, when himself grew impotent and unable to travel, (*m*) making his Sons Judges in his Stead; but their Male-administration occasion'd an Alteration in the Government.

THE Institution of Regal Power dissolv'd that Polity, which Moses had settled: But, tho' he both foreknew, and foretold this Change in the Constitution, yet we no where find him giving any particular Directions, how Kings were to conduct themselves in the Administration of the State, and the Dispensation of Justice;

(*n*) whether it was, that God did not vouchsafe to communicate any fresh Discovery to him upon that Subject, or whether he might think, that the Rules, which he had already prescrib'd, were not incompatible with the Authority, and Government of Kings.

SAUL seems to have concern'd himself with nothing but military Affairs, leaving the Priests and Judges the same Jurisdiction, that they had before; but David, when he came into a peaceable Possession of the Kingdom, (*o*) did himself (in Causes of great Consequence at least) administer Justice to the People. The famous Decision between the two Mothers, (*p*) who both laid their Claim to the living Child, is a plain Proof, that, in perplex'd and intricate Cases, Solomon himself did sometimes the Office of a Judge; and when we read of this Prince, that he came to (*q*) Gibeon, with the Captains of Thousands and of Hundreds, with the Judges, and the Chief of the Fathers, we may learn from hence, that Magistrates of the same Kind, that Moses had ordain'd, were, at this Time, existing in the Kingdom of Israel.

BY the Revolt of the ten Tribes from the House of David to that of Jeroboam, the Civil Constitution of the Jews suffer'd very much; because the avow'd Purpose of that Prince was to change the Religion, and reverse the Orders, which Moses had instituted: And therefore, from henceforward, we must look only into the Kingdom of Judah for the Succession of the true Discipline, and Form of ancient Government of the Jews.

WHEN Jehoshaphat form'd the Design of introducing a Reformation both in Church and State, he pursu'd the Rule, which Moses had given him; for (*r*) he set Judges in the Land, through all the fenced Cities, and, in Jerusalem the Capital, erected two Tribunals; (*s*) one, compos'd of Priests and Levites, to hear Appeals

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

(b) Deut. xvii. 9.

(i) Joshua i. 16, 17.

(k) Chap. xxiv. 1.

(l) 1 Sam. vii. 15, 16.

(m) Chap. vii. 1.  
iii. 16, &c.

(n) Calmet's Dissert. sur la Police des Hebreux.

(o) 2 Sam. xv. 2.

(p) 1 Kings

(q) 2 Chron. i. 2.

(r) Chap. xix. 5.

(s) Ibid. ver. 8.



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Appeals from *lesser* Courts, relating to religious Matters; and the other, compos'd of the *chief of the Fathers of Israel*, to hear such, as related to *Civil*. Nor is their Conjecture much amiss, who suppose, that the *Seventy Men*, whom (t) *Ezekiel* saw, in a Vision, *burning Incense to Idols*, and the *five and twenty*, who, (u) *between the Porch and the Altar, were worshipping the Sun in the East*, are the rather mention'd, because they were Men of *Eminence*, and, very probably, the Judges of *Civil* and *Ecclesiastical* Matters.

WHAT Kind of *Judicature* prevailed in the Time of the Captivity, 'tis difficult to say. From the Story of *Susannah* we may learn, that, in these Circumstances, the *Jews* were allow'd their own Courts and Judges, even in *Babylon* itself; but of what Number, Order, or Authority these Judges were, none can tell. 'Tis plain however, that, upon the Restoration, *Ezra* return'd with full Power from *Artaxerxes*, (x) *to set Magistrates and Judges in all the Land*, who might punish Criminals according to their Demerit, either *with Death, or Banishment, Imprisonment, or Confiscation of Goods*: And in this Condition the *Jewish* State continu'd, viz. in the Form of an *Aristocracy*, with the *High-Priest* at the Head of it, sometimes under the King of *Egypt*, and sometimes under the King of *Syria*, for a considerable Time after the Return from the Captivity.

THE Persecution, which *Antiochus Epiphanes* rais'd among the *Jews*, ruin'd all the *OEconomy* of their Government: But *Mattathias*, and his Sons, endeavour'd to restore (y) *the decayed State of the People* (as it is called) as far as those troublesome Times would permit them. *Judas Maccabæus*, in a general Assembly, held at *Maspba*, reviv'd the antient Order, and appointed Rulers (z) *over the People, even Captains over Thousands, over Hundreds, over Fifties, and over Tens*: And, when *Jonathan*, his Brother and Successor, took

upon him both the *sovereign* and *sacerdotal* Authority, he, nevertheless, govern'd by the Advice of a *Senate*, not excluding the People from some Share in their Deliberations, as appears by the Letters, (a) which the *Jews*, at this Time, sent to the *Lacedemonians*.

*ARISTOBULUS*, who was the first of the *Asmonæan* Race, that took upon him the *Diadem*, and Title of a King, continu'd the *Senate* in great Authority, but excluded the common People from having any Part in the Administration; as the Kings, who succeeded him, endeavour'd to confirm their own Power by curtailing that of the *Senate*, till *Pompey* came, and quite overturn'd the *Jewish* State, by subjecting it to the Empire, and making *Judea* a *Roman* Province.

FROM this short Review of the *Jewish* Republick, we may perceive, that its *Form* of Government, at different Times, has been *various*; that *Moses* (with the Concurrence of *seventy* chief Magistrates) as God's *Vicegerent*, govern'd the People in an absolute Manner; that, under the *Judges*, the State had been sometimes without any Ruler at all, *independent* sometimes, and, at other Time, under the Jurisdiction of its Enemies; that the antient Kings of *Judah* vouchsaf'd to administer Justice to their Subjects, but that, towards the Decline of the Kingdom, its Princes affected *State*, and a *despotick* Power; that, from the Captivity to the Time of the *Asmonæans*, the Government, under the *High-Priest*, was partly *aristocratical*, and partly *popular*; and that the *Asmonæan* Kings made it *monarchical*, till the *Romans* destroy'd it: And so we proceed to consider, in which of these Periods the famous *Council* of the *Jews*, which is usually called their *Sanhedrim*, might have its Rise, with some other *Particulars* relating to its Authority, and *Proceedings*.

WHEN *Moses*, in conducting the Children of *Israel* through the Wilderness was teiz'd and wearied out (as we say) with the perpetual

From 1 Macc. i. — vi. 7. — 2 Macc. iii. — x. and from Jos. Hist. lib. xi. c. 7. to lib. xii. c. 14.

Of the Origin of the Sanhedrim.

(t) Ezek. viii. 11.  
(z) Ibid. ver. 55.

(u) Ibid. ver. 16.  
(u) Ibid. xiv. 19.

(x) Ezra vii. 25, 26.

(y) 1 Maccab. iii. 43.



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perpetual Complaints and Murmurings of that People, in the Impatience of his Soul, he address'd himself to God in these Words: (b) *Wherefore hast thou afflicted thy Servant, that thou layest the Burthen of all this People upon me? — I am not able to bear all this People alone, because it is too heavy for me, &c.* Whereupon the Lord, said unto him, *Gather unto me seventy Men of the Elders of Israel, whom thou knowest to be the Elders of the People, and Officers over them, and bring them unto the Tabernacle of the Congregation, that they may stand there with thee; and I will come down and talk with thee there; and I will take of the Spirit, which is upon thee, and will put it upon them, and they shall bear the Burthen with thee, that thou bear it not thyself alone.* This Command Moses took care to put in Execution: The Elders, accordingly, met at the *Tabernacle of the Congregation*; and, when the Spirit of the Lord rested upon them, they prophesied, and did not cease. These Words (as we said before) are held by the Generality of the *Rabbins* (as well as by some *Christian Writers*) to be the true Origin of that great *Sanhedrim*, “ which from its  
“ first Institution here under *Moses*, sub-  
“ sisted all along in the *Jewish Nation*,  
“ even to the Time of their utter Disper-  
“ sion under *Vespasian*, and had the Cog-  
“ nizance of all Matters of the greatest  
“ Moment, both *Civil* and *Ecclesiastical*.”

That it was  
only of tempo-  
rary Dura-  
tion.

BUT, for the better understanding of the Sense and Design of them, we may observe, 1st, That *Moses* does not here speak of the *Difficulty*, or Multiplicity of Business, that was laid upon him, but of the *perverse Temper* of the People, always addicted to *Mutiny* and *Sedition*, which he himself alone was not able to withstand. To ease himself of the Labour of judging the People in all *Civil* and *Capital* Causes, he had, by the Advice of his Father-in-Law, (c) appointed a certain Number of *Judges*; and it seems not unlikely, that some of these *Seventy* were of the Number of these *Judges*, because

they are called by God himself *the Elders and Officers of the People*. *Moses* wanted no Assistance therefore in the Administration of Affairs of this Nature; but what he wanted, was a sufficient Number of Persons, of such Power and Authority among the People, as might restrain them from *seditious Practices*, and awe them into Obedience; and, for this Reason it was, that God, when he made choice of them, gave them the Spirit of Prophecy, as an evident Sign of his having appointed them *Coadjutors* to *Moses*, in the Exercise of his supreme Authority, and as a *Means* to procure them the greater Reverence and Esteem among the People.

2dly, We may observe farther, that it does not appear from the foregoing Passage, that this Assembly of *seventy Persons* was to be perpetuated in the *Jewish State*, and, when any dy'd, others substituted in their Room: On the contrary, it rather seems to have been an *occasional Institution*, or present Expedient for the Relief of *Moses*, that, by the Addition of other *Rulers*, (all endu'd with Gifts extraordinary, as well as he) the Murmurs and Complaints of the People might not fall all upon him, but be diverted (some of them at least) upon others; and that, by the joint Influence of so many Persons, all possessed with the Spirit of Government, they might either hinder or appease them. And, as this was an Institution only for that Purpose, there is no Reason to believe that it continu'd any longer than *Moses* liv'd; because, if we take a View, of the History of succeeding Ages, we shall find no *Footsteps* of it.

AFTER the Death of *Moses*, we find *Joshua* ruling the People with an absolute Authority; settling the Portions of the several Tribes in the Land of *Canaan*; dismissing those, who had assisted their Brethren in the Conquest of it; receiving all Appeals, redressing all Grievances, and acting, in short, as the only Governor in the Nation, without one Word mention'd of any *supreme Council* to controul him.

After

(b) Numb. xi. 11, &c.

(c) Exod. xviii. 24.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

Was not in the  
Times of Jo-  
shua, or the  
Judges.



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408, &c.

After the Death of *Joshua*, God rais'd up *Judges*, Men of Courage and Wisdom extraordinary, to deliver his People from the Oppressions of their Enemies, and to attend to the Administration of Justice among them; and yet we read of no *Act*, or Decree of this pretended *Sanhedrim* all this while, (*d*) which could no more have been omitted in the Account of these Times, had it been then existing, than the Mention of the *Roman Senate* is in any of their Historians.

(*e*) *IN those Days*, as the sacred History informs us, *there was no King in Israel, but every Man did what was right in his own Eyes*; and (*f*) where then was this venerable Assembly, whose Authority (according to the *Rabbins*) was superior to that of Princes, to interpose in this Time of Need? The *Jews* certainly could never have degenerated into such a State of *Licentiousness*, had there been a Court of *seventy*, or *seventy-two Elders*, chosen out of every Tribe, and invested with a *supreme Authority* to *punish* Criminals, and *reform* Abuses; nor can we see, what Reason the *Levite* had to cut in Pieces the Body of his *Concubine*, abus'd by the *Gibeonites*, and to send it to the several Tribes, in Demand of Justice, if there had been such a constant *Tribunal*, as this is represented, to resort to.

Nor of the  
Kings.

THE Kings, who succeeded the *Judges*, acted in such a Manner, as to make us believe, that there was no such Thing, as a *Sanhedrim*, then in Being. (*g*) They displac'd High-Priests without Opposition; they wag'd War without advising with any; they made, and depos'd Judges, as they pleas'd; and, in short, did every Thing, that other Princes are wont to do, without the *Sanhedrim's* ever interposing its Authority, that we read of, to stop the Course of their Extravagances, or curb their exorbitant Power. Some of these Kings, we know, were for extinguishing

the true Worship of God, and establishing Idolatry in its Stead: Here then was a proper Opportunity for this venerable Body to step in, by condemning Idolatry in some publick Act of theirs, and opposing the Innovations of the Court. But of this we hear not one Word; neither do we find, that (*h*) the Prophets, who so severely inveigh'd against the Wickedness of the People, even referr'd them to the *Sanhedrim*, or complain'd, that *that* Court was too remiss or negligent in the Punishment of Crimes.

IF ever Mention were to be made of this great Council, it would be, one would think, in the Books of *Ezra* and *Nehe- miah*, which were written after the *Babylonish Captivity*, when there was no King in the Land, and, consequently, a fit Opportunity for this *Sanhedrim* to appear; and yet, even *here*, we find several Matters of great Moment transacted, such as the Reformation of the People's Manners, the Dissolution of *illegal* Marriages, a Stop put to the Profanation of the *Sabbath*, and a *Covenant* of Obedience to God, made and sign'd by the Deputies of the *Priests*, *Levites*, and *common People*; but not one Word of the great *Sanhedrim* all this while.

IN short, not only the sacred Writers, but even *Josephus*, *Philo*, *Origen*, *Eusebius*, and *St Jerom*, who were all well vers'd in the antient Government of the *Jews*, make no Manner of Mention of any such Body of Men in the Times that we are now upon; and therefore we cannot but think, that this universal Silence, in Writers of all Kinds, is a very good Argument, that this *supreme National Council* did not then subsist. Its Name is confessedly of *Greek* Derivation; to which Purpose *Livy* (*i*) observes, that those *Senators*, whom the *Macedonians* intrusted with the Administration of their Government, were called *Synedri*: And therefore it seems somewhat

13 S

incongruous,

(*d*) *Le Clerc's* Dissert. de Synedrio.

(*e*) *Judg.* xxi. 25.

(*f*) *Sentimens de quelques Théologiens sur*

*l'Hist. Critique*, Let. 10.

(*g*) *Calmet's* Dissert. sur la Police des *Hebreux*.

(*h*) *Basnage's* Hist. lib. v. c. 1.

(*i*) *Pronunciatum quod ad Statum Macedonicæ pertinebat, Senatores, quos Synedros vocant, legandos esse, quorum consilio respublica administratur*, Lib. xlv. c. 32.

*Senatores, quos Synedros vocant, legandos esse, quorum*

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
*Jos. Hist.* lib.  
xi. c. 7. to  
lib. xii. c. 14.

Nor in the  
Times of *Ezra*  
and *Nehemi-*  
*ah*.

But of later  
Institution.



A. M.  
3596, &c.  
Ant. Christ.  
408, &c.

incongruous, to look into the first *Centuries* of the *Jewish* Church, for the Original of a Council, whose very Name is of later Extract.

But, in the  
Times of the  
Maccabees.

BEFORE the Times of the *Gospel*, wherein frequent Mention is made of this Council, we find it in so great *Authority*, as even to call *Herod* (*k*) (tho' then Governor of *Galilee*) upon his Trial for some Misdemeanour: And therefore it is no improbable Conjecture, that, in the Time of the *Maccabees*, either *Judas*, or *Jonathan* was the first Institutor of it; and the Reason, they might have for this Institution, might be, the *Change*, which they had made in the Nature of the Government, for which they wanted the Consent of the People, or at least of a Body, that represented them, that thereby they might act with more Authority: And, tho', as yet, they did not assume the Title of Kings, yet they thought it a Matter of *Prudence* to have their Resolutions *ratify'd* by a Council.

THE *Maccabees*, who, in all Probability, were the first Institutors of this Council, would hardly exclude themselves from it; and therefore, we may presume, that the *High-Priest* was the settled *President*, who, for that Reason, was called *Nasi*, or Prince of the *Sanhedrim*, and, in his Absence had a *Deputy*, called *Abbeth-din*, or *Father of the House of Judgment*, and a *Sub-deputy*, called *Chacam*, i. e. *the Wise*; but all the rest had the common Name of *Elders* or *Senators*.

THESE *Senators* (which were usually taken from other inferior Courts) were to be some *Priests*, and some *Laymen*, but all Persons of untainted Birth, good Learning, and profound Knowledge in the Law, both *written* and *traditional*. All Eunuchs, Usurers, Gamesters, those that brought up

Pigeons to decoy others to their Dove-Houses, or made any Gain of their Fruits in the *Sabbatical* Year, all old Men, deform'd Persons, and such as had no Children, (because they were suspected of being cruel and hard-hearted) were excluded from this Council; and those only, who were of mature Age, competent Fortunes, and comely Personages, were admitted to it.

THE Room, in which this Council met, was a *Rotunda*, half of which was built without the Temple, and half within. The *Nasi*, or Prince of the Council, sat upon a Throne elevated above the rest, at the upper End of the Room, having his *Deputy* on his Right-Hand, and his *Sub-deputy* on his Left. The *Senators* were rang'd in order on each Side; and the *Secretaries*, who were to record the Matters, that came before them, were three; whereof one wrote the Sentences of those that were absolv'd, the other had the Condemnations under his Care, and the Third enter'd into their Books the several *Pleadings* of all contending Parties.

THE Vanity and ridiculous Pride of *Its Authority*. the *Rabbins* appear in nothing more, than in the *excessive* Power, which they give to this High-Court of *Judicature*. For, according to them, it not only decided such Causes, as were brought before it, by Way of *Appeal* from other *inferior* Courts, but had under its Jurisdiction likewise † the King, the High-Priest, and Prophets. (1) The King, for Instance, if he offend'd against the Law; if he marry'd above *eighteen* Wives, if he kept too many Horses, if he hoarded up too much Gold or Silver, the *Sanhedrim* had him stripp'd, and whipp'd in their Presence. But Whipping, it seems, among the *Jews* (*m*), was not so ignominious a Thing, but that the

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

(k) *Jewish* Antiq. lib. xiv. c. 17.

† This is directly the Opinion of *Maimonides*, (in *Sanhed. Per. 2, 3.*) but that learned *Rabbi* was strangely prejudic'd in Favour of this great Council; and tho' *Josephus*, is of the same Opinion, yet to allow such an Extent of Jurisdiction to this Court, so as to inflict corporal Punishment upon the Persons of their Kings, is contrary to the general Notions of *Sovereignty*, and the Laws of all Kingdoms and Nations; besides that, the Holy Scriptures are absolutely silent in this Particular, and nothing can be inferr'd from them, to countenance such a *coercive* Power. *Levins's Hebrew* Antiq. Vol. I. c. 6.

(1) *Cabnet's* Dissert. sur la Police des *Hebreux*.

(m) *Cabnet's* Dictionary, under the Word *Sanhedrim*.



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3596, &c.  
Ant. Christ.  
408, &c.

the King bore it, by Way of *Penance*, with great *Patience*, and himself made choice of the Person, that was to exercise this *Discipline* upon him. However this be, 'tis certain, that all private Controversies of difficult *Discussion*, all Matters relating to *Religion*, and all important Affairs of *State*, were submitted to the Determination of this august Assembly, from whose Sentence no Appeal could be made, because a Demurring to the Jurisdiction of their Court was punish'd by Death, *i. e.* while the Power of Life and Death was in their Hands; but how long this lasted, after that *Judea* became a *Roman Province*, has been a Matter of some Dispute among the Learned.

*JOSEPHUS* (*n*) tells us expressly, that the *Senate*, and Emperors of *Rome*, took no ancient Rights from the Nations, whom they conquer'd; and, by the Words of *Pilate* concerning our Saviour Christ, (*o*) *Take ye him, and judge him according to your Law*, it seems, as tho' they still retain'd their Power, tho' perhaps it might be under some Limitations.

UPON St *Peter's* (*p*) Speech before the *Great Council*, we find them so exasperated against the *Apostles*, that they began to think of putting them all to Death, and might, very probably, have proceeded in their Design, had they not been dissuaded from it by the wise Advice of *Gamaliel*. The Stoning of St. *Stephen*, was not the Effect of any hasty Judgment of some *Zealots*, but of the regular Proceedings of this Court. He (*q*) *was brought before the Council*, we read; *false Witnesses*, accusing him of *Blasphemy*, were produc'd against him; in his own Defence, he made a long Discourse; but his own Defence was not admitted, nor his Innocence acknowledg'd, and therefore they sentenc'd him to be ston'd (*r*) according to the Law.

St *PAUL* himself declares before this very Court, that, before his Conversion

to *Christianity*, (*s*) he persecuted those of that Way unto Death, and received *Letters from the Estates of the Elders*, or the *Sanhedrim*, to bring *Christians from Damascus to Jerusalem in Bonds*, in order to be punished: *Tertullus*, who, in the Trial of this Apostle, was Council for the *Sanhedrim*, (*t*) tells *Felix*, the Governor of *Judea*, that, having apprehended the Criminal at the Bar, they thought to have proceeded against him according to their Law; but that the chief Captain, *Lyfias*, came upon them, and took him out of their Hands.

THE true Reason why *Lyfias* exerted his Power upon this Occasion, and took him out of their Hands, was, because they had accus'd him, not only of *Blasphemy*, and *Profanation* of their Temple, but of *Sedition* likewise, which was a Crime falling more properly under the Cognizance of the Civil Government, and for which, *Paul* was therefore brought before *Felix*, *Festus*, and *Agrippa*. (*u*) So that, from an Examination of these Particulars, wherein the Power of the *Sanhedrim* was concern'd, we may conclude, that even after the Subjection of the *Jewish State* to the *Roman Empire*, this *Sanhedrim* had the Power of Life and Death in Crimes committed against their own Law; but that, in Matters of *Sedition*, and Crimes committed against the Civil Administration, the *Roman Governors* interpos'd their Authority, and, in Cases of this Nature, took the *Dispensation* of Justice out of their Hands.

(*x*) WHAT Formality was observ'd in bringing a Law-Suit before the *Sanhedrim*, *Maimonides* has in this Manner describ'd: — “ The Business, says he, was first  
“ to be examin'd in the inferior Courts;  
“ but, if it could not be decided there,  
“ the Judges sent to *Jerusalem* to consult  
“ the *Judgment-Chamber*, that sat upon  
“ the Mount of the Temple. From this  
“ first Tribunal they proceeded to that,  
“ which

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
Jof. Hist. lib.  
xi. c. 7. to  
lib. xii. c. 14.

And Method  
of Proceeding.

(*n*) Contra Apion, Jewish Antiq. lib. ii. c. 17.

(*q*) Acts vi. 12, &c.

(*r*) Deut. xviii. 7.

(*u*) Vid. Beaufobre & Lefant's Preface Generale sur le Nov. Test. lib. v. c. 2.

(*s*) John xviii. 31.

(*t*) Acts xxii. 4, &c.

(*p*) Acts v. 29, &c.

(*r*) Chap. xxiv. 6, 7.

(*x*) Basnage's History of the Jews,



A. M.  
3596, &c.  
Ant. Christ.  
408, &c.

“ which sat at the Temple-Gate; and, if  
“ the Matter was not determin’d there,  
“ they came, at last, to the great *Council-  
Chamber*, which was held in one of the  
“ Apartments belonging to the Temple;  
“ and this last Council determin’d with  
“ so much Justice, and Authority, that  
“ there were no Divisions seen, during all  
“ the Time that the second Temple last-  
“ ed.” And what Caution was taken,  
in passing the Sentence of Death upon  
Criminals, by the same Tribunal, the  
*Jewish* Doctors (if we will believe them)  
have thus inform’d us. — “ After the  
“ Witnesses were heard, and the Matter  
“ in Question decided, the Judge put off  
“ the Sentence till next Morning. Here-  
“ upon the *Sanhedrim* went home, eat  
“ but little, drank no Wine, and then  
“ met again, two by two, in order to  
“ weigh all the Particulars of the Trial.  
“ The next Morning, he, that had given  
“ his Opinion for condemning of the  
“ Criminal, had Power to revoke it; but  
“ he, who had once given it for *absolving*  
“ him, could not alter his Mind. As  
“ soon as the Judge had pronounc’d Sen-  
“ tence, the *Malefactor* was conducted to  
“ the Place of Execution, while an *He-  
rald*, on Horseback, proclaimed as he  
“ went along, *Such an one is condemned  
for such a Crime; but if any Body can  
alledge any Thing in his Behalf, let him  
speak.* If it happen’d that any one  
“ came to the Gate of the Court, the  
“ Door-Keeper made a Sign to the *Herald*  
“ to bring back the Malefactor, while  
“ two Judges were appointed to receive  
“ what his Friend had to say in his Fa-  
“ vour, and to consider whether there  
“ was any Thing *material* in it.”

THESE Formalities are indeed related  
in the *Mishnah*; but it is much to be  
question’d, whether they were not invented

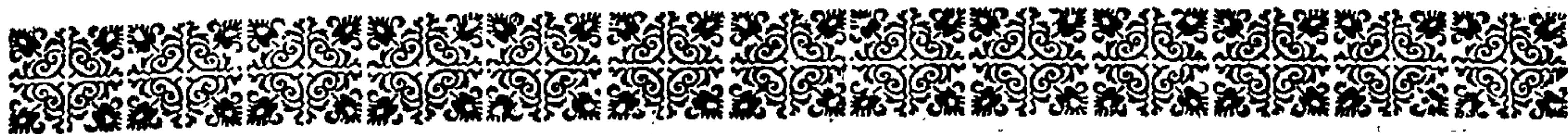
since, on Purpose to recommend the Ju-  
stice and Equity of the antient *Jewish*  
Tribunals. For, besides that no other  
Nation did ever yet observe such favourable  
Proceedings, in Relation to those, that were  
found guilty, there is not the least Men-  
tion of any Thing of this Kind in the  
*sacred* History; and in the *Talmud* itself  
we meet with *Maxims*, and *Matter of  
Fact* quite contrary to it. For (y) therein  
we are told, that, tho’ a Prisoner declare  
upon Oath, at the Place of Execution,  
that he was *innocent*, and, in Confirmation  
of this, the false Witnesses recanted; yet  
the Judges took no Notice of their Re-  
traction, but only said, *Let the false Wit-  
nesses perish; but a Judge cannot recal his  
Sentence, when once it is pronounced.*

UPON the whole therefore we may  
observe, that what the *Jewish* Doctors tell  
us of the *Origin*, and *Succession*, the *Autho-  
rity*, and *Proceedings* of their *Sanhedrim*,  
is, in a great Measure *fabulous*; that the  
Council of *seventy* Men, which God insti-  
tuted in the Wilderness, was design’d only  
to serve a particular Purpose, and was  
therefore of short Continuance in the  
*Jewish* State; that, from the Time of  
*Joshua*, till after the Return from the  
*Babylonish* Captivity, there are no Foot-  
steps to be found, either in sacred or pro-  
fane History, of such an Assembly, as the  
*Rabbins* represent their *Sanhedrim* to have  
been; but that, in the Times of the  
*Maccabees*, we read of the *Senate of the  
Nation*, which, under the *Asmonæan* Prin-  
ces, grew into great Power, and, in the  
Days of our Saviour’s Ministry, had Mat-  
ters of the highest Consequence committed  
to their Determination; till, in the final  
Destruction of *Jerusalem*, and the Disper-  
sion of the *Jewish* Nation, the very Name  
and Authority of that *Senate* was entirely  
lost.

From 1 Macc.  
i. — vi. 7.  
2 Macc. iii. —  
x. and from  
*Jos. Hist. lib.*  
xi. c. 7. to  
lib. xii. c. 14.

Inference from  
the Whole.





## CHAP. IV.

*From the Death of ANTIOCHUS EPIPHANES, to that of  
JOHN HYRCANUS.*

## The HISTORY.

A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Upon the  
Death of Epi-  
phanes, Anti-  
ochus Eupater,  
a Minor, suc-  
ceeds him, and  
is kept under  
the Tuition of  
Lyfias.

**A**FTER the Death of *Antiochus Epiphanes* (a), his Son *Antiochus Eupater* (a Minor of nine Years old) succeeded in the Throne of *Syria*. His Father, upon his Death-Bed, had constituted *Philip*, one of his chief Favourites, *Regent* of the Kingdom, during the *Minority* of his Son, and had deliver'd to him his Crown, his Signet, and other Ensigns of *Royalty*, giving him strict Charge to educate him in such a Manner, as would qualify him to reign well; but *Philip*, when he came to *Antioch*, found his Office usurp'd by another, For *Lyfias*, who, in the King's Absence, was left Governor in *chief*, hearing of the Death of *Epiphanes*, took *Antiochus* his Son, who was then under his Care, and, having plac'd him on the Throne, assum'd to himself the *Tuition* of his Person, and the *Government* of his Kingdom, without any Manner of Regard to the *Will* and Appointment of the late King: And

*Philip*, finding himself too weak at present to contest it with him, fled into *Egypt*, in Hopes of procuring some Assistance there, which would enable him, at one Time or other, to make good his *Claim*.

(b) NOT long after the Death of *Epiphanes*, *Judas Maccabæus*, hearing of the *Confederacy*, which the neighbouring Nations were engag'd in, *viz.* to destroy, and extirpate the whole Race of *Israel*, and that they had already begun to cut off as many, as were within their Power, (c) march'd first against the *Idumæans*, who were the forwardest in the *Conspiracy*, and, having fallen into that Part of their Country, which was called *Acrabatene* †, he there slew twenty Thousand of them. He next fell upon (d) the Children of *Ben* †, another Tribe of these *Idumæans*, and, having vanquish'd them in the Field, pursu'd them to their *Fortresses*, which he besieg'd, took, and therein slew twenty Thousand more. He then pass'd over the *Jordan*,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

Judas Macca-  
bæus, and his  
Brother Jona-  
than, their  
noble Acts.

(a) 1 Maccab. vi. 17. 2 Maccab. x. 10, 11. and *Joseph. Antiq. lib. xii. c. 14.*  
(c) 2 Maccab. x. 14, 15.

(b) 1 Maccab. v. 1, &c.

† It is a Canton of *Judea*, upon the Frontiers of *Idumæa*, towards the Southern Extremity of the *Dead-Sea*.

(d) 1 Maccab. v. 4, 5.

† Who these Children of *Ben* were, 'tis difficult to say. Some think, that this *Ben* was the Name of an ancient King, whose Descendants liv'd in Hostility with the Children of *Israel*; but others, (with more Probability) account it the Name of a Place; and if in the Confines of the *Dead-Sea* there was (as some affirm) a City of this Name, without all Controversy this was it. *Calmet's Commentary on 1 Maccab. v. 4.*



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

*Jordan*, into the Land of the *Ammonites*, wherein he defeated them in several Engagements; slew great Numbers of them; took *Jabazab* †, and its appendent Villages; and after his Return to *Judea*, when *Timotheus*, the Governor in those Parts, pretended to follow him with a numerous Army, he fell upon him, and overthrew him with a great Slaughter, so that himself was forc'd to flee to *Gazara*, a City in the Tribe of *Ephraim*, where his Brother *Chereas* was Governor: But *Judas* pursuing him thither, beset the Place, took it in five Days, and there slew *Chereas*, *Timotheus*, and *Apollophanes*, another great Captain of the *Syrian Forces*.

IN the mean Time, the *heathen Nations* about *Galaad* (e) had fallen upon the *Jews*, that dwelt in the Land of *Tob*, which lay on the *East* of *Gilead*; had slain to the Number of a Thousand Men; taken their Goods for a Spoil; and carry'd away their Wives and Children into Captivity: Whereupon most of the other *Jews*, inhabiting those Parts, betook themselves to a strong Fortrefs in *Gilead*, called *Dathema*, with a Resolution to defend themselves. This when the *Heathens* understood, they drew together, in a great Body, under the Command of *Timotheus*, the *Successor*, and (very probably) the Son of the late *Timotheus*, who was slain at *Gazara*, in order to besiege them, while the Inhabitants of *Tyre*, *Sidon*, *Ptolemais*, and other Parts thereabout, were laying their *Schemes* to cut off all the *Jews*, that were in *Galilee*; so that *Judas* was sent to, both from *Gilead*, and *Galilee*, to come to the Succour and Assistance of his poor distressed Countrymen.

(f) IN this critical Juncture of Affairs he consulted the *Sanhedrim*, or general Council of the Nation; and, by their Advice, divided his Army into three Parts. With the *first*, which consisted of eight Thousand Men, he, and *Jonathan* his

Brother, march'd for the Relief of the *Gileadites*: With the *second*, consisting of three Thousand, *Simon*, another of his Brothers, was sent into *Galilee*; and the rest were left at *Jerusalem*, under the Command of *Joseph*, for the Defence of the Place, and the Country adjacent, but with a strict Charge from *Judas*, not to *enterprize* any Thing against the Enemy, but to stand wholly upon the *Defensive*, until he, and *Simon*, should return again.

(g) *JUDAS*, and *Jonathan*, passing the *Jordan*, and marching into *Gilead*, had Intelligence, that, at *Bassora*, a Town of the *Edomites*, a great Number of *Jews* were imprison'd, in order to be destroy'd, as soon as *Dathema* was taken: Whereupon, by hasty Marches, they came upon the City sooner than was expected, and, having slain all the *Males*, taken their Spoils, and freed their Brethren, they set it on Fire, and so proceeded in their Way to *Dathema*. On the Morning, when they arriv'd, (for they march'd all Night) *Timotheus*, and his Men, had begun to storm the Place; but *Judas*, coming upon them when they little expected so sudden and violent an *Affault*, put them all to the *Rout*, and, in the Pursuit, slew eight Thousand of them. He thence march'd his Army from Place to Place, where he understood that any *Jews* were oppress'd, or imprison'd; and having treated them in the same Manner, as he did *Bassora*, slain all the *Males*, taken their Spoils, and set their Cities on Fire, he return'd to *Jerusalem*.

WHILE *Judas*, and his Brother *Jonathan* were thus successful in *Gilead*, the other Brother *Simon* was not idle in *Galilee*. For he defeated the Enemy (h) in several Encounters, drove them out of the Country, and pursu'd them, with a great Slaughter, to the very Gates of *Ptolemais*: And, being now ready to return, he took along with him all the *Jews*, Men, Women,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

† This City, which lay beyond the *Jordan*, was first of all given to the Tribe of *Gad*, and afterwards to the *Levites*, Joshua xxi. 36. It was situated at the Foot of the Mountains of *Gilead*, near the Brook *Jazab*, which forms a *Rivulet*, or *Torrent*, that falls into the *Jordan*.

(f) 1 Maccab. v. 9, — 13.  
ver. 21, &c.

(g) Ibid. ver. 16, 17.

(g) Ibid. ver. 24, &c.

(h) Ibid.



A. M. 3841, &c.  
Ant. Christ.  
163, &c.

men, and Children, that he could find in those Parts, because he thought them too far distant from *Jerusalem* to be under the Eye and Protection of their Brethren; and, having brought them safe into *Judea*, with them he re-peopled these Places, which had been desolated by the Enemy, during the Persecution of *Antiochus Epiphanes*.

Their Brother  
Joseph's De-  
feat before  
Jamnia.

(i) *JOSEPH*, who, with the Remainder of the Army, was left in *Jerusalem*, hearing of these great Successes in *Gilead*, and *Galilee*, would needs be doing something; and therefore, contrary to the Orders that had been given him, led forth the Forces on an ill-projected Expedition against *Jamnia*, a Sea-Port on the *Mediterranean*, thinking to take the Place: But *Gorgias*, who commanded in those Parts for the King of *Syria*, fell upon *Joseph's* Army; put them to Flight, and, in the Pursuit, slew about two Thousand of them; which rash Attempt ended in the Confusion of those, that undertook it; for *Judas* had given contrary Orders, and by his wise Conduct, and undaunted Bravery, was every where attended with Success.

Judas makes a  
Peace with  
Antiochus  
Eupater.

ENRAG'D at these Successes, *Lyfias* (k), who was Commander in chief of the *Syrian* Forces, having rais'd an Army of eighty Thousand Men, march'd against *Judas*, with all the Horse of the Kingdom, and eighty Elephants, and coming to *Bethzura*, thought it necessary to take that Place in his Way; but while he was besieging it, *Judas* came upon him, and, having slain eleven Thousand Foot, and sixteen hundred Horse, put the rest of his Army to Flight: So that *Lyfias*, who with much ado escap'd to *Antioch*, growing weary of so unprosperous a War, and not

knowing where to raise fresh Recruits, made a Peace with *Judas* and his People, whereby the Decree of *Antiochus Epiphanes*, obliging them to conform to the Religion of the *Greeks*, was rescinded, and a Liberty granted them to live according to their own Laws.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

THIS Peace was ratify'd by *Antiochus Eupater*, but it did not last long, (l) because the Governors of the several neighbouring Places did not like it. The People of *Joppa* were the first that broke it, by drowning in the Sea two hundred of the *Jews*, who liv'd among them in that City; but *Judas* severely reveng'd their Cruelty: For, falling upon them by Night, he burnt their Shipping; put all to the Sword, that had escap'd the Fire, and then hearing, that the People of *Jamnia* had but badly intreated the *Jews*, he set Fire to that Haven likewise, and burnt all the Ships in it.

Burns Joppa  
and Jamnia.

*TIMOTHEUS* was one of those Governors, that was dissatisfy'd with the Peace; and therefore, when *Judas* understood, that he had drawn all his Forces together, (m) to the Number of an hundred and twenty Thousand Foot, and two Thousand five hundred Horse; and that he was going to give the *Jews* in *Gilead* fresh Vexations, he march'd against him; and, having defeated a strong Party of wandering Arabs † in his Way, and made Peace with them, he first took the City of *Caspis* †, slew the Inhabitants, and destroy'd the Place; then attack'd *Caraca*, which was garrison'd with ten Thousand Men, whom he put to the Sword; and, at last, coming up with *Timotheus*, near a Place called *Raphon*, on the River *Jabboc*, he there gave him Battle, slew of his

Vanquishes  
Timotheus,  
and returns to  
Jerusalem in  
Triumph.

Army

(i) 1 Maccab. v. 55, &c.  
v. 37, &c. 2 Macc. xii. 20, — 23.

(k) 2 Maccab. xi. 1, &c.

(l) Chap. xii. 2, &c.

(m) 1 Maccab.

† These People liv'd in Tents, and stay'd in a Place no longer, than it afforded them Provision for themselves, and their Cattle. They were the Descendants of *Ismael*, and according to the Angel's Prediction of them, *Gen. xvi. 12. Their Hand was against every Man, and every Man's Hand against them*: For they liv'd chiefly upon Plunder, but as they were a stout and warlike People, and well acquainted with the Course of those Countries, it was no bad Policy in the *Jewish* General, after he had forc'd them to sue for Peace, and had oblig'd them to furnish him with a certain Quantity of Cattle, and Provisions, to secure their Friendship and future Services. 2 Maccab. xii. 11. Universal History, lib. ii. c. 11.

† This is the same as *Hesbon*, in the Tribe of *Reuben*.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Army thirty Thousand Men; and (n) took him Prisoner; but, upon Condition, that he should release all the *Jews*, that were Captives in any Places under his Command, he gave him both his Life and his Liberty. Understanding however, that a great Part of the vanquish'd Army had fled to *Carnion*, a City in *Arabia*, he pursu'd them thither, and, having taken the Place, slew twenty-five Thousand more of *Timotheus's* Forces, that had there taken Refuge.

IN his Return to *Jerusalem*, he took along with him all the *Jews*, that were in the Land of *Gilead*, for the same Reason, that *Simon* had carry'd them out of the Land of *Galilee* the Year before, viz. to inhabit and fortify the Cities of *Judea*, which were not sufficiently peopled: (o) But, being in his Way to pass through *Ephron* †, a strong City, and well garrison'd by *Lysias*, the People refus'd to open their Gates; whereupon he assaulted the Place, and, having taken it by Storm, put all the *Males* (to the Number of twenty-five Thousand Persons) to the Sword, took their Spoils, and raz'd the City to the Ground. After this, re-passing *Jordan*, and returning to *Jerusalem*, (p) he, and his Company, went up to the Temple to give God Thanks for the great Success, wherewith he had been pleas'd to prosper this Expedition, and for his singular and wonderful Protection of them, in that, notwithstanding all the hazardous Enterprises they had been engag'd in, they had not so much as lost one Man.

THIS continu'd Series of Success gave *Judas* (q) Encouragement to carry the War into the Southern Parts of *Idumæa*, where he took, and dismantled *Hebron* the Metropolis thereof; and thence passing into the Land of the *Philistines*, took

*Azotus*, formerly called *Ashdod*; pulled down their *heathen* Altars, burnt their carv'd Images, and spoiled the Place; and having done the like to all the other Cities of that Country, where he prevailed, he led his victorious Army, laden with the Spoils of their Enemies, back again to *Judea*.

BUT, notwithstanding all these Successes, the *Jews* could not call themselves entirely Masters of *Jerusalem*. The Fortrefs of *Acra* (r) still held out for the King of *Syria*, and the Garrison, consisting of *Macedonians* and *Renegado Jews*, was very troublesome to such, as resorted to the Temple. *Judas* therefore thought it highly necessary to attempt the Reduction of the Place; and, having got *Engines* ‡ and *Machines* for that Purpose, he soon staiten'd the Garrison. The *Besieg'd* however found Means to acquaint King *Antiochus* with their Distress, who promis'd to relieve them, and, for that End, gather'd an Army of an hundred and ten Thousand Foot, twenty Thousand Horse, thirty-two Elephants with Castles on their Backs full of Archers, and three hundred arm'd *Chariots* of War. With all this Force *Antiochus*, marching to the Relief of the Fortrefs of *Jerusalem*, pass'd through *Idumæa*, where, in his Way, he laid Siege to *Bethzura*, which made a brave Defence; for the Inhabitants, by bold *Sallies*, so burnt and disorder'd his *Engines*, that he spent much Time about it to no Purpose. *Judas*, all this while, press'd the Fortrefs of *Acra* with all his Might; but, fearing lest the *Bethzurians* should be forc'd to submit to the superior Strength of the Enemy, he left the Siege of it, and went to the Relief of them.

(s) HIS Intent was to surprize the King's Forces; and therefore marching in the Night,

(n) 2 Maccab. xi. 24, 25.

(o) 1 Maccab. v. 46, &c. 2 Maccab. xii. 27, 28.

† The Scripture makes mention of this City of *Ephron*, as standing upon the *Jordan*, only in this Place; and therefore it is hard to define its particular Situation.

(p) 1 Maccab. v. 54.

(q) Ibid, ver. 65,—68.

(r) Chap. vi. 19, &c.

‡ These (in *Jeremiah* vi. 6.) are render'd in the Margin, *Engines of Shot*, and, without doubt, resembled in some Measure, the *Baliste* and *Catapultæ*, among the *Romans*, which were us'd for throwing Stones and Arrows, and were to them of old instead of *Mortars* and *Carcasses*. *Lewis's Jewish Antiq.* lib. vi. c. 46.

(s) 1 Maccab. vi. 32. 2 Maccab. xiii. 13.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

Besieges the  
Fortrefs of  
Acra, foils  
Antiochus's  
Army, and  
his Brother  
Eleazar kills  
the Royal Ele-  
phant.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Night, he fell upon one Quarter of the Army in the Dark; killed four Thousand of them; and, having put the whole Army into Confusion, retreated on Break of Day, without suffering any Loss. In the Morning, when both Sides prepar'd for an open Battle, Judas, and his Men, with great Fierceness, began the Onset, and did Wonders: For Eleazar (t), a Brother of Judas, observing one particular Elephant, which was higher than the rest, \* arm'd with Royal Harness, and supposing thereby, that the King was upon it; (at once both to deliver his Country, and gain himself immortal Honour) he made at it with all his Might; and, having slain every one that stood in his Way, got under its Belly, and thrust his Spear into it, so that the Creature fell down dead, but unhappily crush'd him to Death by its Weight in the Fall.

Judas is besieged in Jerusalem, and by a lucky Incident relieved.

AT length, after having slain about six hundred of the King's Forces, perceiving that they must be over-power'd by so great a Number, (u) they withdrew from the Fight, and made a safe Retreat to Jerusalem. Antiochus follow'd after with one Part of his Army, but left the other to carry on the Siege of Bethzura, which the Inhabitants, seeing no Prospect of Relief from their Friends, were forc'd to surrender. From Bethzura the King's Forces (x) march'd to Jerusalem, where Judas had shut himself up, and his Friends, in the Temple. They defended the Place with great Resolution, but must inevitably

have been compelled to surrender, had they not been reliev'd by this lucky and unexpected Accident.

IN this Absence of the King, and the Regent Lyfias, that Philip, whom (as we said before) Antiochus Epiphanes, at his Death, constituted Guardian of his Son, had made himself Master of Antioch, and taken upon him the Government of the Syrian Empire. (y) Upon the Receipt of this News, Lyfias found it necessary to make Peace with the Jews, that he might be at Liberty to return, and expel the Intruder. Accordingly, a Peace was granted them upon honourable and advantageous Terms, and ratify'd by Oath; but, when Antiochus came to see the Strength of the Fortifications belonging to the Temple, he caus'd them, (contrary to the Articles he had sworn) to be all pulled down, and demolish'd, and then return'd towards Syria, where he found that Philip had seiz'd on the Imperial City; but, by one easy Battle, wherein Philip was worsted, and slain, he soon recover'd the Possession of it.

(z) IN this Expedition against Judea, Menelaus, the High-Priest, accompany'd Antiochus, and was as busy in offering him his Service against his own People, as any: But falling, by some Means, under the Displeasure of Lyfias, he was accus'd, and condemn'd, as the Author and Fomentor of this Jewish War, and, accordingly, was carry'd to Berbea †, a Town in Syria, and there cast Headlong into a Tower of

From 1 Macc. v. 1. 2 Macc. x. 11. and Jof. lib. xii. c. 14. to the End of 1 and 2 Macc. and to Jof. lib. xiii. c. 19.

Menelaus, the High-Priest's unhappy End.

(t) 2 Maccab. xiii. 15, &c.

\* Tho' Elephants have an Hide impenetrable almost in every Part, except their Belly, yet, for their greater Safety, those that are appointed for the Wars, are usually arm'd, and cover'd all over, as it were, with a Coat of Mail. The Kings of India (according to Q. Curtius, lib. ii.) when they took the Field, were drawn by Elephants, all cover'd over with Gold; and Florus has describ'd the Elephants made Use of in Battles, *auro, argento, purpura, & suo colore fulgentes*, lib. ii. c. 8. harness'd, and set out, much after the Fashion of the War-Horse in Virgil:

Spumantemque agitabat equum, quem pellis ahenis

In plumam squamis auro concerta tegebat.

Æn. xi.

(u) 1 Maccab. vi. 47.

(x) Ibid. ver. 48, &c.

(y) Ibid. ver. 55, 56. 2 Maccab. xiii. 23.

(z) Ibid. ver. 3,—8.

† This was one of the Punishments of the Persians, whereby great Criminals among them were put to Death. The Manner of it is describ'd in the xiiiith Chapter of the second Book of the Maccabees, to be thus: ——— An high Tower was fill'd a great way up with Albes; the Criminal being from the Top thrown down headlong into them, there had the Albes by a Wheel continually stirr'd up, and rais'd about him, 'till he was suffocated, and died. Such was the Death of that wicked Man, (says the Author of the Book above cited) that he had not a Burial in the Earth, and that very justly. But then the Reason, which he gives for this providential Judgment upon him, is very light and trilling. Forasmuch as he had committed many Sins about the Altar, whose Fire and Albes were holy, he received his Death in Albes, ver. 7, 8. Prideaux's Connection, Anno 424.



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of *Asbes*; but, after his Death, (a) *Antiochus* conferr'd the Office of High-Priest upon one *Alcimus*, a Man altogether as wicked, as the other.

Demetrius So-  
ter recovers  
the Kingdom  
of Syria, and  
puts Eupater  
to Death.

ALL this while *Antiochus Eupater* held the Crown of *Syria* by an unjust Title: For *Demetrius*, the Son of *Seleucus Philopater*, elder Brother to *Antiochus Epiphanes*, was the legal Heir thereof. He, in Exchange for his Uncle *Antiochus*, had been sent an *Hostage* to *Rome*, the very Year that his Father dy'd; and *Antiochus*, returning at the very Nick of Time, was unanimously declar'd King, in the Absence, and *Minority* of the rightful Heir. But *Demetrius*, being now in the twenty-third Year of his Age, when his Uncle dy'd, and his Son *Eupater* was appointed King in his Room, \* thought it high Time to put in his Claim; and accordingly, mov'd the *Senate* of *Rome* for their Assistance, in the Recovery of his Father's Kingdom; and, as an Inducement thereunto, he alledg'd, that, having been bred up in that City from his Childhood, *he should always look on Rome, as his Country, the Senators, as his Fathers, and their Sons, as his Brothers.* But the *Senate*, having more Regard to their own Interest, than the Right of *Demetrius*, and judging it more to their Advantage to have a Boy reign in *Syria*, (as *Eupater* then was) than a Man of *mature* Understanding, (as they knew *Demetrius* to be) instead of asserting his Right, to whom it belong'd, they confirm'd *Eupater* in the Kingdom.

*DEMETRIUS*, being excluded from all Hopes of any Favour, or Affi-

stance from the *Senate*, had nothing left to do, but to endeavour to make his Escape from *Rome*, and to risque his Fortune in his own Country: This he did; (b) and, landing at *Tripolis* in *Syria*, made it believ'd, that he was sent by the *Roman Senate* (which would support his Pretensions) to take Possession of the Kingdom. Hereupon *Eupater's* Cause, being in the general Opinion given up for lost, every one deserted from him to *Demetrius*; nay, the very Soldiers seiz'd on him, and the Regent *Lyfias*, with an Intent to deliver them up to this *New-Comer*, as soon as he arriv'd at *Antioch*; but he, refusing to see them, order'd them both to be put to Death, and so, without any farther Opposition, became thoroughly settled in the whole Kingdom.

HE had not been long so settled, before *Alcimus* (who, on the Death of *Menelaus*, had by *Antiochus Eupater* been constituted High-Priest of the *Jews*, but was never acknowledg'd as such, because, in the Time of Persecution, he had *apostatiz'd*) came, and implor'd his Protection against *Judas Maccabæus*, and his Party; accusing them of being Enemies to the Kings of *Syria*, Fomenters of Sedition, and Murtherers, and Persecutors of his most faithful Subjects. By this Representation *Demetrius* was so exasperated, that (c) he immediately order'd *Bacchides*, the Governor of *Mesopotamia*, to march with an Army into *Judea*; and, having confirm'd *Alcimus* in the Office of High-Priest, join'd him in the same Commission for carrying on the War in *Judea*.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

*Alcimus, the  
High-Priest's  
Perfidy and  
Cruelty.*

No

(a) 2 Maccab. xiv. 3. *Joseph* Antiq. lib. xii. c. 15.

\* What excited him the rather to do it at this Time, was the Murder of *Cn. Octavius*: For the *Roman Senate*, having sent three Ambassadors into *Syria*, whereof *Octavius* was chief, to administer the Affairs of the Nation, during the *Minority* of the King, these Ambassadors, finding that there were more Ships in the Navy, and more Elephants in the Army, than the Treaty made with *Antiochus the Great*, after the Battle of Mount *Siphius*, allow'd of, caus'd the Ships to be burnt, and the Elephants to be slain, that exceeded the Number stipulated. This occasion'd great Murmurings and Discontent among the People, and provok'd one *Leptines* to such a Degree of Indignation, that he fell upon *Octavius*, as he was anointing himself in the Gymnasium at *Laodicea*, and there slew him. *Eupater* and *Lyfias* did all they could to clear themselves from having any Hand in this vile Act, and to this Purpose, sent Ambassadors to *Rome* to inform the *Senate* of their Innocence; but the *Senate*, after having heard what the Ambassadors had to say, gave them no Answer, expressing their Resentment by their angry Silence: And therefore *Demetrius* thought this no improper Time to move the *Senate*, when he perceiv'd them thus out of Humour with *Eupater*, the Usurper of his Kingdom. *Prædæus's* Connection, Anno 162.

(b) 1 Maccab. vii. 1, &c. 2 Maccab. xiv. 1, 2. *Joseph* Antiq. lib. xii. c. 16. *Justin*, lib. xxxiv. c. 3.  
(c) 1 Maccab. vii. 8, --20.



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No sooner were they arriv'd in *Judea* with a considerable Body of Troops, but the *Scribes* †, and *Doctors* of the Law met together, and consulted, what they were to do upon this Occasion. Very desirous they were to have an High-Priest again settled among them, and not at all suspicious, that any of the Sons of *Aaron* would do them any Wrong; and therefore, upon Promise of safe Conduct, they waited upon them, in order to bring Matters to a peaceable Accommodation: But the perfidious *Alcimus*, having got them in his Power, caus'd sixty of them to be seiz'd, and all put to Death, on one Day, which made the People more cautious of him for the future.

*BACCHIDES* however, returning to *Antioch*, put *Alcimus* in Possession of the Country, and left him some Forces to support him in it. With these the wicked High-Priest did much Mischief, and committed many Murthers upon those, that were not for him: But, as soon as *Judas* (d) with his Men appear'd in the Field again, he left the Country for Fear, and return'd to the King with fresh Accusations against him, and his Brothers, who, as long as they were permitted to live, (as he told him) would never suffer the King's Authority to take Place, nor any lasting Peace to be establish'd in the Country. So that, upon this Representation, *Demetrius* (e) sent another Army against the *Jews*, under the Command of *Nicanor*, with strict Orders to destroy *Judas*, disperse his Followers, and thoroughly establish *Alcimus* in the High-Priest's Office.

*NICANOR* was not insensible of

the Courage and Conduct of *Judas*; and therefore, loth to come to an Engagement with him, he endeavour'd to compose Matters by a Treaty, and accordingly enter'd into Articles of Peace with him: But the High-Priest, (f) not liking the Peace, because his Interest (as he imagin'd) was not sufficiently secur'd in it, went, the third Time, to the King; and so possess'd him against it, that he refus'd to ratify what was agreed, and sent his positive Commands to *Nicanor*, to go on with the War, and not to cease prosecuting it, until he had either slain *Judas*, or taken him Prisoner, and sent him bound to *Antioch*. Upon these Instructions, *Nicanor* being oblig'd, tho' much against his Will, to alter his Conduct, march'd his Army up to *Jerusalem*, and, designing, by Craft and Treachery, to get *Judas* into his Power, (g) invited him to a Conference, which the other, upon Presumption of the depending Peace, readily comply'd with, and came to the Place appointed: But, when he found that an Ambush was laid for his Apprehension, he fled from his Presence, and so began the War afresh. This War was carry'd on with various Successes for some Time, and with some particular Cruelties on *Nicanor's* Side †, but, at length, coming to a decisive Battle near a Village called *Bethoron*, *Nicanor* was slain in the first Onset, which the rest of the Army perceiving, cast away their Arms, and fled; so that, what with *Judas's* pursuing them, and the Country rising upon them as they endeavour'd to escape, not one of the whole Army (which consisted of five and thirty

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

*Judas expels  
him the Coun-  
try, and quite  
destroys Nica-  
nor and his  
Army, for  
which the  
Jews keep an  
annual Festi-  
val.*

† These, in all Probability, were a Deputation from the great *Sanhedrim*, which, at this Time, had the Government of the Nation in their Hands; and why *Judas*, who was at the Head of them, did not think proper to accompany them, the Reason is pretty obvious. *Calmet's Commentary*, on 1 *Maccab.* vii. 12.

(d) 1 *Maccab.* vii. 23, 24.

(e) *Ibid.* ver. 26,—29. 2 *Maccab.* xiv. 12,—25.

(f) *Ibid.* ver.

26,—29. (g) *Chap.* vii. 27,—31.

† One Instance of this Kind was practis'd upon *Razis*, an eminent and honourable *Senator* of the *Jerusalem* *Sanhedrim*, who had not only persever'd in his Religion through the worst of Times, but, upon all Occasions, been very munificent to the People. Him *Nicanor* was resolv'd to cut off, the rather, because he thought it would be an Act of high Displeasure to the *Jews*; and therefore sent a Party to seize him. *Razis* was, at this Time, at a Castle of his, which he had in the Country, where he defended himself against them for some Time with great Valour, but, at length, finding that he could hold out no longer, he fell upon his Sword. The Wound however was not mortal, and therefore he threw himself headlong over the Battlements of the Tower, whereon he fought; but finding himself still alive, he thrust his Hand into his Wound, and pulling out his Bowels, cast them upon the *Affailants*, and so died. 2 *Maccab.* xiv. 46.



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thirty Thousand Men) was left to carry home the Tidings of their Overthrow.

AFTER the Pursuit was ended, the victorious Army, returning to the Field of Battle, took the Spoils of the Slain; and, having found *Nicanor's* Body among the Dead, they cut off his Head, and this Right-Hand, which he stretch'd out so proudly in his Threatnings against the Temple, and hang'd them up upon one of the Towers of *Jerusalem*. A general Joy overspread the whole City upon this Occasion, and, in Commemoration of so great a Deliverance, it was ordain'd, that the thirteenth Day of their Month *Adar*, (which answers in Part to our *February*) the Day, whereon this Victory was obtain'd, should be ever after observ'd as an anniversary Day of solemn Thanksgiving; and so it is kept even to this present Time, under the Name of the Day of *Nicanor*.

*Judas makes a League with the Romans, but is overcome by a much superior Force, and slain.*

(b) *JUDAS*, having now some Respite after this Victory, was thinking of making a League with the *Romans*. He had heard much Talk of their Power, Prowess, and Policy; and was therefore desirous of making an Alliance † with them, in Hopes of receiving thereby some Protection and Relief against the Oppressions of the *Syrians*. To this Purpose he sent *Jason* and *Eupolemus*, Men of Sufficiency for such an Embassy, to *Rome*, who were kindly receiv'd by the *Senate*, and from them obtain'd a *Decree*, acknowledging the *Jews* for Friends, and Allies to the *Romans*, a *League* of mutual Defence between them, and a Letter to *Demetrius*, requiring him, upon the Peril of having War denounc'd against him, to desist from giving the *Jews* any farther Molestation: But before the Return of these Embassadors *Judas* was dead.

(i) FOR *Demetrius*, having receiv'd an Account of the Defeat and Death of *Ni-*

*canor*, sent *Bacchides* (with *Alcimus*) the second Time, into *Judea*, at the Head of a very numerous Army, made up of the prime Forces, and Flower of his *Militia*. *Judas*, at their Coming, had no more than three Thousand Men to oppose them; and these were so terrify'd with the Strength and Number of the Enemy, that they deserted their *General*, all to eight hundred Men. However with these few, he resolv'd to try his Fortune; and when his Soldiers advis'd him to retreat, and wait for a Supply; "God forbid, says he, that the Sun should ever see me turn my Back to my Enemies. If Providence has ordain'd that we should die, let us die manfully, fighting for our Brethren; and let us never stain the Honour of our former valorous Deeds by an ignominious Flight:" And so animating them by his own Example, he charg'd, and broke the *right Wing*, where *Bacchides* commanded in Person, and pursu'd them as far as the Mountains of *Azotus*; but, having not Forces enough to keep the *left Wing* in Play, he was follow'd and encompass'd. The Action was very hot and obstinate: The *Jews* sold their Lives at a dear Rate: Their *General* did every valiant Thing, that Man could do; till, being overpower'd by Numbers, he was slain, and his Men, thus depriv'd of their heroic Leader, were forc'd to fly.

THUS fell the great *Judas Maccabæus*, the Restorer, and Preserver of the true Worship of God, and the Reliever and Protector of his distress'd Countrymen, while he liv'd. His two Brothers, *Simon* and *Jonathan*, took up his dead Body, and conveying it to the City of *Modin*, they there bury'd it, in the Sepulchre of his Ancestors, with all the funeral Honour, that was due to the Memory of so brave a Man, and so excellent a Commander.

AFTER

(b) 2 Maccab. viii. *Josephus* Antiq. lib. vii. c. 17.

† *Josephus* takes notice, that this was the very first Treaty, that ever the *Jews* made with the *Romans*, which is very probable from the Manner, in which the Author of the first Book of *Maccabees* prefaces his Account of it; for there it appears, that the *Jews*, till this Time, had very little Knowledge of the *Roman* State. *Jos. Antiq. lib. xii. c. 17.* and 1 Maccab. viii. 1.

(i) 1 Maccab. ix. 1, &c.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
*Jos. lib. xii.*  
c. 14. to the  
End of 1 and  
2 Macc. and  
of *Jos. lib.*  
xiii. c. 19.



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Jonathan suc-  
ceeds his Bro-  
ther, in the  
Command of  
the Jewish  
Forces, makes  
a brave Stand,  
and after-  
wards a  
Peace with  
Bacchides.

AFTER the Death of Judas, Bacchides made himself Master of the Country, and us'd all the Friends and Adherents to the Maccabees, wherever he found them, with the utmost Barbarity; (k) so that Jonathan was, in a Manner, necessitated to take upon him the Command in the Room of his Brother Judas, and to become the Captain of all those, who had preserv'd their Integrity. To this Purpose, taking with him his Brother Simon, and those, that had resorted to him, he retir'd into the Wilderness of Tekoa, and there encamp'd, with a Morass, on one Side, and the River Jordan on the other, so that they could not easily be come at. But Bacchides (l), marching after them, and, having made himself Master of the Pass, that led to their Encampment, assaulted them in it on the Sabbath-Day, expecting to meet with no Resistance. Jonathan however, reminding his Men of the Determination, that was made in this Case in the Time of his Father Mattathias, encourag'd them to dispute it bravely; which accordingly they did, even till they had slain about a Thousand of the Assailants: But then, finding that they should be overpower'd with Numbers, they cast themselves into the River, and, by swimming over to the other Side, made their Escape.

BACCHIDES thought it not proper to pursue them any farther, but rather to go back to Jerusalem; where, having fortify'd Mount Acra, and the neighbouring Towns, and put Garrisons in them, he took Hostages for the Fidelity of the Inhabitants, and so return'd to Syria †: But, before he departed, Alcimus, the great Troubler of Israel, and whom he had, not long before, settled in the High-Priesthood, was smitten with a Palsy, whereof he suddenly dy'd; so that the

Land had Rest for two Years, and Jonathan an Opportunity of bringing his Affairs to some better Settlement in Judea.

(m) THE adverse Party however was not long easy; but, at the End of two Years, prevailed with Bacchides to return with his Army into Judea, proposing to seize Jonathan, and all his Abettors, as soon as he was arriv'd with his Forces to support the Enterprize: But when Jonathan had Intelligence of this, he laid hold on fifty of the principal Conspirators, and put them to Death, which quelled all the rest. Being sensible however, that he could not stand against so great a Force, as Bacchides had brought against him, he retir'd to Bethbasi, a Place strongly situate in the Wilderness, and here he purpos'd to make a Stand against the Enemy.

BACCHIDES, as soon as he arriv'd in Judea, went after Jonathan; but, upon his Approach, Jonathan left Simon his Brother with one Part of the Forces to defend the Place, whilst himself with the other Part, took the Field to harass the Enemy abroad: In which Capacities they both acted so well, Jonathan, by cutting off several of their Parties, and now and then falling upon the Outskirts of their Army employ'd in the Siege; and Simon, by making frequent Sallies upon them, and burning the Engines, they had brought against the Place; that Bacchides, (n) growing weary of this Undertaking, and not a little enrag'd at those, who were the Occasion of his Return and Disgrace, put several of them to Death. This Opportunity Jonathan laid hold on, and therefore sent Messengers to him, to desire an Accommodation, which Bacchides readily came into, so that a Peace was concluded. The Prisoners, whom he had in his Custody, were all restor'd, and himself took an Oath, never to molest the Jews any more:

(k) 1 Maccab. ix. 28,—33.

(l) Ibid. ver. 43,—53.

† It is most likely, that Demetrius had, by this Time, receiv'd the Letters, which were sent to him by the Romans in Behalf of the Jews, and thereupon gave Bacchides Orders to surcease his Vexations of that People; and that, in Obedience to these Orders, Bacchides took occasion, on the Death of Alcimus, to leave the Country. Pridaux's Connection, Anno 160.

(m) 1 Maccab. ix. 58,—61.

(n) Ibid. ix. 69,—73. Joseph. Antiq. lib. xii. c. 1. and 2.



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more: Which accordingly he fulfilled; for, as soon as the Peace was ratify'd on both Sides, he went away, and never more return'd into the Country.

WHEN the Wars were thus happily ended, *Jonathan* retir'd to *Mickmash*, a Town about nine Miles Distance to the North of *Jerusalem*, where he govern'd the People according to Law; cut off all those, that had *apostatiz'd* from him; and, as far as in him lay, reform'd all Abuses, both in Church and State; repairing the City of *Jerusalem*; fortifying it on every Side; and causing the Wall, round the Mount of the Temple, which had been pulled down, to be re-built.

Balas (who took upon him the Name of Alexander) usurps the Kingdom of Syria, and is join'd by Jonathan.

AT this Time *Alexander* (for that was the Name, which he assum'd) pretending to be the Son of *Antiochus Epiphanes* †, laid Claim to the Syrian Monarchy; and, being well supported by foreign Powers, seiz'd *Ptolemais*, a City of *Palestine*, and was making Preparations to drive *Demetrius* out of the Throne. On this Occasion the two Rival Princes did both make their Court to *Jonathan*, as thinking him a good Ally: *Demetrius* (o) sent him

Letters constituting him his General in *Judea* with full Authority to raise Forces, and to provide them with Arms to come to his Assistance, and commanding, at the same Time, that *Hostages*, which were in the Fortrefs of *Jerusalem*, should be deliver'd to him; which accordingly was done. (p) *Alexander*, on the other Hand, † having sent him a purple Robe, and a Crown of Gold, as *Ensigns* of great Dignity, made him a Grant of the High-Priesthood, and of the Honour to be called the King's Friend. *Demetrius* hearing of this, (q) and being resolv'd to outbid *Alexander*, made him still more advantageous Offers: But the *Jews*, remembering what a bitter Enemy he had been to all those, that had adher'd to the true Interest of their Country, and suspecting that these Offers proceeded only from the Necessity of his Affairs, which would certainly be revok'd as soon as the Storm was blown over, resolv'd rather to enter into League with *Alexander*: And therefore *Jonathan* †, accepting of his Grant of the High-Priest's Office, did, on the Feast of *Tabernacles*, which soon ensu'd,

From 1 Macc. v. 1. 2 Macc. x. 11. and Jos. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Jos. lib. xiii. c. 19.

Jonathan is made High-Priest, and greatly promoted, and rewarded by Alexander.

† In the Reign of *Antiochus Epiphanes*, one *Heraclides* was his Treasurer in the Province of *Babylon*, while his Brother *Timarchus*, another Favourite of the King's, was Governor of it; but, on the coming of *Demetrius* to the Crown, they were both found guilty of great Misdemeanors, for which *Timarchus* was put to Death, but *Heraclides* made his Escape out of the Kingdom, and took up his Residence at *Rhodes*. While he was there, *Demetrius*, having given himself up entirely to Luxury and Sloth, so neglected the Affairs of Government, that his Subjects justly took a Disgust against him, and were ready to enter into any Conspiracy to depose him; which *Heraclides* understanding, in Hopes of making a Revolution in Favour of himself, he contriv'd this Plot. — In the Isle of *Rhodes* there was a Youth, of a very mean and obscure Condition, called *Balas*, but, in other Respects, every Way fit for his Purpose. Him he prevailed with to pass for the Son of *Antiochus Epiphanes*; and having thoroughly instructed him how to act his Part, he carry'd him to *Rome*, where, by his Craft and earnest *Sollicitations*, he not only prevailed with the Senate to own him, but procur'd a Decree from them likewise, permitting him to recover the Kingdom of *Syria* out of the Hands of *Demetrius*, and promising their Assistance in doing it. By Virtue of this Decree he rais'd Forces, and with them sailing to *Ptolemais* in *Palestine*, seiz'd that City; and there, by the Name of *Alexander*, Son of *Antiochus Epiphanes*, took upon him to be King of *Syria*. Great Numbers, out of Disaffection to *Demetrius*, flock'd to him; so that, at length, *Demetrius* being defeated and slain, *Alexander* obtain'd the full Possession of the Syrian Empire. *Prideaux's* Connexion, Anno 152.

(o) 1 Maccab. x. 25, &c. *Joseph. Antiq. lib. xiii. c. 4. xiii. c. 5.*

(p) Ibid. x. 15, — 20. *Joseph. Antiq. lib.*

† The Letter, which he sent him, together with these, is to this Effect: "King *Alexander*, to his Brother *Jonathan*, &c. Being inform'd of your Power and Valour, and that you are worthy of Friendship, we constitute you High Priest of your Nation, and it is our Pleasure, that you should be inrolled in the Number of the King's Friends. To this End, we have sent you a Purple Robe, and a Golden Crown, not doubting of a suitable Return from you, for our Affection and Friendship." *Joseph. Antiq. lib. xiii. c. 5.*

(q) 1 Maccab. x. 25, &c. *Joseph. Antiq. lib. xiii. c. 5.*

† From the Time of the Return from the *Babylonish* Captivity, the Office of High-Priest had been in the Family of *Joadack*, and, in a lineal Descent, was transmitted down to *Onias*, the third of that Name. He was supplanted by *Jafon* his Brother, as *Jafon* was by his Brother *Menelaus*, and after the Death of *Menelaus*, *Alcimus*, who was of



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put on the *pontifical* Robe, and officiated as High-Priest, after that the Place, from the Death of *Alcimus*, had been vacant seven Years.

IN the mean Time, the two contending Kings, having drawn together all their Forces, committed the Determination of their Cause to a *decisive* Battle, in which *Demetrius* † being defeated and slain, and *Alexander*, by this Victory, made Master of the whole *Syrian* Empire, (r) he sent to *Ptolemy*, King of *Egypt*, demanding his Daughter *Cleopatra* in Marriage. To this Marriage (which was perform'd at *Ptolemais*) *Jonathan* the High-Priest was invited, and was receiv'd by both the Kings (for *Ptolemy* was likewise at the *Nuptials*) with great Favour, espe-

cially by *Ptolemy*, who, to do him a particular Honour, caus'd him to be cloath'd in Purple, and to take place, near himself, among the first Princes of his Kingdom; and, besides making him *General* of all his Forces in *Judea*, gave him an Office † of great Credit and Renown in his *Palace*.

BUT *Alexander* himself did not long enjoy this prosperous State. *Demetrius* (s), the Son of the late *Demetrius*, resolving to revenge his Father's Death, and recover his Kingdom, came from *Crete*, (where he, and his Brother *Antiochus* had been conceal'd in the late Troubles) and, with an Army of *Mercenaries*, landed in *Cilicia*. It was not long before he gain'd over to his Interest *Apollonius* †, the Governor of *Cælo-Syria*, who, to oblige *Jonathan*

From 1 Macc. v. 1. 2 Macc. x. 11. and Jos. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Jos. lib. xiii. c. 19.

of a different Family, was put into the Office by the Command of the King of *Syria*. Whether the *Asmonæans* were of the Race of *Josadack*, or not, 'tis no where said, but 'tis certain, that they were of the Course of *Joarib* (1 Maccab. ii. 1.) which was the first Class of the Sons of *Aarón*; and therefore, upon the Failure of the former *pontifical* Family, they had the best Right to succeed. With this Right it was, that *Jonathan* took the Office; and in his Family it became settled, and continu'd for several Descents, until the Time of *Herod*, who, from an Office of *Inheritance*, chang'd it into that of arbitrary Will and Pleasure. Whoever had the Power after him, put the High-Priests in or out, as they thought fit, till, at length, the Office was extinguish'd by the Destruction of the Temple by the *Romans*. *Prideaux's* Connection, Anno 253.

† In the first Onset, *Demetrius's* left Wing put the opposite Wing of the Enemy to Flight; but, as he pursu'd them too far, (a Fault in War, which has lost many Victories) by the Time, that they came back, the right Wing, in which *Demetrius* fought in Person, was overborne, and he slain in the Rout: For his Horse, having plung'd him into a Bog, they, who pursu'd him, shot at him there with their Arrows, till he died. *Joseph. Antiq. lib. xiii. c. 5. Justin, lib. xxxv. c. 1. Apion, de Syriacis, and Polybius, lib. iii.*

(r) 1 Maccab. x. 54. *Joseph. Antiq. lib. xiii. c. 7.*

† The Word *Meridarches*, which we translate a *Duke*, *Grotius* (in his Commentary on 1 Maccab. x. 65.) makes to be the *chief Server*, which, even in the *German* Empire, is an Office, that one of the *Electors* bears: But, (in his Commentary on *Matth. xix. 28.*) he makes it denote the Governor of a Province: And, if in this Place, it were so taken, it would better become *Jonathan* (one would think) to be made Governor of some Part of the *Syrian* Empire, than to be the Regulator of the *Dishes* at the Royal Table. *Prideaux's* Connection, Anno 150.

(s) 1 Maccab. x. 67. *Joseph. Antiq. lib. xiii. c. 8. Justin, lib. xxxv. c. 2.*

† *Apollonius* was a common Name among the *Syro-Macedonians*, and *Greeks*; and, in the History of the *Maccabees*, we find so many mention'd of that Name, that, for the Prevention of Mistakes, it may not be improper to give some Account of the several Persons, who bore it. The first, that we meet with of that Name, is *Apollonius*, the Son of *Thraseas*, 2 Maccab. iii. 5. who was Governor of *Cælo-Syria*, and *Phœnicia*, under *Seleucus Philopater*, when *Heliodorus* came to *Jerusalem*, to rob the Temple. He was chief Minister of State to *Seleucus*; but, on the Accession of his Brother *Antiochus Epiphanes* to the Crown, he left *Syria* and retir'd to *Miletus*. He had a Son of his own Name, that was bred up at *Rome*, and resided with *Demetrius*, (the Son of *Seleucus Philopater*) who was then an *Hostage* in that Place. When *Demetrius* recover'd the Crown of *Syria*, this *Apollonius* became his prime Favourite, and was made Governor of *Cælo-Syria* and *Phœnicia*, the same Government, which his Father held under *Seleucus Philopater*; and this I take to be the same *Apollonius*, who being continu'd in the same Government by *Alexander*, now revolted from him, to embrace the Interest of *Demetrius*, the Son of his old Master, and, to engage *Jonathan* to do the like, march'd his Forces against him. Another *Apollonius* is spoken of, 2 Maccab. iv. 21. as the chief Minister of *Antiochus Epiphanes*, who from him was sent as Ambassador, first to *Rome*, and afterwards to *Ptolemy Philopater*, King of *Egypt*; and him I take to be the same, that, with a Detachment of two and twenty Thousand Men, was sent to destroy *Jerusalem*, and build a Fortress on Mount *Acra*. There are, besides these, two other Persons, in the History of the *Maccabees* mention'd under the Name of *Apollonius*. The former of these being Governor of *Samaria* in the Time of *Antiochus Epiphanes*, 1 Maccab. iii. 10. was slain in Battle by *Judas Maccabeus*; and the latter (who is called the Son of *Gennet*, 2 Maccab. xii. 2.) being Governor of some *Toparchy* in *Palestine*, under *Antiochus Epipater*, did then signalize himself by being a great Enemy of the *Jews*. *Prideaux's* Connection, Anno 148.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

*Jonathan* to quit *Alexander's* Party, and join with *Demetrius* (t), march'd an Army as far as *Jamnia*, and from thence sent a Challenge to *Jonathan* to leave his *Fastnesses* on the *Mountains*, and come, and fight him on the *Plains*.

He vanquishes  
Apollonius's  
Army, and is  
again re-  
warded.

PROVOK'D at this Message, *Jonathan* march'd out with ten Thousand Men. He first took *Joppa*, in the Sight of *Apollonius* and his Army, and then joining Battle, not only vanquish'd him in the open Field, but pursu'd his broken Forces to *Azotus*. Here was a famous Temple of the God *Dagon*, unto which the *Syrians* fled for Shelter; but *Jonathan*, entering the Town, burnt it to the Ground, and set the Temple on Fire; so that the Number of those, who were slain in Battle, and perish'd by the Flames, amounted to no less than eight Thousand Men. After this, having treated the neighbouring Towns, that belong'd to the Enemy, in the like Manner, he led his victorious Army back to *Jerusalem*, loaded with Spoils; whither he had not been long come, before *Alexander*, hearing of his renown'd Actions in Favour of his Cause, (u) sent him a \* *Buckle of Gold*, such as none, but the Royal Family, were allow'd to wear, and, at the same Time, made him a *Present* of the City of *Ecron*, and all the *Territories* thereunto belonging.

Alexander's  
Plot against  
his Father-in-  
Law, *Ptole-*  
*my Philome-*  
*tor*, for which  
he is van-  
quish'd, and  
slain.

(x) WHEN *Apollonius*, Governor of *Cælo-Syria*, had declar'd for *Demetrius*, *Alexander* called in his Father-in-Law, *Ptolemy Philometor*, to his Assistance. He march'd into *Palestine* with a great Army; and as he pass'd, in all the Cities (which, by *Alexander's* Orders, open'd their Gates to him) he left a good Number of his own Soldiers to strengthen the *Garrisons*. But, whether or no this might give some *Umbrage* to *Alexander*, so it was, that *Ptolemy* discover'd a De-

sign, which *Ammonius*, *Alexander's* great Favourite, had form'd, to have him cut off at his coming to *Ptolemais*; and upon his demanding Justice to be done to the Traitor, by *Alexander's* refusing to give him up, he plainly perceiv'd, that the King was a Party to the Treason, and thence began to harbour an implacable Hatred against him.

He therefore march'd his Army to *Antioch*; and, having taken his Daughter from *Alexander*, gave her to his Rival *Demetrius*, and (with her) Assurance, to restore him to his Father's Throne. (y) The *Antiochians*, taking the Opportunity of *Ptolemy's* Approach, to execute their Resentments upon *Ammonius*, rose in a Tumult, and slew him; and then, opening their Gates to *Ptolemy*, were all dispos'd to make him their King; but he, modestly declining that Offer, recommended to them the *Restoration* of *Demetrius*, the true Heir: Whereupon *Demetrius* was receiv'd into the City, and plac'd on the Throne of his *Ancestors*.

ALEXANDER, who was then in *Cilicia*, hearing of this, came with all his Forces towards *Antioch*, wasting the Country with Fire and Sword; but when *Ptolemy*, with his new Son-in-Law, met him, and gave him Battle, his Army was routed, and himself was forc'd to fly to *Arabia*, where *Zabdiel*, King of the Country, cut off his Head, and sent it as a Present to *Ptolemy*, who was not a little pleas'd with the Sight of it. His Joys however did not last long; for, in five Days Time, he dy'd of the Wounds, he had receiv'd in Battle, leaving *Demetrius* in quiet Possession of his Father's Kingdom, which he having recover'd by Virtue of this *Victory*, did thenceforward take upon him the Name of *Nicanor*, i. e. Conqueror.

DURING

(t) 1 Maccab. x. 9,—77. *Joseph. Antiq. lib. xiii. c. 8.*

(u) 1 Maccab. x. 88, 89.

\* The *Golden Buckle* (which was worn upon the Shoulder) was a very singular Mark of Distinction both among the *Greeks*, and *Perians*, (from whom the *Macedonians* took it) and was generally made the Reward of great and gallant Actions in War. *Calmer's Commentary on 1 Maccab. x. 89.*

(x) 1 Maccab. xi. 1,—5. *Joseph. Antiq. lib. xiii. c. 8.*

(y) Ibid. xi. 13. *Joseph. ibid.*



A. M. 3841, &c.  
Ant. Christ. 163, &c.  
Jonathan pacifies Demetrius, and helps him with his Forces to reduce Antioch, but is badly rewarded for it.

DURING these Transactions, *Jonathan* (x) laid Siege to the Fortrefs at *Jerusalem*; but some of the Garrison escaping by Night, came and acquainted *Demetrius* with it; who thereupon march'd from *Antioch* with an Army to relieve it. But, coming to *Ptolemais* he stopp'd there, and sent for *Jonathan* to appear before him, and answer to such Accusations, as were preferr'd against him. *Jonathan* went thither, tho' he order'd the Siege still to go on; and, when he came to *Demetrius*, by his rich Presents and wise Management, he so mollify'd the King, and insinuated himself into his good Graces, that he not only confirm'd him in the Possession of what he had, but honour'd him likewise with many new Favours, and upon the Payment of three hundred Talents, agreed to exempt from all Tolls, Taxes, and Tributes, all the Places, that were under his Government.

*JONATHAN*, upon his Return to *Jerusalem*, press'd the Siege of the Fortrefs very closely; but finding little or no Success therein, he sent an Embassy (a) to *Demetrius*, desiring him to withdraw the Garrison, which he could not expel. This, and much more *Demetrius* promis'd to do for him, if he would but send him some Forces to reduce the Inhabitants of *Antioch*, who, incens'd by his Cruelty and Oppression, had taken up Arms against him. *Jonathan* immediately dispatch'd three Thousand choice Men to his Aid, who, coming to *Antioch*, when the People had beset the Palace with an Intent to murder the Tyrant, (as they called him) fell on with Fire and Sword, and having burnt a great Part of the City, and slain of the Inhabitants about an hundred Thousand Persons, oblig'd the rest to have recourse to the King's Clemency, and pray for Peace. But all this Service availed nothing. *Demetrius*, (b) seeing this Storm overpast, forgot the Bargain, which he had made with *Jonathan* at

*Ptolemais*; and (tho' he had receiv'd the three hundred Talents in Lieu of them) threatned him with military Execution, unless he sent the Taxes, and Tribute which were usually paid by his Predecessors: And would certainly have done all that he had threatned, had not *Tryphon* found out another Employ for his Arms.

THIS *Tryphon* had formerly serv'd *Alexander*, as Governor of *Antioch*, but, in the present King's Reign, was laid aside. Observing however, that the Cruelty and Tyranny, which was every where practis'd, the disbanding the Syrian Soldiers, and retaining only Foreigners in Pay, together with many more Grievances, which the People labour'd under, had quite alienated their Hearts, and made them ready for a general Defection, he thought this no unfit Opportunity to put in Practice his long-concerted Scheme of advancing himself to the Crown of Syria.

To this Purpose he goes into *Arabia* (c); gets *Antiochus*, Son of the late *Alexander*, into his Hands; brings him into Syria; claims the Kingdom for him; and, to support this Claim, all the Soldiers, whom *Demetrius* had disbanded, and several others, whom his ill Conduct had made his Enemies, flock in great Numbers to the Pretender. With these *Tryphon* marches against *Demetrius*; vanquishes him in Battle; forces him into *Seleucia*; and, having taken Possession of *Antioch*, places *Antiochus* upon the Throne, and gives him the Name of *Theos*, or the Divine.

THE ill Return, which *Demetrius* made *Jonathan*, was, doubtless, the chief Reason for his declaring for this new King; (d) who, by the Advice of those, that were about him, took care, not only to confirm him in the Office of High-Priest, and in all his other Places, and Dignities, but to make likewise his Brother *Simon* Commander of all his Forces, from Tyre, to the Frontiers of Egypt. Upon this Defection

From 1 Macc. v. 1. 2 Macc. x. 11. and Jof. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Jof. lib. xiii. c. 19.

*Tryphon overcomes Demetrius, and murders Jonathan and his two Sons together, with the young King whom he had set up.*

(x) 1 Maccab. xi. 20, 47. Jofeph. Antiq. lib. xvii. c. 8. xiii. c. 9. (b) Ibid. xi. 53. (d) Ibid. xi. 57,—59. Jofeph. ibid.

(a) Ibid. xi. 47,—52. Jofeph. Antiq. lib. (c) Ibid. xi. 54,—56. Jofeph. ibid. and Apion, de Syriacis.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Defection from him, *Demetrius* sent all the Troops that were left in *Cælo-Syria*, and *Phœnicia*, to chastize him for it: But he not only repuls'd them twice, but took *Gaza* likewise, and all the Country, as far as *Damascus*; while *Simon* (e), whom he left in *Judea*, penetrating into the Land of the *Philistines*, took *Joppa*, and plac'd a strong Garrison in it. *Tryphon*, who had no other Aim in getting young *Antiochus* into his Hands, than to serve his wicked Purposes, knew very well, that, as long as *Jonathan* continu'd in his Interest, it would be in vain for him to attempt the Crown; and (f) therefore, having prevailed with him to dismiss his Army, and to accompany him to *Ptolemais* (under Pretence of putting that Place into his Hands) with no more than a Thousand Men, they were no sooner enter'd, but the Garrison, having shut the Gates upon them, seiz'd *Jonathan*, and put his Men to the Sword.

HAVING thus circumvented *Jonathan*, he took him along with him, and march'd his Army into *Judea*: But the *Jews*, by this Time, had chosen *Simon*, his Brother for their Commander, and were ready to give him a warm Reception. Not finding himself therefore able to engage them, he sent *Simon* this deceitful Message, — (g) “ That he had seiz'd *Jonathan*, only “ because he ow'd an hundred Talents to “ the King; but that, in case he would send “ the Money, and *Jonathan's* two Sons, “ to be Hostages for their Father's Fide- “ lity, he would set him again at Li- “ berty.” *Simon* soon saw through this Deceit; but he comply'd with the *Traytor's* Demand, for Fear it should be said, that he had not done *all*, that lay in his Power, to save his Brother's Life; and accordingly

sent the Money, and two young Men. But when the Villain had got them in his Power, he put both them and their Father to Death; and, thinking that he had now nothing to obstruct his main Design, he caus'd *Antiochus* to be murder'd privately; and then, assuming the Crown, declar'd himself King of *Syria* in his Stead.

WHEN *Simon* heard of his Brother's Death, and that he was bury'd at *Bascama* in the Land of *Gilead*, (h) he sent and fetch'd his dead Body from thence; and, having bury'd it, with great funeral Solemnity, in his Father's Sepulchre at *Modin*, he erected over it a stately Monument †, all built of white Marble, and curiously wrought, and polish'd.

(i) *S I M O N*, as soon as he was admitted to the Government of the Land, sent to *Demetrius*, who was then at *Laodicea*, a Crown of Gold, and Embassadors to treat with him about Terms of Peace, and Alliance. The King granted to *Simon* a Confirmation of the *High-Priesthood* and *Principality*, and to the People a Release of all Taxes, Tolls, and Tributes, with an Oblivion of all past Acts of *Hostility*, on Condition that they would join with him against the *Usurper*; in Virtue of which Treaty, *Simon* being made *Sovereign Prince* of the Land, and the Land freed from all foreign Yoke, the *Jews*, from this Time, instead of dating their Instruments and *Contracts*, by the Years of the *Syrian Kings*, (as hitherto they had done) dated them by the Years of *Simon* and his Successors.

HAVING thus obtain'd the independent Sovereignty of the Land, (k) he took a Progress through it, to inspect what was wanting for its Security; repairing the Fortifications, that were decay'd; making new

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xiii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

*Simon suc-  
ceeding his  
Brother in the  
Command of  
the Jewish  
Forces, takes  
and levels the  
Fortress of  
Acra.*

(e) 1 Maccab. xi. 64. *Josephus* Antiq. lib. xiii. c. 9.  
12.—19. *Josephus* Antiq. lib. xiii. c. 11.

(f) Ibid. xii. 39.—52.

(g) Ibid. xiii.

(h) Ibid. xiii. 25.—30. *Josephus* ibid.

† This Edifice, being erected on an Eminence, was seen far off at Sea; and, on that Coast, was taken notice of as a good Sea-Mark. Near to the Monument, *Simon* plac'd seven *Pyramids*, two for his Father and Mother, four for his four Brothers, and the seventh for himself, and then encompass'd the whole with a stately *Portico*, supported by marble Pillars, each of one entire Piece, and whereon were engrav'd Ships, and Arms, and other military Emblems. *Josephus* tells us, that this whole Fabrick was standing entire in his Days, and look'd upon as a very curious and excellent Piece of Architecture, Antiq. lib. xiii. c. 11. and *Eusebius* mentions it as still in Being in his Time, which was two hundred Years after the Time of *Josephus*. *Prideaux's* Connection, Anno 144.

(i) 1 Maccab. xiii. 34.—42. *Josephus* Antiq. lib. xiii. c. 11.

(k) Ibid. xiv. 7.—33.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

new ones, where they were wanted; and besieging, and taking the Places, that stood out against him. He had no Occasion however to besiege the *Fortress* of *Jerusalem*, because the *Wall*, which his Brother *Jonathan* had built against it, had so cut off all Communication with the City, that the Garrison, being sore distress'd for Want of Provisions, and all other Necessaries, was forc'd to surrender the Place; and *Simon*, wisely considering how much the City of *Jerusalem* had been infested by that *Citadel*, pulled it down to the Ground, that it might no longer be a Retreat to *Sedition* and Faction; and (to prevent its being built at any Time) levelled the Hill, on which it was situated; so that now no Eminence was left, but the *Mount* of the Temple only.

Antiochus Si-  
detes deposes  
his Brother  
Demetrius,  
but has his  
Army under  
Cendebeus  
defeated by  
Simon.

*DEMETRIUS* \*, at this Time, was Prisoner in *Parthia*, and *Cleopatra* his Queen had shut up herself, and her Children in *Seleucia* †; but, fearing to fall into the Hands of the Traytor *Tryphon*, and being provok'd at her Husband's marrying the Daughter of *Mithridates*, King of *Parthia*, (l) she sent to his Brother *Antiochus*, who still continu'd in *Crete*, offering him the Crown, and herself in Marriage, if he would come, and join his Interest with her's against *Tryphon*. This Offer he readily accepted of; and, in the Beginning of the next Year, landed in

*Syria*, with an Army of *Mercenaries*, which was soon augmented by a large Accession of the *Usurper's* Forces, which every Day deserted from him: So that, not being able to keep the Field, he fled from Place to Place, till, at length coming to *Apamea* †, his own native City, he was there taken, and put to Death. This End being put to his Usurpation, *Antiochus* became fully possess'd of his Father's Throne; and, being a Man much addicted to Hunting, he had, for that Reason, the Name of *Sidetes*, which, in the *Syrian* Language, signifies the *Hunter*.

BEFORE *Antiochus* landed in *Syria*, (to gain *Simon* over to his Interest) he wrote him a Letter (m), wherein he made him many *Grants*, and promis'd him more; but, as soon as he was settled in the Kingdom, he forgot his Promises, and sent an Ambassador, demanding him to deliver up *Joppa*, and *Gazara*, and other Places, or else to pay him a thousand Talents of Silver for them. (n) These Conditions were thought too unreasonable to be comply'd with; and therefore, when *Antiochus* sent an Army, under the Command of *Cendebeus*, to enforce them, *Simon*, tho' very far advanc'd in Years, with a *juvenile* Courage, prepar'd to give him a warm Reception, and, with his two Sons, *Judas* and *John*, (who was afterwards called *Hyrchanus*) put his Army to Flight almost at

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

\* The Reason of *Demetrius's* being in this Condition in this Place, by *profane* Historians is said to be this: — As the *Parthians* had, at this Time, over-run in a Manner all the *East*, and made themselves Masters of every Country from the River *Indus*, to the *Euphrates*, those, who were of the *Macedonian* Race in those Parts, not bearing their Usurpation and Insolence, invited *Demetrius* by repeated Embassies to come to their Relief, promising him a general Revolt from the *Parthians*, and such Assistance of Forces against them, as would enable him to suppress these Usurpers, and recover to his Dominions all the Provinces of the *East*. Upon Confidence in these Promises, he undertook the Expedition; and found, as soon as he appear'd, that the *Elymæans*, the *Persians*, and the *Bactrians* declar'd for him. By the Assistance of these Nations he overthrew the *Parthians* in several Conflicts; but, at last, under the Shew of a Treaty of Peace, being drawn into a *Snares*, he was made Prisoner, and all his Army cut to Pieces. The King, that reign'd in *Parthia* at this Time, was *Mithridates*, the Son of *Priapatites*, who, having thus gotten *Demetrius* into his Power, carry'd him round the revolted Provinces, that, by seeing the Prince, whom they confided in, reduc'd to this ignominious Condition, they might more easily be brought to submit to their former *Tyke*: But, when he had done this, he allow'd him a Maintenance suitable to the State of a King, and gave him one of his Daughters, whose Name was *Rhodaguna*, in Marriage. *Justin*, lib. xli. c. 5. and 6. *Joseph*, Antiq. lib. xiii. c. 9. and 12. and *Orosius*, lib. v. c. 4.

† It is a City of *Syria*, situate upon the *Mediterranean*, near the Place where the *Orontes* discharges itself into that Sea.

(l) *Joseph*, Antiq. lib. xiii. c. 12.

† It is a City of *Syria*, lying upon the *Orontes*, and was built (as is believ'd) either by *Seleucus*, the first King of *Syria*, or by his Son *Antiochus Soter*, in Honour of Queen *Apamea*, the Wife of *Seleucus*, the Mother of *Antiochus*. *Cabnet's Dictionary*, under the Word.

(m) 1 Maccab. xv. 2,—5.

(n) Chap. xv. 30,—36.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Ptolemy's  
base and per-  
fidious Mur-  
der of his  
Father-in-  
Law Simon,  
and two of  
his Sons.

at the first Onset, and, in the Pursuit, cut off a great Number of them: But, to be reveng'd of him for this Defeat, *Antiochus* concerted the most abominable Measures.

*SIMON* had a Son-in-Law nam'd *Ptolemy*, whom he had appointed Governor of the *Plains of Jericho*. (o) This Man, who was rich, and ambitious, had laid a Design (which he communicated to *Antiochus*) for the Usurpation of the Government to himself; but this could not well be done without the Destruction of *Simon*, and his Family. As *Simon* therefore, and two of his Sons, *Judas*, and *Mattathias*, were making a Progress through the Cities of *Judah*, when they came to *Jericho*, *Ptolemy* invited them to an Entertainment, which he had prepar'd for them in a Castle of his own Building: But, while they were drinking and making merry, he caus'd them, and all that attended them, to be *assassinated*; and, thinking thereupon to make himself Ma-

ster of the whole Land, he sent a Party to *Gazara*, where *John Hyrcanus* †, *Simon's* third Son, resided, with a Design to slay him likewise. But *Hyrcanus* having had Intelligence of what pass'd at *Jericho*, was prepar'd to receive his intended *Murderers*, and, having dispatch'd them, hasten'd to *Jerusalem* to secure the City, and the Mount of the Temple, against those, whom the *Traytor* had sent to take Possession of both. After this *Hyrcanus* was declar'd High-Priest, and Prince of the *Jews*, in the Place of his Father *Simon*, who was greatly † lamented; but what finally became of this execrable Villain \*, we have no Manner of Account in History.

(p) *ANTIOCHUS*, having receiv'd from *Ptolemy* an Account of the Death of *Simon*, and his Sons, thought that he had now a fair Opportunity to reduce *Judea* again under the *Syrian* Empire; and therefore he immediately march'd a large Army thither; and, having over-run the Country, and

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

*Hyrcanus's*  
Son, being  
made General,  
is forc'd to  
surrender to  
*Antiochus*,  
and attend  
him to the  
Parthian War,  
where he and  
his Army are  
cut to Pieces.

(o) 1 Maccab. xvi. 14,—22. *Joseph. Antiq. lib. xiii. c. 14.*

† Why this Captain was called *Hyrcanus*, some impute to the Victory, which he obtain'd over *Hyrcanus*, whom the Books of the *Maccabees*, and *Josephus* call *Cendebeus*, tho' others say, that he had this Name from a gallant Action against the *Hircanians*, perhaps in the Expedition, wherein he accompany'd *Alexander Sidetes*, beyond the *Euphrates*. *Calmet's Dictionary*, under the Word.

† The Commendation, which the Author of the first Book of the *Maccabees* (Chap. xiv. 4, &c.) bestows upon *Simon*, is worth our Observation; for therein he tells us, that he *sought the Good of the Nation*, in every Thing, so that his Authority always pleas'd them well: That, during his Administration, whilst *Syria*, and other neighbouring Kingdoms were almost destroy'd by Wars, the *Jews* liv'd quietly, Every Man under his own Vine and Fig-Tree, enjoying without Fear, the Fruits of their Labours, and beholding with Pleasure the flourishing State of their Country; their Trade increas'd by the Reduction of *Joppa*, and other maritime Places; their Territories enlarg'd; their Armies well disciplin'd; their Towns and Fortresses well garison'd; their Religion and Liberties secur'd; their Land freed from Heathen Enemies, and Jewish Apostates; and their Friendship courted by all the Nations about them, even, by the *Romans* and *Lacedemonians*. He observes farther, that this *Simon* was no less zealous for the Service of God, in exterminating Apostacy, Superstition, Idolatry, and every Thing else, that was contrary to his Laws; that he was a great Protector of the true *Israelites*, and a Friend to the Poor; that he restor'd the Service of the Temple to its ancient Splendor, and repair'd the Number of the sacred Vessels: So that we need not wonder, if the Jewish *Sandrim* thought no Dignity or Honour, while he liv'd, and, when he was so basely and barbarously cut off, no Grief and Lamentation too great, for a Man of his uncommon Merit. *Universal History*, lib. ii. c. 11.

\* *Josephus* has something peculiar in his Account of this vile *Miscreant*, viz. that after he had killed his Father-in-Law *Simon*, he seiz'd on his Wife, and two of her Children, and with them betook himself to a certain Castle not far from *Jerusalem*, called *Dagon*; that, when *Hyrcanus* came to besiege it, the Villain's Custom was, to bring out his Mother and Brothers, and to whip and torment them, in the Sight of all the People, with Menaces to cast them headlong from the Battlements, unless *Hyrcanus* withdrew the Siege; that, when *Hyrcanus*, out of Tenderness to his Mother and Brothers, was thinking of raising the Siege, and suffering the Traytor to escape, his Mother called to him aloud from the Walls, not to regard her, or her Children's Sufferings, but to proceed in the Siege with Vigour, that so he might do himself, and his Family Right, in taking a just Vengeance upon that execrable Monster; that, notwithstanding this magnanimous Exhortation, he could not bear to see his Relations tortur'd, and therefore delay'd the Siege, until the *Sabbatical* Year came on, wherein the *Jews* were oblig'd to rest; so that *Ptolemy*, by this Means, being deliver'd from the War, and the Siege, (after he had slain the Mother and Brothers of *Hyrcanus*) withdrew to *Zeno*, surnam'd *Catyla*, a Tyrant, who at that Time had usurp'd to himself the Government of *Philadelpia*, *Antiq. lib. xiii. c. 15.* But our learned *Usher* is of Opinion, that this whole Account of *Josephus* is fabulous.

(p) 1 Maccab. xvi. 18. *Joseph. Antiq. lib. xiii. c. 16.*



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and driven *Hyrchanus* out of the Field, he shut him up and all his Forces within the Walls of *Jerusalem*, and there besieged him. The Siege was carry'd on vigorously; and the Defence of the Place was executed as gallantly: But *Hyrchanus*, being distress'd for Want of Provisions for so vast a Number of People as was in the City, was forc'd to sue for Peace, which was granted him upon these Terms, that the Besieg'd should deliver up their Arms; that *Jerusalem* should be dismantled; that Tribute should be paid to the King for *Joppa*, and the other Towns, which were held by the *Jews* out of *Judea*; and that, to buy off the Fortrefs of *Jerusalem* from being re-built, (which *Antiochus* much insisted on) they should pay him five hundred Talents \*; three hundred down in Hand, and the other two in a reasonable Time, for which they were to give *Hostages*.

THE Treaty being thus concluded, *Hyrchanus* invited the King and his Army into the City, where he gave them a splendid and most magnificent Reception, and afterwards, with some of his Forces, attended him to the *Parthian* War: For *Antiochus*, under Pretence of rescuing his Brother *Demetrius Nicanor* from the Hands of *Phraortes* King of *Parthia*, who had long detain'd him as *Prisoner*, march'd against him with a powerful Army. In three pitch'd Battles he gain'd the Victory, and recover'd *Babylonia*, *Medea*, and some other Provinces, that formerly belong'd to the *Syrian* Monarchy; and, as *Hyrchanus* had his Share in all these Actions, he return'd with the Glory of them at the End of the Year, but *Antiochus* (q), and his Army, who chose to winter in the *East*, were all in one Night † destroy'd by the Inhabitants of the Country.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 13. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

IN

\* *Josephus* tells us, that *Hyrchanus*, to find Money for this, and other Occasions of the Government, broke up the Sepulchre of *David*, and took from thence three Thousand Talents, and that *Herod the Great*, did afterwards the like, *Antiq. lib. xvii. c. 16. and lib. xvi. c. 11.* But both these Stories are highly improbable. *David* had now been dead near nine Hundred Years, and what is told of this Treasure, supposes it to have been bury'd with him all this Time. It supposes, that as oft as the City of *Jerusalem*, the Palace, and the Temple, during the Reigns of the Kings of *Judah*, had been plunder'd of all their Wealth and Treasure by prevailing Enemies, this dead Stock still remain'd safe from all Rifle or Violation. It supposes, that, as oft as these Kings were forc'd to take all the Treasure, that was found in the House of the Lord, as well as in their own, to relieve the Exigencies of the State, they never meddled with this, that was uselessly bury'd with *David* in his Grave. It supposes, that, when one of the worst of their Kings (2 Kings xv. 8, &c. and 2 Chron. xxviii. 21, &c.) plunder'd the Temple of its sacred Vessels, and cut them in Pieces, to melt them down into Money for his common Occasions; and that, when one of the best of them (2 Kings xviii. 15, 16.) was forc'd to cut off the Gold, wherewith the Gates and Pillars of the Temple were overlaid, to bribe a destroying Enemy, this useless Treasure still continu'd untouch'd. Nay, it supposes, that, when *Nebuchadnezzar* destroy'd both the City and Temple of *Jerusalem*, so that, for many Years they both lay in Rubbish, this Treasure in *David's* Sepulchre lay, all the while, safe and secure under it; and that, when *Antiochus Epiphanes*, in like Manner, destroy'd the City, and robb'd the Temple of all that he could find, this Treasure still escap'd his rapacious Hands, nor was ever molested, till *Hyrchanus*, at this Time, was forc'd to make bold with it: All which Suppositions seem highly improbable, and beyond Belief. There is this, however, to be said in the Matter, that, as there certainly was a Bank, or Treasury in the Temple, where Money was laid up for the Support of the Poor, for the Relief of Widows and Fatherless Children, and for the Maintenance of Divine Service; and where the great Men, and rich Men of the Nation, were us'd to deposit their Wealth, for its better Security: It is not improbable, that, upon the Account of the frequent Invasions and Depredations, they were liable to, this Treasure might be kept in some secret and subterraneous Place, unknown to all, but such as were at the Head of Affairs; that *Hyrchanus*, being now under great Difficulty to raise Money, might borrow it out of this Bank, 'till better Times enabled him to repay it; and that *Herod*, when he plunder'd it quite, might trump up this plausible Story, that it neither belong'd to Church, nor Poor, nor any private Person, but had been deposited there by *David*, and his Successors, as a proper Supply for the State in Times of Need. *Prideaux's* Connection, Anno 135. and Universal History, lib. ii. c. 11.

(q) *Justin*, lib. xxxviii.

† The Army, which, together with its Attendants, amounted to the Number of near four hundred Thousand Persons, being forc'd to disperse all over the Country, were quarter'd at too great a Distance from each other to be able in any Time to gather together in a Body; and, as they had grievously oppress'd all Places, wherever they lay, the Inhabitants took the Advantage of this their Dispersion, and conspir'd with the *Parthians*, in one and the same Day, to fall upon them in their several Quarters, and cut their Throats; which accordingly they did, and, when *Antiochus*, with the Forces, which he had about him, hallen'd to the Assistance of the Quarters that were

near



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Demetrius re-  
covers his  
Kingdom of  
Syria, but is  
again depos'd,  
and put to  
Death.

IN the mean Time *Demetrius* (r), whom *Phraortes* † had set at Liberty, was return'd to *Syria*, and, upon his Brother's Death, had recover'd his Kingdom; but still persisting in his vicious Courses, and tyrannical Way of Government, he had not been long re-instated, before his Subjects rebelled against him, and one *Alexander Zabina*, pretending to be the Son of *Alexander Balas*, laid claim to his Crown; and, by the Assistance of *Ptolemy Physcon* King of *Egypt*, (s) defeated him in a pitch'd Battle. *Demetrius* fled for Refuge to *Ptolemais*, where his Wife *Cleopatra* † then resided; but she order'd the Gates to be shut against him, so that he was forc'd to betake himself for Refuge to *Tyre*, where he fell into the Hands of his Enemies, who first made him Prisoner, and then put him to Death. *Zabina*, by this Means, ascended the Throne of *Syria* †, but he did not sit long there; for *Physcon*, expecting that he should hold it in Homage from him, which the other was not inclinable to do, resolv'd to pull him down, as fast as he had set him up; and therefore, having marry'd his Daughter *Tryphæna* to *Antiochus Gryphus*, the Son of the late *Demetrius*, he assisted him with an Army,

which vanquish'd *Zabina*, and compelled him to shut himself up in *Antioch*: But the *Antiochians*, being inform'd that he intend- ed to rob their Temple of *Jupiter* of a golden Statue (which was very massy) to enable him to carry on the War, thrust him out from thence, so that, wandering from Place to Place, he fell, at last, into the Hands of those, who carry'd him to *Antiochus*, by whose Direction he was put to Death.

DURING these Divisions and Distur- bances, *Hyrcanus* laid hold on the Oppor- tunity, not only to enlarge his own Terri- tories, but to shake off the *Syrian Yoke* likewise, and make himself wholly inde- pendent. He built the stately Tower, or rather Castle of *Baris*, upon a steep Rock, that was fifty Cubits high, and on all Sides inaccessible, except towards the Temple. He took several Cities, which the great Draughts of Men, the Kings of *Syria* had made for their foreign Expe- ditions, had left unprovided with Gar- risons: He subdu'd *Shechem*, the chief Seat of the Sect of the *Samaritans*, and destroy'd their Temple, which *Sanballat* had built them on Mount *Garizzim*: (t) He conquer'd the *Idumæans*, and pre- vailed with them all to become *Profelytes* † to

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

Hyrcanus en-  
larges his  
Territories,  
destroys the  
Temple on  
Mount Ga-  
rizzim, and  
takes Samaria  
itself.

near him, he was overpower'd, and slain, so that, of this numerous Army, there scarce return'd a Man into *Syria*, to carry the doleful News of this terrible Overthrow. *Phraortes* however, (who was then King of *Parthia*) caus'd the Body of *Antiochus* to be taken up from among the Dead, and having put it in a Silver Coffin, sent it honourably into *Syria*, to be there bury'd among his Ancestors. *Justin*, lib. xxxviii. c. 12. *Joseph*. Antiq. lib. xiii. c. 16. *Apion*, de Syriacis.

(r) *Justin*, lib. xxxviii. *Joseph*. Antiq. lib. xiii. c. 16.

† The Reason of his releasing *Demetrius*, and sending him into *Syria*, was, that, by raising Troubles there for the Recovery of his Crown, he might force *Antiochus* to return, in order to suppress them. *Prideaux's* Connection, Anno 130.

(s) *Justin*, lib. xxxix. c. 1. and 2. *Joseph*. Antiq. lib. xiii. c. 17.

† This *Cleopatra*, was the Daughter of *Ptolemy Philometer* King of *Egypt*, and *Cleopatra* his Wife. She was at first marry'd to *Alexander Balas*, and afterwards to this *Demetrius*, in her Father's Life-Time. While *Demetrius* was detain'd a Prisoner in *Parthia*, she became the Wife of his Brother *Antiochus Sidetes*; but, upon the Death of *Sidetes*, the Restoration of *Demetrius*, and Recovery of his Kingdom, she return'd to his Bed again, but never had any great Esteem for him, because, in his Captivity, he had marry'd the Daughter of the King of *Parthia*. *Prideaux's* Connection, Anno 127.

† The Word *Baris*, which is originally *Chaldee*, signifies properly an House, or Castle, enclos'd on every Side, as this was encompass'd with the Wall, which *Simon* built to stop the Communication between the Temple, and the Fortress of *Azra*. Here it was, that *Hyrcanus* built an Apartment, for the safe keeping of his Pontifical Robes and Ornaments, whenever he undress'd himself; and here, the *Asmonæan* Princes took up their Abode, and made it their Royal Palace, until *Herod* ascended the Throne, and, having rebuilt, enlarg'd, and beautify'd it, gave it the Name of *Antonia*, in Honour of his Friend, *M. Antony*. *Universal History*, lib. ii. c. 11.

(t) *Joseph*. Antiq. lib. xiii. c. 17.

‡ Among the *Jews* there were two Sorts of *Profelytes*, viz. the *Profelytes of the Gate*, and the *Profelytes of Justice*. 1. The *Profelytes of the Gate* were so called, because they were permitted to dwell with the *Jews* in the same Cities,



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Ant. Christ.  
163, &c.

to the *Jewish* Religion, so that thenceforward they were incorporated into the same Church and Nation, and, in Time, lost the Name of *Idumæans*, or *Edomites*, and were all called *Jews*: He renew'd the Alliance with the *Romans*, and, by a Decree \* from them, obtain'd greater Privileges and Advantages, than the *Jews* ever had before: And now, being much increas'd in Riches and Power, he sent his two Sons, *Aristobulus* and *Antigonus*, to besiege *Samaria*, who, on this Occasion, gave good Proofs of their Valour and Conduct. The Place held out for a whole Year; but, being forc'd to surrender at last, by the Direction of *Hyrchanus* it was utterly demolish'd: For he caus'd not only the Houses and Walls to be pulled down, and raz'd, but Trenches to be dug every Way cross the Ground whereon it stood, and to be filled with Water, that it might never again be built.

His Indignation against the Pharisees, and upon what Occasion.

AFTER the Taking of *Samaria*, the Remainder of his Life *Hyrchanus* enjoy'd in full Quiet from all foreign Wars; but (u) towards the Conclusion of it, met with some Trouble from the *Pharisees*, a prevailing Sect among the *Jews*. They, by their Pretences to extraordinary Strictness in Religion, had gain'd to themselves a

great Reputation, and Interest among the common People; and, for this Reason, *Hyrchanus* endeavour'd to gain their Esteem by all Manner of Favours. Having therefore, one Day, invited several of their leading Men to a splendid Entertainment, when the Banquet was over, he desir'd them to tell him, "If, in the Conduct of his Life, he had done any Thing contrary to Justice and Religion, according to the Maxims receiv'd and taught amongst them." As soon as he had ended his Discourse, all began to praise his Administration, and to give him all the Commendations due to a brave Man, and a just and worthy Governor.

WHEN the rest had done their Encomiums, *Eleazar*, who had hitherto said nothing, rose up, and, directing his Discourse to *Hyrchanus*, "Since you desire, (said he) to have the Truth freely told you, if you would shew yourself a just Man, resign the *High-Priesthood*, and content yourself with the civil Government of the Nation." *Hyrchanus* then asking him, for what Reason he gave him that Advice? "Because, (reply'd he) we are assur'd, by the Testimony of the Antients among us, that your Mother was a *Captive* taken in the Wars, and  
" being

From 1 Macc. v. 1. 2 Macc. x. 11. and Jos. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Jos. lib. xiii. c. 19.

Cities, and the Occasion of their Name seems to have been taken from that Expression in the *Fourth Commandment*; *The Strangers which are within thy Gates*; where the Word *Ger*, which we render *Strangers*, does every whit as properly signify *Proselytes*. Now this Kind of *Proselytes* was oblig'd only to renounce *Idolatry*, and to worship God according to the Law of Nature, which the Doctors of the *Talmud* reduc'd to seven Articles, called by them the *Seven Precepts of the Sons of Noah*. Whoever perform'd these were look'd upon as in a State of Acceptance with God; and allow'd, not only to live quietly in their Cities, but to resort likewise to their Temple, there to offer up their Prayers; but then they were permitted to enter no farther, than into the outer Court, which was called the *Court of the Gentiles*. 2. The *Proselytes of Justice* were so called, because they took upon them to observe the whole Law, both *Moral* and *Ceremonial*, in the latter of which some of the *Jews*, and especially the *Pharisees*, made *Justification* to consist. The former Sort of *Proselytes* had no Form of *Initiation*, but these were admitted by *Baptism*, *Sacrifice*, and *Circumcision*; and, when they were thus admitted, they were receiv'd into the *Jewish* Church, and to all the Rights and Privileges of *Church-membership*, in the same Manner, as if they had been natural *Jews*. Preface Generale sur le Nov. Test. par de Beausobre, & Lenfant, & Prideaux's Connection, Anno 129.

\* The Ambassadors, whom *Hyrchanus* sent to *Rome* to renew the League, which his Father *Simon* had made with the *Senate*, made their Complaint, ——— That *Antiochus Sidetes* had made War upon the *Jews*, contrary to what the *Romans* had in their Behalf decreed in that League; that they had taken from them several Cities, and made them become tributary to them for others, and forc'd them to a dishonourable Peace by besieging *Jerusalem*: Whereupon the *Senate* decreed, that whatever of this Kind had been done against them, since the Time of the late Treaty with *Simon*, should be all null and void; that all the Places, which had either been taken from them, or made tributary by the *Syrians*, should be restor'd, and made free from all Homage, Tribute, and other Services; that, for the future, the *Syrian* Kings should have no Right to march their Armies through the *Jewish* Territories; that, for all the Damages, which the *Syrians* had done the *Jews*, Reparation should be made them; and that Embassadors should be sent from *Rome* to see this Decree put in Execution. Jewish Antiq. lib. xiii. c. 17.

(u) *Joseph*, Antiq. lib. xiii. c. 18.



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3841, &c.  
Ant. Christ.  
163, &c.

“ being therefore the Son of a *strange*  
“ Woman, you are incapable of that high  
“ Office and Dignity.”

THIS was an Allegation false in Fact, and therefore all the Company resented it with a just Indignation; but *Hyrcanus* was so exasperated at it, that he resolv'd to be reveng'd in a very signal Manner. This Disposition one *Jonathan*, an intimate Friend of his, but a *zealous Sadducee*, observing, took the Opportunity to endeavour to set him against the whole *Sect* of the *Pharisees*, (among whom *Hyrcanus* had been bred up) and to draw him over to That of the *Sadducees*. To this Purpose he suggested to him,——“ That this was  
“ not the single Act of *Eleazar*, but, most  
“ certainly, a Thing concerted by the  
“ whole Party; that *Eleazar*, in speaking  
“ it out, was no more, than the *Mouth* of  
“ the rest; and that, to satisfy himself in  
“ these Particulars, he needed only refer  
“ it to them, in what Manner the *Calum-*  
“ *niator* deserv'd to be punish'd.” *Hyr-*  
*canus* follow'd his Advice: And therefore consulting the chief Leaders of the *Pharisees* with Relation to the *Penalty*, which

he might deserve, who had thus slander'd the *Prince*, and *High-Priest* of his Nation; he receiv'd for Answer,——“ That, as  
“ Calumny was no *capital* Crime, all the  
“ Punishment, that it merited, could be  
“ only Whipping †, or Imprisonment:”  
(x) Which fully convinc'd *Hyrcanus*, that, what *Jonathan* had suggested was true, and, from that very Moment, he became a mortal Enemy to the whole *Sect* of the *Pharisees*. Their *traditional* Constitutions he forthwith abrogated; he enjoin'd a Penalty on all that should observe them; and himself, for ever renouncing their *Party*, went over to That of the *Sadducees*. But, notwithstanding this, he was an excellent Governor, and, from the Time of his Father's Death, having had the Administration of all Affairs, both in *Church* and *State*, for the Space of nine and twenty Years, at his Death, he left the High-Priesthood and Sovereignty to *Judas Aristobulus*, who was the first, that (in a formal Manner) took upon him the Title of a *King* by putting a *Diadem* on his Head.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

His Death,  
and Charac-  
ter.

† This Punishment, among the *Jeaus*, was not to exceed *forty Stripes*, Deut. xxv. 3. and therefore the Whip, wherewith it was inflicted, was made with *three Thongs*, and, as each *Blow* gave three *Stripes*, they never inflicted upon any Criminal more than thirteen, because thirteen of these *Blows* made thirty-nine *Stripes*, and to have added another *Blow*, would have been a Transgression of the Law, by inflicting two *Stripes* more, than what was prescrib'd. Rather than do this therefore, the usual Way was, to give one too few, and therefore St *Paul* tells us, 2 *Cor.* xi. 24. that, when he was whipp'd by the *Jeaus*, he received *forty Stripes, save one*. *Prideaux's* Connection, in the Notes, Anno 108.

(x) *Joseph.* Antiq. lib. xiii. c. 18.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

## The OBJECTION.

“ **I**N the *Asmonæan* Family there was  
“ indeed a Race of *Heroes*, great  
“ Warriors, and zealous Defenders of  
“ their Country’s Laws and *Liberties*;  
“ and yet, if we look into their Conduct,  
“ (even in those *Books*, that were wrote  
“ on purpose to *aggrandize* their Fame,  
“ rather than give us the real History) we  
“ shall meet with several Passages, that  
“ will not bear Examination.

“ *JUDAS Maccabeus* was certainly  
“ the principal Character among them;  
“ and yet, to say nothing of his *prodigally*  
“ throwing away both his own and his  
“ Soldiers Lives, by engaging the Enemy  
“ (contrary to the Persuasion of his Friends)  
“ with a Force no ways competent, (y)  
“ with no more than eight hundred  
“ against two and twenty Thousand; we  
“ cannot but think, that the *Cruelty*, (z)  
“ which he exercis’d upon the *Ephraimites*,  
“ in putting all the *Malés* to the Sword,  
“ razing their City, and riding in Tri-  
“ umph, as it were, over the dead Bo-  
“ dies of the slain, merely for refusing to  
“ open their Gates to his Army, were  
“ Actions unbecoming the Spirit of a  
“ generous Conqueror.

“ To say nothing of those prodigious  
“ *Elephants* (a), which, with strong  
“ wooden Towers on their Backs, could  
“ carry thirty-two Men and their Arms, (a  
“ *Paradox*, which *Bochart* (b) himself  
“ looks upon as incredible) we cannot but  
“ think, that *Eleazar’s* exposing himself  
“ to certain Death by killing one of these  
“ *Elephants*, even tho’ he could not but  
“ foresee, that it would infallibly fall upon  
“ him, and crush him, was an Act of  
“ *Fool-hardiness*, which the End he pro-

“ pos’d (c) of *delivering his People*, and  
“ getting himself a perpetual Name, could  
“ no more justify, than the Pretence (d)  
“ of not falling into the Hands of the  
“ *Wicked*, could acquit *Razis* (in stab-  
“ bing himself, pulling out his Bowels,  
“ and casting them among his Enemies)  
“ from the Imputation of Rage, Madness,  
“ and Self-Murder.

“ REASONS of State, we allow, may  
“ sway Princes in their Alliances, their  
“ Friendships and Negotiations; but, in  
“ the illustrious House of the *Asmonæans*,  
“ to find *Jonathan* (e) join’d in League  
“ with two known *Impostors*, against the  
“ rightful Heirs of the Crown of *Syria*;  
“ to find *Hyrchanus* destroying the famous  
“ City of *Samaria*, and laying the whole  
“ Place desolate, merely because it was  
“ the Seat of a contrary *Señt*; and not-  
“ withstanding this, to find him, (f)  
“ upon a slender Disgust, turning *Sad-  
“ ducee*, and adjoining himself to a *Set* of  
“ People, who had renounc’d all Belief  
“ of a *Resurrection* and *future State*,  
“ shews, as if neither had had any great  
“ Sense of Honour, Humanity, or Reli-  
“ gion, but in what they did, consulted  
“ chiefly their Interest and Advantage, their  
“ Resentment and Revenge.”

THE Name of *Maccabees* relates not  
only to *Judas* and his Brothers, but to all  
those that join’d with them in the same  
Cause; and, not only to them, but also to  
all others, who suffer’d in the like Cause  
under any of the *Grecian* Kings, whether  
of *Syria* or *Egypt*, tho’ some of them liv’d  
long before them. Thus those, who suf-  
fer’d under *Ptolemy Philopater*, at *Alex-  
andria*, fifty Years before the Time of  
14 A *Judas*,

Answer’d, by  
giving some  
Account of the  
several Books  
of the *Macca-  
bees*.

(y) 1 Maccab. ix. 6, &c.  
Hierin, Part. i. lib. ii. c. 37.  
x. 47.

(z) Chap. v. 46, &c.  
(c) 1 Maccab. vi. 43, &c.

(f) *Joseph. Antiq.* lib. xiii. c. 18.

(a) Chap. vi. 37, &c.  
(d) 2 Maccab. xiv. 42.

(b) *De Animal.*  
(e) 1 Maccab.



A. M.  
3841, &c.  
Ant. Christ.  
1637, &c.

*Judas*, were afterwards called *Maccabees*, as were likewise *Eleazar*, and the Mother, and her seven Sons, tho' they suffer'd likewise before *Judas* erected the *Standard*, which gave occasion to the *Name*.

(g) As therefore those Books, which give us the History of *Judas*, and his Brethren, and their Wars against the Syrian Kings, in Defence of their Religion and Liberties, are called the *first* and *second* Books of the *Maccabees*; so that, which gives us the History of those, who, in the like Cause, under *Ptolemy Philopater*, were expos'd to his *Elephants* at *Alexandria*, is called the *third* Book of the *Maccabees*; as that, which contains the Account of the Martyrdom of *Eleazar*, and of the seven Brothers, and their Mother, is called the *fourth*.

(h) ACCORDING to the Order of Time indeed, and the Subject-Matter which they treat of, these Books are wrong plac'd; for the *third* should be set *first*, the *second* plac'd before the *first*, and the *fourth* immediately after it; so that (to reduce them to right Order) the *first* should be put in the Place of the *third*, and the *third* in the Place of the *first*. *Grotius* indeed is of Opinion, that the third Book, tho' it treats of Matters

antecedent to what is the Subject of the *first* and *second*, was nevertheless wrote after them, even after the Book of *Ecclesiasticus*, and upon that Account had the Name of the *third* Book given it; but the true Reason of its being *postpon'd* is, — That, being of less Repute and Authority, than the two former, it has always been reckon'd *after* them, according to the Order of *Dignity*, tho' it be *before* them in the Order of *Time*.

THE *first* of these Books (i) was originally written in the *Chaldee* † Language of the *Jerusalem* Dialect, which was the only Language spoken in *Judea* after the Return from the *Babylonish* Captivity, and is a very accurate and excellent History, coming nearest to the *Stile* and Manner of the sacred *historical* Writings of any extant. The *second* is a Compilation of several Pieces; of *two Epistles* from the *Jews* at *Jerusalem* to those of *Alexandria*, (k) which seem to be spurious †; of a *Preface* preceding the History; and of the *History* itself, which is an *Abridgment* of a larger Work, compos'd by one *Jason*, an *Hellenist Jew* of *Cyrene*; but the whole is, by no Means, equal to the Excellence and Accuracy of the *first*. The *third* †, which seems to have been written by an *Alexandrian*

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
to Jof. lib.  
xiii. c. 19.

(g) *Prideaux's* Connection, Anno 216.  
Connection, Anno 166.

(h) *Calmet's* Preface sur le 3. Liv. des *Maccabees*.

(i) *Prideaux's*

† It was extant in this Language in the Time of *St Jerom*; for he tells us, that he had seen it, and that the Title, which it then bore, was *Sbarbit far bene El*, i. e. *the Sceptre of the Prince of the Sons of God*, a Title, which well suited *Judas*, who was so valiant a Commander of God's People then under Persecution. From the *Chaldee* it was translated into *Greek* by *Theodotian*, as some think, tho' others account that Version elder; and, from the *Greek*, both the *Latin* Translation and our *English* did proceed. *Prideaux's* Connection, Anno 166.

(k) *Prideaux's* Connection, Anno 166.

† The former of these Epistles calls the Feast of the Dedication, *Σκηνοπηγία ἐν Κασελευ*, i. e. *the Feast of making Tabernacles, or Booths in Cisseu*. Now, as the Month *Cisseu* fell in the Middle of Winter, it can hardly be presum'd, that the People could either lie abroad in these *Booths*, or find green Boughs enough, at this Time of the Year, wherewith to make them. This is an Incongruity enough to explode the former Epistle. And then, as to the *second*, it is not only written in the Name of *Judas Maccabeus*, who was slain six and thirty Years before the Date, which it bears, but also contains such *fabulous* and absurd Stuff, as could never have been written by the great Council of the Jews, assembled at *Jerusalem* for the whole Nation, as this pretends to be. *Prideaux's* Connection, Anno 166.

† This Book, tho' it is in most of the ancient *Manuscript* Copies of the *Greek Septuagint*, and quoted by several Fathers, as an *Holy* and *Divine* Book, yet was it never inserted in the *Vulgar Latin* Translation of the Bible; and, as our first *English* Translations were made from *That*, none of them have it among the *Apocryphal* Books, nor has it ever since been added, tho' it certainly deserves a Place therein, much better than several other Pieces that are there. *Prideaux's* Connection, Anno 214.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

*Alexandrian Jew* †, in the Greek Language, is set off with Enlargements, and Embellishments of the Author's own Invention; but, as to the main *Ground-Work* of it, or the Reality of such a Persecution, rais'd against the *Jews* at *Alexandria*, 'tis undoubtedly true; and, tho' its *Stile* be a little too *Theatrical*, its Sentiments, in many Places, are both beautiful and sublime. The *fourth* †, which is generally allow'd to be the same with what is ascrib'd to *Josephus*, the *Jewish* Historian, under the Title of *the governing Power of Reason*, is design'd to enlarge, and adorn the History of old *Eleazar*, and of the seven Brothers, who, with their Mother, suffer'd *Martyrdom* under *Antiochus*; as it is related more succinctly in the *second* Book of (l) *Maccabees*.

THE Author of the Epistle to the *Hebrews* (m) has stamp'd some Authority upon these Books, by alluding to their History, and the Punishment, which the *Maccabees* were made to undergo; but we must not therefore receive them as *Canonical*, because, according to the Report of *St Jerom*, neither the *Jewish*, nor the *Christian* Church ever look'd upon them in that Capacity. *Maccabæorum Libros legit quidem Ecclesia, sed eos inter Canonicas Scripturas non recipit*: They read them as Books, which contain'd Lessons of wholesome Instruction, and excellent Examples of worthy *Patriots*, and glorious *Martyrs*, suffering manfully in the Defence of their Religion and Liberty, (n) and not accepting Deliverance, that they might obtain a better Resurrection.

(o) IN the whole Compass of History, where can we find a Pattern, in all Respects, equal to *Judas Maccabæus*? Most of the Commanders, we read of, were carry'd away with their Ambition, Vanity, or Vain-Glory; and, while they valu'd themselves upon the Subduction of others, had no Rule or Command over their own Passions: But in this *Jewish* Leader, we find all the Characters of a great Hero; Courage and Intrepidity, guided by Counsel and Wisdom, and without any Allay either of Rashness or Pride. And what a profound Knowledge he had of the Laws of God, and the Principles of true *Morality*, every Speech, that he makes to his Men, when he is animating them to the Combat, and inspiring them with a Contempt of the greatest Dangers, is a sufficient Indication.

HE dy'd indeed a little unfortunately, and, when his Army had forsook him, encounter'd his Enemies with an incompetent Strength; but, as he had all along fought under the Protection of God's good Providence, he had no more Reason to be diffident at this Time, than he had been formerly. In his first Engagement with the *Syrians*, when he was to encounter (p) forty Thousand Horse, and seven Thousand Foot, he made Proclamation in the Camp; that all such (q) as had betrothed Wives, or were building Houses, or planting Vineyards, or were any ways afraid, might return Home, which could not but reduce his Army considerably; and yet we find him, with this Handful of Men, routing three Generals, that were sent against

From 1 Macc. v. 1. 2 Macc. x. 11. and Jos. lib. xii. c. 14. to the End of 1 and 2 Macc. and of Jos. lib. xiii. c. 19.

The Character of Judas Maccabæus.

Why he fought the Enemy with an inferior Force.

† To this Day it is extant in most of the antient *Manuscript* Copies of the *Greek Septuagint*; as, particularly, in the *Alexandrian* Manuscript in our King's Library, and in the *Vatican* Manuscript at Rome. But, as it was never inserted into the *Vulgar Latin* Version of the Bible; and as that Version was the only one in Use through the whole *Western* Church, until the *Reformation*, it thence came to pass, that in the first Translations, which we have of the Bible in the *English*, the third Book of *Maccabees* has never yet been inserted among other *Apocryphal* Tracts, tho' it certainly deserves a Place there much better, than some Parts of the second Book of the *Maccabees*. *Prideaux's* Connection, Anno 216.

† This Book, in like Manner, tho' it be found in most of the antient *Greek Manuscripts*, is not to be met with in any of our *Latin* Bibles, and has therefore no Place among our *Apocryphal* Books. *Prideaux's* Connection, Anno 216.

(l) Chap. vi. and vii. 1 Maccab. ix. 18.

(m) Heb. xi. 35, &c.

(p) 1 Maccab. iii. 39.

(n) Ibid.

(q) Ibid. ver. 56.

(o) Calmet's Commentary on



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3841, &c.  
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163, &c.

against him at once; forcing and burning their Camp; defeating their Troops; and returning loaded with their Spoils. His Notion was, that God could save with a Few, as well as with a Multitude; and therefore he might look on the Desertion of his Forces, as a *providential* Thing, to make the Victory *more conspicuous*, and to magnify the Divine *Interposition* in his Deliverance.

(r) THE People, that are with thee, says the Lord to Gideon, are too many for me to give the Midianites into their Hands, lest Israel vaunt themselves against me, saying, Mine Hand hath saved me: Proclaim therefore in the Tents of the People, that whosoever is fearful and afraid, let him return, and depart from Mount Gilead; which reduc'd the Jewish Army to ten Thousand, and these again, by another Expedient, were reduc'd to three hundred; and yet even these, by the Assistance of the Lord of Hosts, utterly subdu'd the vast Army of the Midianites. Upon this Presumption then, that Judas thought his Army under the Care and Direction of the same Lord of Hosts, there was no Discouragement in the Desertion of his Forces, nor any false Reasoning in his Speech: "If our Time be come, let us die manfully for our Brethren; which, in the present Juncture of our Affairs, is the best Thing we can do: But if it be not, God, we know, is able to give us Victory, and to defend us. For how often have we experienc'd the Effects of his Almighty Power? Is not Conquest always in his Hands? Or is there any Difference, with Regard to him, between a larger, or a smaller Number?" These seem to be the Reasons, that determin'd Judas in his Choice of engaging the Enemy, tho' superior in Force: And if these Reasons are built upon right Notions of God, and confirm'd by a long Experience of his Goodness, they will certainly clear him from all

Imputation of Rashness, or presumptuous Tempting of God in this Action: An Action, for which St Ambrose, in particular, has represented him, as a perfect Model of true Heroism: For (s) *Habes hic, says he, fortitudinem bellicam, in qua non mediocris honesti & decori forma est, quod Mortem Servituti præferat, ac Turpitudini.*

THE Message, which Moses sent to the King of Edom, deliver'd in these Words, — Let us pass, I pray thee, through thy Country. We will not pass through the Fields, or through the Vineyards, neither will we drink of the Water of thy Wells. We will go by the King's High-Way; we will not turn to the right Hand or the Left, until we have passed thy Borders: And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the Sword. But hereupon a Question has arose, whether the Edomites might lawfully, and according to the Rules of strict Right, deny the Israelites a Passage through their Country.

(t) SELDEN is of Opinion, that Princes have always a Right to deny foreign Troops a Passage through their Country, not only to preserve their Territories from being invaded, and their Subjects from being plunder'd; but to prevent their being corrupted likewise, by the Introduction of strange Manners, and Customs into their Kingdom. But (u) Grotius, on the other Hand, asserts, that this Refusal of the Edomites was an Act contrary to the just Rights of human Society; that, after the Promise, which the Israelites had made, of marching through their Country quietly, and inoffensively, they might very justly have fallen upon the Edomites, had they not been restrain'd by a Divine Prohibition; that, for this very Cause, the Greeks thought proper to make War upon the Kings of Mysia; and that the principal Reason, which the Powers of Christendom gave for their carrying their Arms

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

Why he might  
justly destroy  
the Ephrai-  
mites.

(r) Judges vii. 2, &c. (s) Ambros. lib. i. Offic. c. 41.  
Jure Belli & Pacis, lib. ii. c. ii. & Mare Clausum, lib. i. c. 1.

(t) Mare Clausum, c. 20.

(u) De



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Arms against the *Saracens*, was, because they hindred their *Brethren*, going in *Pilgrimage* to *Jerusalem*, from passing thro' their Country.

HOWEVER the Sentiments of these two great Men may be, 'tis certain, that *Gideon's* Severity against the Inhabitants of *Succoth*, for denying his Army some necessary Refreshments, when they were pursuing the Enemy, is justify'd upon the Presumption, that such a Refusal was a Kind of Rebellion against the *State*; that those, who expos'd their Lives for the *publick Safety*, had a Right to be maintain'd at the *publick Expence*; and that *no Man* might call any Thing his own, when a Demand of this Nature came upon him. And if *Gideon*, (x) who was sent immediately by an *Angel* to deliver his Brethren, and, in all his Atchievements, was supported by the Spirit of God, thought it no Injustice to put the People of *Succoth* (y) to exquisite Torture, for denying his Army what they wanted; why might not *Judas* give the People of *Ephron* up to military Execution, for being so cruel and inhuman, as to deny him a Passage through their City, when there was no Possibility of taking his Rout any other Way?

WHAT the particular *Situation* of this *Ephron* was, we can no where learn; but the Author of the Book of *Maccabees* seems to imply, that the Country all about it was impassable, i. e. was very probably so full of Water, and Morasses, that the (x) Company, which *Judas* had along with him, must have been lost, had they been oblig'd to turn either to the Right-Hand or to the Left. In their own Defence therefore, they were necessitated to make their Way through the Town; and if, in the Siege and Saccage of it, great Numbers of People were put to the Sword, this was properly the Effect of their own Folly and Obstinacy, in refusing not so much to do a *Favour*, as an Act of common *Right*, even when it was humbly

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requested by a General, at the Head of a victorious Army.

THE Strength of the *Behemoth* (which by most Interpreters is suppos'd to be the *Elephant*) is thus express'd in the Book of *Job*: (a) *His Bones are as strong Pieces of Brass, and his small Bones like Bars of Iron*; and therefore it is no Wonder, that Creatures of this prodigious Strength (when the Method of fighting was chiefly by Force) should be made use of in all military Expeditions. (b) Some of these Creatures have been known to carry two *Cannons*, fasten'd together by a Cable Rope, of three Thousand Pound Weight each for five hundred Paces together, with their Teeth; and what Reason have we to doubt, but that they are able to carry a much greater Weight upon their Backs?

THE largest and strongest Species of these Animals is said to be bred in *India*, (for those that come out of *Africa* are not near so big) and therefore, if we suppose that the *Elephants*, which *Antiochus* carry'd to the Wars with him, were of this *Indian* Breed, (as (c) the Circumstances of the whole Story make it highly probable that they were) there cannot be so much Difficulty, as is imagin'd, in one of these Creatures carrying upon its Back two and thirty Men light-arm'd, (as *Archers* are known to be) with *Towers*, or other such *Vehicles*, as might be thought proper to give them an *Ascendant* in the Fight, and so secure them from the Darts, and other Weapons of the Enemy. For, upon Supposition, that each of those Men, one with another, weigh'd an hundred and fifty Pounds, the Amount of the Weight of thirty-two will be no more than four Thousand eight hundred Pounds; and yet it is a common Thing to meet with Elephants of a moderate Size, that will carry you five or six Thousand Pound Weight; so that, upon the lowest Computation, we have full two Thousand Pound Weight allow'd for the wooden Machine, wherein

14. B

the

From 1 Macc.  
v. i. 2 Macc.  
x. 11. and  
Jof. lib. xli.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

That an Elephant might bear Thirty-two Men on his Back.

(x) Judges vi. 14.

(y) Chap. viii. 16.

(c) 1 Maccab. v. 45, 46.

(a) Chap. xl. 18.

(b) Calmer's Commentary on 1 Maccab. vi. 37.

(c) Ibid.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Eleazar's kill-  
ing an Ele-  
phant, not  
Fool-hardi-  
ness.

the *Slingers* and *Archers* were seated, and secur'd.

THE Danger indeed of approaching this Animal, with such a Number of arm'd Men upon its Back, is very visible; but most of the *Jewish* Doctors, and Fathers of the *Christian* Church, look upon *Eleazar's* Action, in killing the *Royal* Elephant, (as he took it to be) tho' at the Expence of his own Life, as a singular Instance of Courage and Magnanimity. *Fool-Hardiness* it would have been, had he been certainly perswaded, that the Creature would have fallen upon him so directly, and so suddenly, as he did; but why might he not rather think, that it might possibly tumble down on one Side, so as to miss him, or live for some Moments, after it had receiv'd the Wound, so as to give him an Opportunity to escape?

(d) THE *Motives*, which the History assigns for his adventuring upon this Exploit, are not discommendable. The Preservation of our Laws, Liberties, and Religion, requires, upon a proper Occasion, the hazarding our Lives: Our Reputation too is a *natural* Good, which we are not only bound to preserve, but, by all lawful Means, allow'd to improve and increase; and therefore *Charity* (e) will not suffer us (without very good Reasons) to believe, that these *Motives*, which in themselves were laudable, lost all their Merit, and were *adulterated* by any sinister Ends, that *Eleazar* might propose to himself. We cannot, I say, without Rashness, blame him, or deny him that Justice, which we owe to all Actions, that are apparently commendable, *i. e.* to believe them *really good*, so long as we have no Proofs to the contrary: And, as it is no uncommon Thing, in such *heroick* Acts as these, to find Persons (under the *Jewish* OEconomy more especially) infligated by a Divine Impulse, it will best become us to suspend our Judgments concerning this Action of

*Eleazar's*, until we can find Arguments to prove, that he had no Motive extraordinary to attempt it.

BUT there is not the like Reason, I think, to suspend our Judgment concerning the Action of *Razis*, which, upon due Consideration, was no better than *Self-Murder*. (f) To consider it, indeed, according to the Notion, which some *Heathens* had of Courage and Magnanimity, Contempt of Death, and Love of Liberty, it comes nearer to what they called true *Heroism*, than all the great Actions, that History has recorded of the *Greeks* and *Romans*. Nay, the *Jews* themselves are willing to place this Man in the Number of their most *illustrious Martyrs*, and from his Example (as well as some others) pretend, that, upon certain Occasions, *Self-Murder* is not only allowable, but highly commendable; never considering, (g) that in the *sixth* Commandment, it is as much prohibited, as the Murder of any one else; and that, if I must not shed the Blood of another Man for this very Reason, because (h) *he is made in the Image of God*, I must not shed the Blood of myself, because I also am a Man, and made in the Image of God, as well as he.

(i) *RAZIS* indeed was sorely beset, and ready to have been taken by his Enemies on every Side; but then he should have surrender'd himself to their Treatment, and testify'd his Magnanimity, not in butchering himself, but in manfully enduring whatever Inflictions they laid upon him. Had the Martyrs of old thought themselves at Liberty to dispose of their own Lives upon any emergent Danger, or Apprehension of suffering, we had read little of their being (k) *mocked and scourged, and tormented*, and less of their *being stoned, and sawn asunder*, but a great deal of their *stepping out of the World* (as some call it) when any Difficulty,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.  
The Action of  
Razis discour-  
tenanc'd.

(d) 1 Maccab. vi. 44.

(e) Ibid. ver. 44.

(f) Calmet's Commentary on 2 Maccab. xiv. 42.

(g) Bishop Fleetwood, against Self-Murder.

(h) Gen. ix. 6.

(i) 2 Maccab. xiv. 42.

(k) Heb.

vi. 36, 37



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

culty, or Persecution came to press upon them.

UPON the whole, therefore, we may conclude, that, as this was not the Practice of those *Worthies* of old, (l) who obtained a good Report by Faith, it was not true Courage, but the Want of it, that put *Razis* upon committing this barbarous Cruelty to himself; that it was *Pride*, not *Patience*, (which is the proper Virtue of a *Martyr*) that made him fly to Death, merely for Refuge against those Outrages, which he had not Strength of Mind to withstand; and therefore St *Austin's* short Reflection upon the Whole is, — (m) *Factum narratum est non laudatum, & judicandum potius, quam imitandum.*

Jonathan not  
to blame in  
joining an  
Usurper.

THIS Reflection indeed will hold good in several other Matters related in the History of the *Maccabees*, viz. that the Author of it neither commends nor discommends, but only relates them. *Demetrius Soter*, for Instance, was the rightful Heir to the Crown of *Syria*, and *Alexander Balas* no more than a vile Impostor; and yet *Jonathan* thought proper to adjoin himself to him, because (n) he remember'd what a bitter Enemy *Demetrius* had all along been to the *Jewish* Interest; how oft he had sent his *Generals* with positive Orders to take his Brother *Judas* dead or alive; and what Ruin and Oppression his frequent Invasions had brought upon the whole Nation. And therefore no Wonder, that we find him taking a contrary Part to the Man, whom he looked upon as an Enemy to his Country. *Demetrius Nicanor*, in like Manner, was the true Heir to the same Crown, and *Alexander Zabina* no more than a Broker's Son of *Alexandria*; and yet we find *John Hyrcanus* entering into a League, and Alliance with the latter, because indeed *Demetrius* had behav'd so ungratefully to the *Jews*, (who had rescu'd him from the Rebellion of his Subjects)

as to load them with heavy Taxes, even tho' he had promis'd them an *Immunity* from them to engage their Assistance.

THE Truth is, the Kingdom of *Syria* was always in Hostility with *Judea*. Its Kings were Tyrants, and great Persecutors of the *Jewish* Religion; and therefore what Reason had any *Jewish* Prince to trouble himself with the Right of Succession in an Enemy's Country? All that he seem'd to be concern'd in was, (o) to make what Advantages he could of their Divisions, and, by adjoining himself to the Party, from whence he might expect the best Treatment and Support, to secure and establish his own, and his Country's Interest.

IT is a Mistake however to think, that *Hyrcanus* destroy'd *Samaria*, out of the Hatred, which the *Jews* bore to the Sect of the *Samaritans*, because, upon Examination, we shall find, that none of that Sect, did, at that Time, live in that Place. (p) The antient *Samaritans*, who were of the Sect, that worshipp'd God on Mount *Gerizzim*, had slain, in a Tumult, (as we related before) one *Andromachus*, a Favourite of *Alexander the Great*, whom he had constituted Governor of *Syria*; and, in Revenge for this base Act, *Alexander* had expelled them all from *Samaria*, and, in their Stead, new-planted the City with a Colony of *Macedonians*, *Greeks*, and *Syrians* mix'd together, and they were the Descendants of those, who inhabited *Samaria*, when *Hyrcanus* made War against it; for the expelled *Samaritans* retir'd to *Sechem*, where they settled their Abode, and made it the head Seat of their Sect ever since.

IN like Manner, it is a Mistake to think, that, because *Hyrcanus* is said to have left the *Pharisees*, and adjoined himself to the *Sadducees*, that therefore he espous'd their Doctrine against the *Resurrection* and a *future State*. (q) On the contrary, it seems highly probable, that,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jes. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jes. lib.  
xiii. c. 19.

*Hyrcanus did  
not destroy Sa-  
maria out of  
Enmity to the  
Sect of Sama-  
ritans.*

*Nor follow  
the Sadducees  
in any wicked  
Tenets.*

(l) Heb. xi. 39.

(m) Epist. 61.

(n) *Prideaux's* Connection, Anno 153.

(o) Ibid. 126.

(p) Ibid. 109.

(q) Ibid. 108.

at



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3841, &c.  
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163, &c.

at this Time, the *Sadducees* had gone no farther in the Doctrine of their Sect, than their rejecting all the *unwritten* Traditions, which the *Pharisees* held in so much Veneration. *Josephus* mentions no other Difference, in his Time, between them; nor does he say, that *Hyrchanus* went over to the *Sadducees* in any other Particular, than in the abolishing the *traditional* Constitutions of the *Pharisees*; and therefore we can hardly think, that so good and

righteous a Man, as he is represented to have been, would, upon any Provocation whatever, have been induc'd to renounce the great and fundamental Articles of his Religion; but it can be no Diminution to his Character, we hope, that he made it his Business to oppose those false Interpretations of the Law, which our blessed Saviour, in the Course of his Ministry, so severely condemn'd.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

## DISSERTATION IV.

### *Of the Original, and Tenets of the Jewish Sects.*

When Sects  
first began.

IT seems very probable indeed, that, during the Times of the *Prophets*, who, by their Commerce with God, were immediately instructed to his Will, no Disputes about Matters of Religion could possibly arise, because their Authority was sufficient for the Decision of every Controversy; but that, when this Race of *Prophets* disappear'd, and their Authority ceas'd, Men soon began to wrangle and dispute, and to form themselves into different *Sects* and Parties, upon the first Occasion, that offer'd.

AFTER the Return of the People from *Babylon*, *Joshua*, the High-Priest, and *Zerubbabel* the Governor, together with the chief Elders their *Contemporaries*, and others, that afterwards succeeded them, collected together all the antient and approv'd Usages of the *Jewish* Church, which had been in Practice before the Captivity. These, and whatever else pretended to be of the like Nature, *Ezra* brought under a Review, and, after due Examination, having settled them by his Approbation and Authority, he thereby gave Birth to what the *Jews* call their

*Oral Law*. For (r) they pretend, that, when God gave unto *Moses* the Law on Mount *Sinai*, he gave him, at the same Time, the *Interpretation* of it, with a strict Injunction to commit the former to Writing, but to deliver the other down to Posterity only by Word of Mouth; that, pursuant to this *Injunction*, *Moses* wrote several Copies of the Law, which he left behind him among the several Tribes, but, in the Interpretation of it, he took care more especially to instruct his Successor *Joshua*; that, after his Death, *Joshua* deliver'd this *Interpretation*, or *Oral Law*, to the *Elders*, who succeeded him, and that they deliver'd it to the *Prophets*, who transmitted it down to each other, until it came to *Jeremiah*; that *Jeremiah* deliver'd it to *Baruch*; *Baruch* to *Ezra*; *Ezra* to the Men of the great *Synagogue*, until it came to *Simon the Just*; and that *Simon* deliver'd it to others, who handed it down, in a continu'd Succession, until it came to *Rabbah Judah Hakkadosh*, who wrote it into the Book, which they call the *Mishnah*.



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163, &c.

BUT all this is a mere *Fiction*, spun out of the fertile Invention of the *Talmudists*, and the little *Truth* that there seems to be in it, is only this, — That, after the Death of *Simon the Just*, there arose a Sort of Men, (whom the *Jews* call the *Tannaim*, or *Mishnical Doctors*) that made it their Business to study and discant upon these *Traditions*, which had been receiv'd, and allow'd by *Ezra* and the Men of the great *Synagogue*, to draw such Consequences, and Inferences from them, as they thought proper; to ingraft these into the Body of the antient *Traditions*; and to expect from others, that they should receive them, as if they had been as *authentick* as the other. But this Imposition was too gross and palpable not to be attended with Remonstrances from several: So that, in a short Time, the *Jewish Church* came to be divided into two grand Parties, *viz.* those, who adher'd to the *written Law* only, among whom the *Sadducees* were the chief; and those, who, over and above this, receiv'd the *Traditions* and Constitutions of the *Elders*, among whom the *Pharisees* made the greatest Figure.

(s) THE most antient Sect among the *Jews* was that of the *Sadducees*, which took its Name from *Sodock*, the Founder of it. This *Sodock* (as the *Talmudick Story* is) was the Disciple of *Antigonus Socho*, who liv'd, according to the *Jewish Calculation*, about three hundred Years before Christ, and us'd often to inculcate to his Disciples, that they ought to serve God

*disinterestedly*, without any *View* of Compensation, and not like Slaves, who only serve their Master for the Sake of a Reward: And from hence his Disciples *Sodock* and *Baithus* made this wrong Inference, *viz.* that there was no Reward to be expected in another World, and, consequently, that the Soul dies, and the Body will not rise again. Whether this Mistake of the Doctrine of *Antigonus*, or (as others suppose) the Dissoluteness of Manners, which at that Time might prevail, gave occasion to the Opinion of the *Sadducees*, but so it was, that, in Process of Time, they grew to be very impious and detestable.

THEY deny'd the Resurrection of the Dead, the Being † of Angels, and the Existence of the Spirits, or Souls of Men departed. Their Notion was, that there was no spiritual Being, but God only; that, as to Man, this World was his *All*; that, at his Death, his Soul and Body die together, never to live any more; and that therefore there is no future Reward or Punishment. They acknowledg'd indeed, that God made this World by his Power, and governs it by his Providence, and for the carrying on of this Government, hath ordained Rewards and Punishments; but then they suppose, that these Rewards and Punishments are in this World only; and for this Reason alone it was, that they worshipp'd him, and paid Obedience to his Laws. All unwritten *Traditions*, as well as all written Books \*, except the five Books of *Moses*, they abso-

lutely

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

Their Principles.

The Sadducees.

(s) *Prideaux's Connection*, Anno 446. *Lamy and Beaufobre's Introduction*.

† In what Sense the *Sadducees* deny'd the Existence of Angels, 'tis difficult to determine, since they certainly acknowledg'd the Authority of the *Pentateuch*. Some pretend, that they accounted the Invention of Angels but a novel Thing, and that their very Name was never heard of, until the Return from the Captivity, and therefore they rejected them; whilst others suppose, that they look'd upon them as the *inseparable Powers* of God, which, like the Rays of the Sun, without being parted from that Planet, shine and shed their Influence here below. But now, considering that the *Sadducees* receiv'd the five Books of *Moses*, they could hardly entertain any such Notions as these. As therein they read of frequent Apparitions of Angels, they could not fancy them a new Invention of the *Rabbins*, that return'd from the Captivity. As they saw in these Books, that they properly came down from Heaven upon Earth, they could not imagine, that they were Beings inseparable from the Deity; and therefore we may suppose, that they rather look'd upon them only as so many *Phantasms*, and that, as the Bodies, which these Angels put on, had perhaps only the Appearance of human Bodies, the same Notion they might have of the Spirits, which animated them; because every Thing, (except God) in their Opinion, was *material*. *Basnage's History of the Jews*, lib. ii. c. 6.

\* Mr *Basnage*, in his *History of the Jews*, (lib. ii. c. 6.) tho' he allows the Question to be difficult, seems to be of a contrary Opinion. — 1st, Because the *Sadducees* taught and pray'd in the Temple, where the Prophets, and other holy



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lutely rejected; and the probable Reason why they did so, is, that they could not so well maintain these Opinions, which are not so flatly contradicted in the *Pentateuch*, as in the other *sacred Books*, if once they admitted these Books to be *Canonical*. All supernatural Helps to their Duty they utterly deny'd: For their Doctrine was, that God had made Man perfect Master of all his Actions, with a full Freedom to do either Good or Evil as he thinks fit, without any Assistance to him for the one, or Restraint upon him, as to the other; and for this Reason, because they look'd upon all Men to have an inherent Power to make their Condition better or worse, according as they took right or wrong Measures, whenever they sat in Judgment upon *Criminals*, they were always remark'd to pass the severest Sentences: As indeed their general Character was, that they were a very ill-natur'd Sort of Men, churlish, and morose in their Behaviour even to each other, but cruel and savage to every one besides. Their Principles, one might suppose, would have naturally led them into all Manner of *Riot and Excess*; but it was not always so. Some of them were Men of rigid Virtue and strict Probity; for, (t) tho' they had cast off the Belief of a future State, yet, as they admitted of a Providence to punish Vice, and reward Virtue, in this Life, their Desire of present and temporal Happiness put a Restraint upon their Appetites, and kept them within the

Bounds of their Duty. And, for the same Reason, they were not without their Expectations of a *Messias* to come. Nay, upon this Subject they argu'd with more Consistency, than the other *Jews* did. For, confining all their Hopes to the present State of Things, and looking upon him as a *temporal King* and Deliverer only, they had a more than ordinary Interest and Concern in his Appearance in their Life-Time, that thereby they might reap the Fruits of his Conquests, and enjoy the Happiness, which the Prophets had promis'd, during his Reign. Their Number was the fewest of all the Sects of the *Jews*, but they were Men of the best Quality and greatest Estates: And, as all those, who were of the greatest Power and Riches, were cut off in the Destruction of *Jerusalem* by the *Romans*, 'tis generally suppos'd, that this whole *Sect* then perish'd with them.

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

(u) THE *Jews*, who were carry'd captive into *Egypt*, tho' they kept themselves clear from the Idolatry of the Country, did nevertheless (about the Time of *Ptolemy Philometor*) fall into their Method of handling *Divinity*, and were not a little fond of their *allegorical* Interpretations. This mystical Treatment of the Scriptures alarm'd others, who, from the Word *Kara*, (x) which signifies *to read*, obtain'd the Name of *Karraites*, i. e. such as adher'd to the *Text*, and were *literal* Expounders of Scripture. *Josephus* indeed takes no Notice of any People of this Denomination;

The Karrait

holy Writers were read, as appears from the Example of *Christ*, who explain'd a Passage out of *Isaiah*. 2dly, Because *Josephus*, who ought to have been well acquainted with the Principles of this Sect, relates of them, (lib. vi. c. 9.) that they receiv'd what was written. And 3dly, Because the *Pharisees*, in their Disputes with them about the Doctrine of the *Resurrection*, quote, not only the Writings of *Moses*, but those of the *Prophets* likewise, and other *Hagiographers*, whose Authority the others do not deny, but only endeavour to elude the Force of the Passages, that are thence produc'd against them. Upon the whole therefore, *Scaliger* (Elench. Triher. c. 16.) is of Opinion, that these *Sadducees* did not absolutely reject all the *sacred Writings*, but rather look'd upon them, as Books compos'd by holy Men, whose Memories they reverenc'd, tho' they could not believe them of the like Authority with the *Law of Moses*, which to them was the only *Rule of Faith*. But notwithstanding this, "the Account, which is given us in the Gospel (says the Learned *Prideaux*) of the Disputation, which *Christ* had with the *Sadducees*, plainly proves the contrary. For seeing there are so many Texts in the *Prophets* and *Hagiographa*, which plainly and directly prove a future State, and the Resurrection from the Dead, no other Reason can be given, why *Christ* wav'd all these Proofs, and drew his Argument, only by Consequence, from what is said in the Law, but that he knew, that the *Sadducees* had rejected the *Prophets*, and the *Hagiographa*, and therefore would admit of no Arguments, but from the Law only." Anno 107.

(t) *Rassius's History of the Jews*, lib. ii. c. 6. lib. i. c. 9.

(u) *Ibid.* lib. ii. c. 9.

(x) *Lamy's Introduction*,



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Denomination; but his Silence is no Argument against their Existence, because we find him omiffive in other Particulars of the like Nature. The *Herodians*, for Instance, a Sect well known in the *Gospel*, and remarkable for their *political* as well as *doctrinal* Principles, he makes no Mention of, and might therefore well pass by the *Karraites*, who, having no peculiar *Tenets*, but only that of teaching and expounding the Law according to its *literal* Sense, could not well be discriminated by the Name of any particular *Sect*. These *Scripturists*, as they were called, (y) when they came to be headed by *Shammai*, a learned *Doctor of the Law*, (who, about an hundred Years before our Saviour Christ, open'd a great School against *Hillel*, who, was for the *mystical* Way of Interpretation) made a considerable Figure: But at length the School of *Hillel*, by the Determination of a Voice from Heaven, (as was pretended) carry'd it against the School of *Shammai*; so that the *Karraites* were quite absorb'd, till they appear'd again, about the *sixth* Century after Christ.

AT this Time the *Talmud*, a vast voluminous Book, which contain'd all the *Traditions* of the *Jewish* Church, was publish'd, and a great deal of Deference and Veneration was requir'd to be paid to it: But when Men of Learning and Judgment came to look into it, and found it (as it is) stuff'd with trifling and incredible Stories, they reject'd its Authority, as not deserving their Belief, and betook themselves wholly to such, as were of undoubted Credibility, the *Writings of the Law* and the *Prophets*. In Consequence of which there arose two Parties, one standing up for the *Talmud* and its Traditions, and the other disavowing both, as containing, in their Opinion, the Inventions of Men, and not the Doctrines and Commands of God. Those, who stood up for the *Talmud* and its Traditions, were chiefly the *Rabbins*, and their *Followers*, from whence their Party

had the Name of *Rabbinists*; and the other, who were for the Scripture only, were again called *Karraites*, under which two Names the Controversy was at that Time carry'd on between them, and so continues even to this Day.

AMONG all the *Jewish* Doctors, these *Karraites* are justly accounted the most learned Set of Men, but their Number (in these *Western* Parts especially) is but small. (z) About the Middle of the last Century, there was a particular Account taken of them, wherein it appear'd, that in *Polland*, there were two Thousand; at *Cassia* in *Crim-Tartary*, twelve Hundred; at *Cairo*, three Hundred; at *Damascus*, two Hundred; at *Jerusalem*, Thirty; in *Babylon*, an Hundred; and in *Persia*, six Hundred, which, in all, amount to no more, than four Thousand four Hundred and thirty; a small Number, in Comparison of the Bulk of the Nation, which is of the Party of the *Rabbinists*.

THE *Pharisees* were so called from the *Hebrew* Word *Pharas*, which signifies to *separate*; because the prevailing Passion, or rather Ambition of this Sect was, to distinguish, and separate itself from the rest of the People, by a greater Degree of Holiness and Piety, but accompany'd with very much Affectation, and Abundance of vain Observances. (a) At what Time this Sect began first to appear, is no easy Matter to determine: *Josephus* makes mention of them in the Government of *Jonathan*, an hundred and forty Years before *Christ*, as a very powerful Body of Men at that Time; nor is it improbable, that their Origin was somewhat earlier, and that, as soon as the *Sadducees* discover'd their Principles to the World, these Men of different Sentiments might not long after rise up in Opposition to them: For 'tis evident from the Character, which the *Jewish* Historian gives of them, that, in the main Articles of their Belief, they were entirely repugnant to the *Sadducees*. (b) The *Pharisees* believe in a Fate,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jes. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jes. lib.  
xiii. c. 19.

(y) *Prideaux's* Connection, Anno 37.  
Introduction, and *Prideaux's* Connection.

(z) *Calmer's* Dictionary, under the Word.  
(b) *Joseph. de Bello Jud.* lib. ii. c. 12.

(a) Vide *Lamy's*



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163, &c.

a Fate, *says he*, and attribute all Things to it, but nevertheless they acknowledge the Freedom of Man; but how they made these two apparent *Incompatibles* consist together, is no where sufficiently explained. They teach, that God will one Day judge the World, and punish or reward Men according to their Merits. They maintain, that Souls are immortal, and that, in the other World, some will be shut up in an eternal Prison, and others sent back again; but with this Difference, that those of good Men shall enter into the Bodies of Men, those of wicked Men into the Bodies of Beasts; which exactly agrees with the famous *Transmigration* of *Pythagoras*. Their Adherence to the Law was so exact, that, for Fear of violating the least Precept of it, they scrupulously observ'd every Thing, that had the least Relation to it, even tho' the Law had neither commanded, nor forbidden them. Their Zeal for the *Traditions* of the Elders was such, that they deriv'd them from the same Fountain with the *written* Word itself, pretending, that *Moses* receiv'd both of them from God on Mount *Sinai*, and therefore ascribing an equal Authority to both. They had a Notion, that good Works were meritorious, and therefore they invented a great Number of *supererogatory* ones, upon which they valu'd themselves more, than upon a due Observance of the Law itself. Their frequent Washings and Ablutions, (c) their long Prayers in *publick* Places, their (d) nice Avoidance of reputed Sinners, their Fasting and great Abstinence, their Pe-

nance and Mortification, (e) their minute Payment of *Tythes*, their (f) strict Observance of the *Sabbath*, and (g) ostentatious Enlargement of \* *Phylacteries*, were all Works of this Kind; which nevertheless gain'd them such Esteem and Veneration, that, while the *common* People lov'd, the *greater* ones dreaded them, so that their Power and Authority in the *State* was considerable, tho' generally attended with pernicious Consequences, because *their Hearts were evil*: For, notwithstanding their shew of mighty Zeal and great Austerity, they were, in Reality, no better, than what our Saviour calls them, vain and ostentatious, spiteful and malicious, griping and voracious, Lovers of themselves only, and Despisers of others; insomuch, that it was hard to say, which was most predominant in them, their insatiable Avarice, their insupportable Pride, or abominable Hypocrisy.

IN Conjunction with the *Pharisees*, the *Scribes* are often mention'd in the Scriptures of the *New Testament*. They were not however any Particular Sect, but a Profession of Men of divers Kinds, following Literature. For generally all, that were any way learned among the *Jews*, were, in the Time of our Saviour and his Apostles, called *Scribes*, but especially those, who, by their Skill in the Law, and Divinity of the *Jews*, were advanc'd to sit in *Moses's* Seat, either as Judges in their *Sanhedrim*, or Teachers in their Schools, or *Synagogues*. Both their *Name* and *Profession* began immediately after the *Babylonish* Captivity, about five hundred

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jes. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jes. lib.  
xiii. c. 19.

The Scribes,

(c) Matth. vi. 5, &c.  
(g) Chap. xxiii. 5.

(d) Luke vii. 39.

(e) Matth. xxiii. 23.

(f) Chap. xii. 2.

\* The Word *Phylactery*, in the *Greek*, signifies a Place to keep any Thing in; in the *Hebrew*, it is called *Tephilin*, which signifies *Prayers*, because the *Jews* wear their *Phylacteries* chiefly, when they go to their Devotion. It is a common Opinion, that these *Phylacteries* were long Pieces of Parchment, whereon were written certain Passages out of *Exodus* and *Deuteronomy*, which they ty'd to their Foreheads and left Arm, in Memory of the Law; but a late Explainer of the *Jewish* Customs assures us, that they were Parchment-Cases, form'd with very great Nicety, into their proper Shapes; that the Case for the Head had four Cavities, into each of which they put a Piece of Parchment rolled up, wherein were written some Sections of the Law; but that, which was for the Arm, had but one Cavity, and into it they put one Piece of Parchment, wherein four Passages of Scripture were written. *Lamy's* Introduction, lib. i. c. 16. The whole of this Custom is founded on *Exod.* xiii. 9. and *Deut.* vi. 8. but the Words are only *metaphorically* to be understood, as a Command to have God's Laws perpetually before our Eyes, and his Deliverance always in Remembrance. It cannot be deny'd however, that these *Phylacteries* were generally worn by the *Jews* in our *Saviour's* Time, and were not disus'd so late as St *Jerome*. *Lamy*, *ibid*.



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hundred Years before the Birth of *Christ*; for *Ezra* himself, was one of the first. They were a Body of the most learned Men of the Nation, and chiefly of the Sect of the *Pharisees*, tho' some of them might possibly be *Karraites*, or *Antitraditionists*, as it seems to appear by one of them asking our Saviour (b) *Which was the first Commandment of all*, and being so highly pleas'd with his Answer.

THOSE, who were descended from the Stock of *Levi*, were usually called *Scribes of the Clergy*; but such, as were sprung from any other Tribe, were nam'd *Scribes of the People*. The Business of the latter, was to take care to preserve the Purity of the Text in all the Bibles, which they copy'd out, and to see that no Corruption was crept into the *Original*. It was not held proper for every vulgar Pen to transcribe the great *Mysteries* of the Law, and therefore this peculiar Order of Men, was appointed to that Purpose; but, they did not so entirely apply themselves to it, as not to take in many other Matters both of *Civil* and *Religious* Concern, being *Publick Notaries* in the *Sanhedrim*, and Courts of Justice, as well as Registers in the *Synagogues*. The Office of the *Scribes of the Clergy*, was to teach in publick, and instruct the People by expounding to them the Law in their Sermons, and set Discourses; by which Practice, they grew into such Repute in the *Jewish* State, that it was hard to say, whether the *Pharisees*, or they were held in the greater Veneration: For what the *Pharisees* gain'd among the common People by their Pretences to extraordinary Sanctity, these more justly obtain'd by their Zeal for the written Word, in preserving it from the Dangers of Corruption, and expounding it in the *Ears of the People*.

It is suppos'd, with a good deal of Probability, that the Sect of the *Essenes* began about an hundred and fifty Years before *Christ*, and during the Persecution of *Antiochus Epiphanes*, when great Num-

bers of *Jews* were driven into the Wilderness, where they inur'd themselves to a hard and laborious Course of living. Why we find no Mention made of them in all the *New Testament*, the probable Reason may be, that the major Part of them liv'd in *Egypt*, at a considerable Distance from *Judea*, which, at this Time, was infested with such Persecutions, and intestine Broils, as were abhorrent to their retir'd and *Hermetic* Course of Life, which, as it secluded them from all Places of great Resort, might make them less curious to enquire after our Saviour's Person and Doctrine, thinking very probably, that, if he was really the *Messiah*, he would not fail to seek and find out them; but that, if he was not, he had already Enemies enough to oppose him, without their leaving the solitary and contemplative Life, they were accusom'd to, merely to bear Testimony against him. *Philo*, who gives us a full Account of these People, tells us, that they were called *Essenes*, from the Greek Word *ἁγιος*, which signifies *holy*, and that there were two Sorts of them: Some, who living in Society, and marrying, (tho' with a great deal of Wariness and Circumspection) liv'd in Villages, and apply'd themselves to Husbandry, and other innocent Trades and Occupations, and were therefore called *practical*; but, others, who living a Kind of *monastick* Life, gave themselves wholly up to Meditation, and were therefore called the *contemplative Essenes*: But however they differ'd in their Manner of Life, they were both of the same Belief, and followed the same Maxims.

THEY had not indeed the like Traditions with the *Pharisees*, but, as they were *Allegorists*, they had several *mystical* Books, which serv'd them for a Rule in explaining the sacred Writings, all of which (contrary to the *Sadducees*) they acknowledg'd and receiv'd. They believ'd, that God governs the World, but by such an absolute *Predestination* of every Thing, as allow'd Mankind no

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

+ Liber quis quis  
vis huius stud. et. I.  
457. et Fragm. apud  
Euseb. VII. cap. VIII.

Their Princi-  
ples.



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Liberty of Choice in all their Actions. They acknowledg'd a future State, thinking, that the Souls of good Men went into the *fortunate Islands*, while those of the Wicked, were shut up in *subterraneous Places*; but as for the Resurrection of the Body, and the Soul's returning to it again, after they were once parted, of this they had no Manner of Notion. All *Practical* Religion they reduc'd to these three Kinds. 1. The Love of God. 2. The Love of Virtue. And, 3. The Love of Mankind. 1. Their Love of God express'd itself in accounting him the Author of all Good, and, consequently, applying to him every Morning and Night for the Blessings they wanted; in their abstaining from Swearing, from Lying, and all other Sins, that are abhorrent to his Nature; and in their strict Observance of the *Sabbath*, and all other holy Rites, except sacrificing; for tho' they sent their Gifts to the Altar, yet they themselves went not thither, presuming, that the Sanctity of their Lives was the purest and most acceptable Sacrifice to God that they could offer. 2. Their Love of Virtue was shewn in the Government of their Passions, their refraining from Pleasures, their Contempt of Riches, their Abstinence in eating, their Continence, their Patience, the Simplicity of their Speech, and the Modesty of their Carriage. And, 3. Their Love of Mankind appear'd in their great Benevolence and strict Justice; their Charity to the Poor, and Hospitality to Strangers; and there needs no other Proof of their Love to one another, than the Union, in which they liv'd. For they had the same Houses, the same Provisions, the same Habits, the same Tables; their Gains were put in the common Stock; they divided the Care of the Sick among them; and honour'd the elder Men of their Society with the same Reverence, as if they had been their Fathers.

THIS Strictness and Regularity of theirs gave them an eminent Character, and made it a Matter of no small Consequence to be admitted into their Society. For when, after a due Course of Probation, any one presented himself for that Purpose, they bound him under the most solemn Vows and Protestations, "To love and worship God, and do Justice to all Men; to profess himself an Enemy to the Wicked, and a Friend to the Lovers of Virtue; to keep his Hands from Theft, and all fraudulent Dealings, and his Soul unpolluted with the Desire of unjust Gain; not to usurp upon his Inferiors, nor distinguish himself from them by any Ornaments of Dress or Apparel; not to conceal any of the Mysteries of Religion from his Brethren, nor to disclose any to the *Profane*, tho' it were to save his Life; but to preserve the Doctrine he profess'd, the Books that were written of it, and the Names of those, from whom he had it." This was the Form of Admission into their *Communion*, which whoever violated, in any gross Instance, was immediately excluded, and never receiv'd again, without the deepest Humiliation and Repentance. And, if such was the Religion and Manner of Life of the *Essenes*, we have less Reason to be surpriz'd, at our finding some Authors so much extolling their Courage and Magnanimity upon several Occasions, as Persons, who, under Distresses and Persecutions, suffer'd Death, and the most grievous Torments, even with Joy and Chearfulness, rather than say, or do any Thing contrary to the Law of God. They are said however to have (*h*) greatly degenerated from their primitive Purity of Life and Doctrine. In the Time of *Trajan*, and the Reign of *Justinian*, tho' they were known under the pompous Title of *Angels*, or *angelick* Persons, yet were they found to come infinitely short of the Beings, whose Names they assum'd, and, upon that Account, falling into

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.



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The Herodians.

into a great Disesteem, in a very short Time † they dwindled into nothing.

THERE was another Sect among the *Jews*, (k) mention'd in the Gospels, which, tho' of later *Original*, may not improperly be consider'd in this Place; and that is the *Herodians* \*, who, in their main *Principles*, were not very different from the *Sadducees*. They sprang up, no doubt, in the Time of *Herod the Great*, some twenty or thirty Years before Christ, and had their Denomination from him, but upon what Account it is not so well agreed. The common Opinion is, that they look'd upon *Herod* as the promis'd *Messiah*: But it is a very improbable Thing, that any *Jews* should, in the Time of our Saviour's Ministry, above thirty Years after the Death of *Herod*, hold him to have been the *Messiah*, when they had found no one of those *Particulars*, which they expected from the *Messiah*, perform'd by him, but rather every Thing quite contrary. (l) Others therefore suppose, that they were called *Herodians*, because they constituted a *Sodality*, (or Club as we call it) in Honour of *Herod* at *Jerusalem*, as there were several in *Rome*, in Honour of their Emperors \*. But since the earliest of these *Sodalities* in *Rome* were not instituted, till after the Death of *Augustus*, who out-liv'd *Herod* sixteen Years and upwards, this could be no Pattern, or Foundation for the Institution of the like in Memory of *Herod*, who dy'd so long before.

*HEROD*, no doubt, came into the

Government with great Opposition; and as he was by Birth a *Foreigner*, and had made his Entrance with much Blood, his Title was not acknowledg'd by the greater Part of the *Jews*, especially as long as *Antigonus* was alive. Those therefore that would own his Title, and espouse his Interest, might, for this Reason, perhaps go under the Name of *Herodians*; but this seems not to be the whole of the Matter. Our blessed Saviour cautions his Disciples (m) *against the Leaven*, (i. e. against the evil and erroneous Tenets) of *Herod*; which seems to imply, that *Herod* himself was the Author of some false Notions, which constituted a particular Sect, differing from the other Sects of the *Jews*; and that his Followers, imbibing these Principles from him, had the Denomination of *Herodians*. (n) For as much then, that *Herod* (o), the better to secure his Possession of the Throne, had put himself under the *Roman* Protection, (p) contrary to an express Precept of the Law; and, to ingratiate himself with the great Men at *Rome*, built Temples, and erected Images in them for idolatrous Worship, excusing himself to the *Jews*, that all this he did, purely in Compliance to the Commands, he was necessitated to obey, and might probably lay it down for a *Maxim* in Religion, that, in Case of Compulsion, it was lawful to submit to unjust Injunctions; there is no Wonder at all, that some bold Men should rise up to justify the King's Practice, and (by the Royal Permission) call themselves by his Name,

From 1 Macc.  
v. 1. 2 Macc.  
x. 11. and  
Jof. lib. xii.  
c. 14. to the  
End of 1 and  
2 Macc. and  
of Jof. lib.  
xiii. c. 19.

† Some indeed are of Opinion, that these *Essenes* did renounce *Judaism*, and were Converts to *Christianity*, and that such among them, as were called *Therapeutae*, became *Monks*, and were form'd into that Order by St *Mark*, who was the first Founder of the *Christian Church* in *Alexandria*. But tho' it seems not unlikely, that some of this Sect might be converted, yet, that the main Body of them should embrace *Christianity*, and so be lost in the Societies of *Christian Hermits*, is far from being probable; especially, since we find no Traces of any such Institution as *Monkism*, till after the Beginning of the Second Century, when these *Ascetics*, who had formerly fled from Persecution, finding the Sweets of their Retirement and Solitude, began to multiply, and so erected themselves into Bodies. *Prideaux's* Connection, Anno 107, and *Basnage's* History of the *Jews*, lib. ii. c. 13.

(k) Matth. xxii. 16. Mark iii. 6. Chap. viii. 15. Chap. xii. 13.

\* Accordingly St *Mark* (Chap. viii. 15.) calls that the *Leaven of Herod*, which Christ files the *Leaven of the Sadducees*, Matth. xvi. 6.

(l) *Scaliger* in *Animadver. ad Eusebii Chron. & Casaubon Exercit.* &c.

\* Such were the *Augustales*, *Adrianales*, *Antonini*, &c. constituted in Honour of *Augustus*, *Adrian*, and *Antoninus*, and the rest of the Emperors, after their Death. *Prideaux's* Connection, Anno 107.

(m) Mark viii. 15.

(n) *Prideaux's* Connection, Anno 107.

(o) *Joseph. Antiq.* lib. xv. c. 12.

(p) Deut. xvii. 15.



A. M.  
3841, &c.  
Ant. Christ.  
163, &c.

Name, whose distinguishing Tenet might probably be, "That, altho' they profess'd the *Jewish* Religion, and abominated Idolatry in their Hearts; yet, to humour the *Romans*, and make themselves easy with their Governors, it was not unlawful to comply sometimes with their Demands, and, at least outwardly, to become occasional Conformists." This is the *Leaven of the Herodians*, which our Saviour cautions his Disciples against, but it was not of long Continuance in the *Jewish* Church. For, *Herod Antipas* (q) having lost his Credit at *Rome*, and being depos'd and banish'd out of *Judea*, the Sect that was instituted by his Father, and supported by his Favour and Countenance, could not support itself after his Disgrace.

Zealots.

ANOTHER Sect, mention'd by *Josephus* (r), as rising after this Time, was that of *Judas* of *Galilee*: For, when *Archelaus*, Son of *Herod the Great* was sent into Banishment, and *Judea* reduc'd to a *Roman* Province, *Judas* †, a Native of *Galamala*, took occasion from some new Exactions, to exhort his Countrymen to shake off the *Roman* Yoke; pretending, that, to pay Tribute to any foreign Power was a shameful Badge of their Slavery. An Aversion to the *Roman* Dominion, and an Hatred of the *Publicans* (who had the Care of receiving the Taxes and Tributes) was natural enough to all the *Jews*; but they, whose Zeal led them to join *Judas*, and form a particular Sect, valu'd themselves upon their Holiness and Justice, because they would not acknowledge any other Sovereign but God; and, rather than submit to the Dominion of Man, or give him the Title of Lord, they chose to subject themselves to any Torments, or even to Death itself. *Judas* indeed perished, and all, as many as obeyed him,

were dispersed for a While; but in the Time of the *Jewish* Wars, they gather'd again, and soon became a Faction, strong and considerable enough, to put every Thing into Confusion. They affected the Title of *Zealots*, (s) *Josephus* as if their Undertakings had been good and honourable, even while they out-did the very worst of Men in Wickedness. They look'd upon themselves indeed, as the true Successors of *Phinebas*, (t) who, out of Zeal for the Honour of God, did immediate Execution upon *Zimri* and *Cosbi*, for which he receiv'd the Divine Thanks and Approbation. And, in Imitation of him, these Men took upon them to execute Judgment upon such, as they called notorious Offenders, without staying for the ordinary Formalities of Law. And therefore, they made no Scruple of robbing, and plundering, and killing the principal of the Nobility, under Pretence of their holding Correspondence with the *Romans*, and betraying the Liberty of their Country. At last, joining with the *Idumæans*, they committed all Manner of Outrage, seiz'd on the Temple, and profan'd the Sanctuary, and slew many of the High-Priests themselves. So that, when *Jerusalem* came to be besieg'd, they were perpetually raising Tumults and Distractions within, which ended at last in the Destruction of their City and Temple, and the total Dissolution of their State.

THESE were the several Sects, which, much about this Period of Time, sprang up in the *Jewish* Church; and, if the like Differences in Opinion have since appear'd in the *Christian*, 'tis no more, than what the Spirit of God has foretold: (u) For there must be Heresies among you, that they who are approved, may be made manifest among you.

(q) *Basnage's* History, lib. ii. c. 14.

(r) *Joseph. Antiq.* lib. xviii.

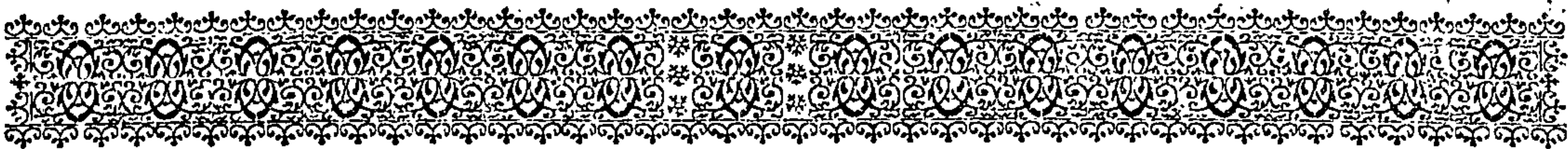
† *Augustus* furnish'd him with a plausible Pretence for it, by issuing out his Edict to have the whole Province of *Syria* new survey'd, and tax'd about this Time.

(s) *De Bello Jud.* lib. iv.

(t) *Numb.* xxv. 13.

(u) 1 *Cor.* xi. 19.





CHAP. V.

From the Death of JOHN HYRCANUS, to the Birth of  
JESUS CHRIST.

The HISTORY.

A. M.  
3897, &c.  
Ant. Christ.  
107, &c.  
Aristobulus  
succeeds his  
Father, makes  
himself King  
of Judea, but  
murders his  
Mother and  
Brother.

**H**YRCANUS, when he dy'd, left five Sons: *Aristobulus*, *Antigonus*, and *Alexander* were the three *first*: Who the *fourth* was, we no where read; but the Name of the *fifth* was *Absalom*. *Aristobulus*, as eldest, succeeded his Father, both in the *Pontificate* and *Principality* of the Nation, and (as we said before) was the first in *Judea*, since the *Babylonish* Captivity, who put on a *Diadem*, and assum'd the Title of a *King*; but he was a Man of a bloody and suspicious Disposition. His own Mother, because, in Virtue of his Father's Will, she claim'd some Share in the *Sovereignty*, he first cast into *Prison*, and there starv'd to Death. All his Brothers he put under the like Confinement, except *Antigonus*, who was his great Favourite, and, at first, shar'd in the Government with him; but he soon cooled in his Affections, and at last had him put to Death; tho', in this Piece of Cruelty, the *Instruments* about him were more to blame, than he.

As soon as he was settled in the Throne, he engag'd in a War with the *Ituræans* †; and having subdu'd the greatest Part of them, he forc'd them to become *Proselytes* to the *Jewish* Religion, in the same Manner, as his Father had done to the *Idumæans*; but returning sick from the War to *Jerusalem*, he left his Brother behind him to finish it, which accordingly he did with Success; and so returning in Triumph, at a Time when the *Feast of Tabernacles* was celebrating, he went directly to the Temple (as did the Guards that attended him) with his *Armour* on, to pay his Devotions to God.

THE Queen, and the Courtiers of her Party, who envy'd the Interest, which *Antigonus* had with the King, were always buzzing in his Ears such Stories, as they thought would excite his Jealousy; and now they come and tell him, “ That it was high Time for him to look to himself; that his Brother was gone into the Temple in an *Equipage*, not be-  
“ coming

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

† *Ituræa*, the Country where these People dwelt, was Part of *Cælo-Syria*, bordering upon the North-East Part of the Land of *Israel*, and lying between the Inheritance of the half Tribe of *Manasseh* beyond *Jordan*, and the Territories of *Damascus*. It is the same Country, that is sometimes called *Auranitis*, and had its Name from *Itur*, one of the Sons of *Ishmael*, Gen. xxv. 15. who, in our *English* Version, is wrongfully called *Jetur*. *Prideaux's* Connection, Anno 107.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

“ coming a private Man; and that, in all  
“ Probability, it would not be long, be-  
“ fore he could come with a Troop of his  
“ arm’d Soldiers, and execute his wicked  
“ Design against him.”

THIS Representation made some Im-  
pression upon *Aristobulus*, so that he sent  
to his Brother to put off his Armour, and  
immediately come to him; concluding,  
that if, pursuant to his Orders, he came  
*unarm’d*, there was no Mischief intended,  
but that, if he did otherwise, there might  
be something in what the Queen had sug-  
gested: And therefore placing his Guards  
in a subterraneous Passage †, which led  
from the Palace to the Temple, and thro’  
which his Brother was to come to the  
King’s Apartment, he order’d them, that  
if he came unarm’d, they should let him  
pass, but, if otherwise, they should in-  
stantly fall upon him, and dispatch him.

THE Queen, knowing this, prevailed  
with the Messenger, whom *Aristobulus*  
sent to bid his Brother come *unarm’d*, to  
tell him, on the contrary, that the King,  
being inform’d of a very beautiful Suit of  
Armour, which he had brought with him  
from the Wars, was minded to see how  
it became him, and therefore desir’d him  
to come in it, which accordingly he did,  
suspecting no Ill. When he came to the  
Place, where the Guards were posted,  
they, seeing his Armour on, executed  
their Orders, and immediately flew him;  
but, no sooner was the Fact committed,  
than *Aristobulus* severely repented it.

FOR the Sense of the Loss of a good  
Brother brought to his Remembrance the  
*Murder* of his Mother, and his Con-  
science flew in his Face for both at once.  
The *Anxiety* of his Mind increas’d the  
*Distemper* of his Body; so that, finding  
no Ease for the one, and no Cure for the  
other, in the utmost Agonies of Guilt, and  
with many bitter Accusations of himself,  
he gave up the Ghost, † and, after a  
Reign of no more than one Year, was  
succeeded by his Brother *Alexander Jan-  
næus*.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.  
Dies miser-  
ably, and is  
succeeded by  
his Brother  
Alexander.

EVER since his Father’s Death, he had  
been kept in Prison by the late King; but,  
upon his Decease, his Widow *Salome*  
releas’d him, and his other two Brothers  
from their Confinement; so that, being  
now on the Throne, and having discover’d  
that the *elder* of these Brothers had form’d  
a Design to supplant him, he caus’d him  
to be put to Death; but the other, who  
was called *Absalom*, desiring to live quietly,  
and in a private Condition, he took into  
his Favour, and under his Protection.

As soon as he had settled his Matters  
at home, he led forth his Forces to make  
War with the People of *Ptolemais*; and,  
having vanquish’d them in a pitch’d Bat-  
tle, shut them up in the City, and laid  
close Siege to it. This Place, and *Gaza*,  
together with the Tower of *Straton*, and  
the Fortrefs of *Dura*, which *Zoilus* pos-  
sess’d, were the only Places on the Coast,  
which were not under *Alexander’s* Domi-  
nion; and therefore, dividing his Forces,  
with

Alexander’s  
Wars with the  
People of Pto-  
lemais, Gaza,  
&c.

† When *Hyrcaus* built the Palace of *Baris*, he caus’d this Passage, which led from thence to the Temple, to be made, that, upon all Occasions, he might have a ready Communication with it: And as, over this Passage, there was a *Turret*, or *Tower* of the Palace, called *Straton’s Tower*; *Josephus* tells us a very remarkable Story concern-  
ing it, viz. That one *Judas*, an *Essene*, having foretold that *Antigonus* should, that very Day, be slain in *Straton’s*  
*Tower*, which he took to be a *Town* so called, lying on the *Sea-Coast*, and two Days Journey from *Jerusalem*,  
and seeing *Antigonus* come into the Temple, he fell into a great Passion, and began to exclaim against *Truth* itself, as  
supposing his Prediction impossible now to be fulfilled; but, while he was in this *Agony*, News being brought, that  
*Antigonus* was slain in that Part of the subterraneous Gallery, which was directly under the *Turret*, called *Straton’s*  
*Tower*, the *Essene* rejoic’d in the Comfort and Satisfaction of having his Prophecy verify’d, at the same Time that every  
one else was lamenting the Murder of this young Prince. *Jeavish Antiq.* lib. xii. c. 19.

† *Aristobulus* was a great Favourer of the *Greeks*, for which Reason he was called *Philellen*, and the *Greeks* indeed  
had an equal Favour for him: For, as *Josephus* tells out of *Strabo*, one of their Historians has left this Character  
of him: ——— That he was a Prince of Equity, and had in many Things been very beneficial to the Jews, in that  
he had augmented their Territories, and ingrafted into the Jewish State, Part of the Nation of the *Ituræans*; but the  
Actions of his short Reign shew him to have been a Man of a quite different Disposition. *Prideaux’s Connection*,  
Anno 106.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

with one Part he besieg'd *Ptolemais*, and employ'd the other in ravaging the Territories of *Zoilus*, and those of *Gaza*. In the mean Time the Besieg'd had sent to *Ptolemy Lathyrus* \*, the expelled King of *Egypt*, who reign'd then in *Crete*, to come to their Relief; but afterwards, bethinking themselves better, they came to a Resolution (which they communicated to *Ptolemy*) to trust to their own Strength, rather than admit of any *Auxiliaries*.

*PTOLEMY* however was already set to Sea, when he heard this News; and therefore proceeding in his *Voyage*, and landing his Army in *Phœnicia*, he advanc'd towards *Ptolemais*: But the People in the Town would neither receive his *Messengers*, nor send him any Answer, so that he was in no small Perplexity what Course to take, when *Zoilus*, and the *Gazeans* sent Embassadors, desiring his Assistance against *Alexander's* Forces, which they were not able to oppose.

*PTOLEMY*, being very glad of any Opportunity to make an honourable Retreat from before *Ptolemais*, readily march'd his Army to their Relief; but *Alexander*, not thinking it advisable to hazard an Engagement with him, withdrew his Army into their Quarters, and there thought to gain by *Policy*, what he could not attain by *Force*.

To this Purpose he enter'd into a Treaty with *Lathyrus*, and engag'd to pay him four hundred Talents of Silver, on Condition, that he would deliver *Zoilus*, and his Territories into his Hands, which *La-*

*thyrus* agreed to do, and, accordingly had got *Zoilus* into his Custody; but when he came to understand, that at the same Time *Alexander* was clandestinely treating with *Cleopatra*, to bring her upon him with all her Forces, he, detesting such double Dealing, broke off all Friendship with him, and resolv'd to do him what Mischief he could.

THE two Armies therefore met the next Year, and a very fierce Battle ensu'd near *Asophus*, not far from the River *Jordan*, wherein *Alexander* being vanquish'd lost thirty Thousand of his Men, besides those that were taken Prisoners. After this Victory, *Ptolemy* made every where great Havock, and spread the Terror \* of his Name throughout all the Province; but his Mother *Cleopatra* being fearful, lest so much Success should make him powerful enough to invade *Egypt*, set out with a large Fleet, and a numerous Army, which she landed in *Phœnicia*, and thence proceeded to *Ptolemais*, expecting that the People would have open'd their Gates to her, but finding the contrary, she invested the Place to take it by Force; while *Ptolemy*, believing that it would be easy for him to recover *Egypt* in the Absence of his Mother and her Army, left *Syria*, and went upon that Expedition; but meeting with more Opposition, than he expected, he was oblig'd to return to *Gaza*, where he pass'd the Winter, and from thence went back again to *Cyprus*.

As soon as *Cleopatra* had taken *Ptolemais*, *Alexander* went thither with considerable

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

His Perfidy to  
Ptolemy, who  
defeats his  
Army, and  
wastes his  
Country.

He makes an  
Alliance with  
Cleopatra,  
Queen of E-  
gypt.

\* This *Ptolemy Lathyrus*, by his Mother *Cleopatra* was made King of *Egypt*, but, by his affecting to reign without her, he so far incurr'd her Displeasure, that she procur'd his Expulsion by this Artifice. — Some of her favourite *Eunuchs* she caus'd to be wounded; and then bringing them out into the publick Assembly of the *Alexandrians*, she there pretended, that they had suffer'd this from *Lathyrus*, in Defence of her Person against him, and thereupon accus'd him of having made an Attempt upon her Life; and by this Means she so far incens'd the People, that they rose in a general Uproar against him, and would have torn him in Pieces, had he not fled for his Life. Hereupon *Cleopatra* sent for *Alexander*, her younger Son, who for some Time had reign'd in *Cyprus*, and, having made him King of *Egypt*, forc'd *Lathyrus* to be content with *Cyprus*, upon his Brother's leaving it. *Justin*, lib. xxxix. c. 4.

\* There is a very cruel and barbarous Act, which he is said to have done at this Time, viz. that, coming with his Army, in the Evening after the Victory, to take up his Quarters in the adjoining Villages, and finding them full of Women and Children, he caus'd them to be all slaughter'd, and their Bodies to be cut in Pieces, and put in Caldrons over the Fire to be boiled, as if they had been for Supper; that so he might leave an Opinion in that Country, that his Men fed upon human Flesh, and thereby create the greater Dread and Terror of his Army. This barbarous Cruelty *Strabo* and *Nicholaus* (as *Josephus* tells us) make mention of. *Jewish Antiq.* lib. xiii. c. 21.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

derable Presents, and was kindly receiv'd, as an unhappy Prince, who was *Ptolemy's* Enemy, and had no other Refuge, but the Queen's Protection: And therefore, when some about her suggested, that now she had an Opportunity to seize on him and his Dominions, *Ananias*, one of her Generals, who by Birth was a Jew, and by Descent a Relation to *Alexander*, by representing to her the Danger and Injustice of such a Procedure; how base and injurious to her own Honour, which for no Considerations whatever ought to be tarnish'd; how prejudicial to her Interest, by provoking all the Jews in the World against her; and how contrary to the Rules of Faith and common Honesty, which are observ'd among all Mankind, it would be to treat a Friend and Ally in this Manner; he prevailed with her to desist from all Thoughts of it, so that, having concluded an amicable Alliance with *Alexander*, she return'd with her Army into Egypt.

As soon as the Country was clear of these Foreigners, and *Alexander* had recruited his shatter'd Forces, he march'd into *Cælo-Syria*, where (after a Siege of ten Months) he took *Gadara*, and, after that, the strong Fortrefs of *Amathus*, where *Theodorus*, the Son of *Zeno*, Prince of *Philadelpia* had laid up all his Treasure: But *Theodorus* falling suddenly upon him, as he was returning from the Conquest; not only recover'd his Treasure again, but slew ten Thousand of his Men, and took all his Baggage from him.

Besieger Gaza,  
and puts the  
Inhabitants to  
the Sword.

ALL these Misfortunes however did not discourage this Prince. The next Year he march'd his Forces again over the *Jordan*; and, after having taken some neighbouring Places, came, and sat down before *Gaza*,

with a Design, if he took it, to use the People with the utmost Severity; but *Apollodotus*, who commanded the Town, made a gallant Defence, and, in a Sally with twenty Thousand of his Men one Night fell so furiously upon *Alexander's* Camp, that he had like to have ruin'd him, and his whole Army; but, as soon as the Day appear'd, the Jews, discovering who they were, (for they thought in the Dark that *Lathyrus* was come again to the Assistance of *Gaza*) rally'd again, and repuls'd the *Gazeans* into the City, with the Loss of a Thousand of their Men.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

THE City however still held out, till *Lyfimachus*, envying the Credit and Esteem, which his Brother *Apollodotus* had gain'd in the Defence of the Place, treacherously slew him, and then as treacherously deliver'd up the City to *Alexander*; who, as soon as he had got Possession of it, let loose his Soldiers upon it, with a full Licence to kill, plunder, and destroy, which produc'd a sad Scene of Barbarity. The *Gazeans*, thus finding that they were to have no Quarter, stood upon their Defence, and sold their Lives at so dear a Rate, that, in the Carnage and Saccage of the Place, *Alexander* lost as many Men of his own, as he killed of the Enemy; but had the horrid Pleasure, before he went away, to see this antient and famous City reduc'd to utter Ruin and Desolation.

WHEN he return'd to *Jerusalem*, he was far from finding Matters there in any peaceable Posture. For, in the Feast of *Tabernacles*, while he was offering the usual Sacrifices as *High-Priest*, the People, who were assembled in the Temple, had the Insolence to pelt him with Citrons, (for during this Festival it was a Custom among the Jews to carry † Branches of *Palm*,

Is insulted and  
bated by his  
own Subjects,  
who run into  
open Rebellion  
against him.

† The Word in the Original is *Atrog*, which the Jews imagine to have been the *forbidden Fruit*, that our first Parents eat in *Paradise*. It very much resembles a Citron or Lemon, except that it has a very rough and uneven Rind, which they fondly imagine, was originally occasion'd by Eve's impressing her Teeth on it, and that these Marks it has still retain'd. The Custom of carrying these in their Hands is in Testimony of their Joy, but on the Seventh Day, which closes the Festival, they break their Branches, and throw them away; and therefore it is suppos'd, that it was on this Day, when the mutinous Multitude pelted the High-Priest with these *Atrogs*, which, at this Time, were very common in *Palestine*. Universal History, lib. ii. c. 11.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

*Palm-Trees*, and *Lemon-Trees* in their Hands) and to give him very opprobrious Language, telling him, that he was a Slave †, and unworthy to go up to the holy Altar to offer solemn Sacrifices, which enrag'd him to such a Degree, that he fell upon them with his Soldiers, and slew six Thousand of them. After this he surrounded the Court of the Priests, wherein the Altar and the Temple stood, with a *wooden Partition*, to hinder the People from coming near him, while he was officiating, and, to secure his Person against all future Attempts, he took Guards into his Pay from *Pisidia*, and *Cilicia*, (for he durst not trust his own Countrymen) and of these he had six Thousand always about him.

HAVING thus, in some Measure, laid the Storm at home, he march'd his Forces against the *Moabites*, and *Ammonites*, and made them become tributary to him. He attack'd again the Fortrefs of *Amathus*; but *Theodorus*, not daring to stand his Coming, had remov'd his Treasure, and withdrawn the Garrison, so that he took it without Opposition: But in his War with *Thedas*, an *Arabian* King, he had not the like Success; for, falling into an Ambuscade, which that Prince had laid for him near *Gadara*, he there lost most of his Army, and, not without some Difficulty, escap'd himself.

THIS Loss, added to the Hatred, which the *Jews* had conceiv'd against him, made them fly out into an open Rebellion, so that here a Civil-War commenc'd, which lasted for six Years. In most Encounters he had the Advantage of his Subjects, but so exasperated were they against him, that he could never bring them to submit: For,

having one Day ask'd them, what they would have him do to please them, they all with one Voice reply'd, "That he should cut his own Throat; for, upon no other Terms, would they be at Peace with him; and well it were, *they said*, considering the great † Mischiefs he had done them, if they could be reconciled to him, even after he was in his Grave;" and thereupon they sent *Deputies* to *Demetrius Eucharus*, who was then King of *Damascus*, to desire Succours from him against their Sovereign.

DEMETRIUS, at their Request, came into *Judea* with an Army of three Thousand Horse, and forty Thousand Foot, *Syrians* and *Jews*. *Alexander* march'd against him with six Thousand *Greek Mercenaries*, and twenty Thousand *Jews*, who continu'd faithful to him; but in the Engagement he was quite vanquish'd. All his foreign Troops were lost to a Man; and the greatest Part of his other Forces was so miserably broken, that he was forc'd to flee for Shelter to the Mountains, with the poor Remnant he could get together.

THIS Misfortune, which, in all Appearance, must have totally ruin'd his Affairs, prov'd the very Means of re-establishing them. Six Thousand of those very *Jews*, who had so lately appear'd in Arms against him, when they saw him reduc'd to this distress'd Condition, were mov'd with Compassion, and went over to him: And *Demetrius*, being content with the first Advantage he had gain'd, or fearing perhaps that the rest of the *Jews* would do the same, retir'd into *Syria*, leaving the Rebels to make War against their King with their own Forces.

IN

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

His Success  
against them,  
and unheard-  
of Cruelty.

† In this they alluded to what *Eleazar*, a leading *Pharisee*, had said to his Father *Hyrcanus*, viz. That his Mother was a Captive taken in the Wars, and he, consequently, disqualify'd to be their High-Priest, *vide* page 1127. But the true Reason of their Exasperation against him, was, that he follow'd his Father's Steps, and not only gave Countenance to the contrary Sect, but continu'd the *Penal Laws* against those, who should observe the *Traditions* and Customs introduc'd by the *Pharisees*. Universal History, lib. ii. c. 11.

† The fourth Book of the *Maccabees* (Chap. xxix.) tells us, that this War was chiefly between the *Pharisees* and *Sadducees*, and that *Alexander*, having declar'd himself against the former, had put fifty Thousand of them to Death within the Space of six Years, which so exasperated the rest, that they would hearken to no Accommodation. Universal History, lib. ii. c. 11.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

IN most of the Conflicts that happen'd between them *Alexander* defeated them, but still he could bring them to no Terms of Peace; till at last, coming to a *decisive* Battle, he cut off the *major* Part of them, and the rest he shut up in a Place, called *Bethome*. This he besieg'd, and took; and, having carry'd eight Hundred of the *Rebels* Prisoners to *Jerusalem*, he there caus'd them to be *crucify'd* all on one Day, and their Wives and Children to be slain before their Faces, as they were hanging on the *Crosses*, whilst he made an Entertainment for his Wives and Concubines near the Place, where this *Scene* of Terror was acting, with an Intent chiefly to feast himself and them with this horrid Sight. This was a savage, and unheard-of Cruelty: And, upon this Occasion, the People of his own Party called him *Thracides*, *i. e.* as cruel as a Thracian, as no Name indeed could be bad enough to express so inhuman a Procedure.

His Death,  
and political  
Advice to his  
Queen.

AFTER these *Civil* Wars were ended, *Alexander* led his Army against the two Kings of *Damascus*, *Antiochus* first, and afterwards *Aretas* †, who, at different Times, had invaded his Kingdom. He took several strong Places in the neighbouring Territories, and, after an Expedition of three Years Continuance, return'd to *Jerusalem*, and was well receiv'd by his Subjects. But that Felicity he did not long enjoy: For having at a certain Time drank to a great Excess, he thereupon fell sick, and was afterwards seiz'd with a *Quartan* Ague, which he was never able to shake off. This however did not interrupt his *military* Undertakings, till, being quite exhausted, he was forc'd to submit to Fate, while he was besieging the Castle of *Ragaba*, in the Country of the *Gerasens*. His Queen *Alexandra*, who was with him at the Siege, observing him to draw near his End, was exceedingly troubled at the ill State, wherein she, and

her Children should be left at his Death. She knew how much he had *exasperated* the *Pharisees*, then a powerful Sect among the *Jews*, and how great Hatred the Generality of the People, at their Instigation, had contracted against them; and therefore she saw nothing else, but that she, and her Family would be given up to Destruction, and made Victims to the *publick* Rage; and thus she sat by his Bed-Side, lamenting, and bemoaning herself, while he lay a-dying.

To ease her Mind from these dismal Apprehensions, the Advice, which he gave her, was this, — (a) “ That she  
“ should conceal his Death, till the Castle  
“ was taken, and then, carrying his dead  
“ Body with her, should lead back the  
“ Army in Triumph for this Success;  
“ that, as soon as she was come to *Jeru-*  
“ *salem*, she should send for some of the  
“ leading Men of the Sect of the *Phari-*  
“ *sees*, lay his dead Corps before them,  
“ and tell them, that she resign'd it  
“ wholly to their Pleasure, either to treat  
“ it with *Indignity*, (as his Treatment of  
“ them had deserv'd) or to dispose of it as  
“ they thought fit; and, withal, that she  
“ should not forget to assure them, that,  
“ as her Husband had made her *Regent*,  
“ during her Children's *Minority*, she  
“ would do nothing in the Administra-  
“ tion without their Advice and Parti-  
“ cipation.”

AFTER the Reduction of *Ragaba*, *Alexandra* return'd to *Jerusalem* in the Manner that was prescrib'd, and in every Thing else observ'd her Husband's Directions most punctually; which succeeded so well, that the usual *Invectives* against him were chang'd into *Encomiums*. All deplo'r'd the Loss of so valiant a Prince, and honour'd his *Funeral* with a more than ordinary *Pomp* and *Solemnity*; all pity'd the *Queen-Dowager*, and, in Obedience to her

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

† This *Aretas* was King of *Arabia Petraea*, but, upon the Death of *Antiochus*, was chosen King of *Damascus* likewise.

(a) *Joseph.* Antiq. lib. xiii. c. 23.



A. M.  
3897, &c.  
Ant. Christ.  
107, &c.

The Altera-  
tions, and  
Persecutions,  
which the  
Pharisees oc-  
casion.

her Husband's Will, settled her in the  
supreme Government of the Nation.

ALEXANDER, when he dy'd,  
left behind him two Sons, *Hyrchanus*, and  
*Aristobulus*, but the Regency he invested  
in the Queen, who had indeed the Name  
of the Government, but the Admini-  
stration was entirely in the Power of the  
*Pharisees*. The first Thing therefore,  
that they did, was, to have the Decree of  
*John Hyrcanus*, against their *traditionary*  
*Constitutions*, abolish'd; next to release all  
the Prisoners, and re-call all the Exiles,  
that were concern'd with them in the late  
*Civil Wars*; and then, to demand Justice  
against all those, by whose Instigation and  
Advice, the eight hundred Rebels above-  
mention'd had been crucify'd.

To this Purpose they exhibited Articles  
against one *Diogenes*, a noted Confident  
of the late King's; had him condemn'd  
and executed; and proceeded in like Man-  
ner against several others; so that the late  
King's Friends and Adherents, seeing no  
End of these Persecutions, went at length  
to the Queen in a Body, with *Aristobulus*  
her younger Son at the Head of them,  
to remonstrate against these Proceedings.  
They had been old Officers to the King,  
and had faithfully adher'd to him in all his  
Wars, and Difficulties; and therefore they  
requested, that, if no Regard were to be  
had to their Services, they might at least  
be permitted to depart the Land, and seek  
their Safety elsewhere, or else, to be out  
of the Reach of their Enemies, might be  
sent into the several Garrisons of the King-  
dom: And to this last Demand of theirs  
the Queen consented.

IN the mean Time, News was brought  
to Jerusalem, that *Tigranes* King of Ar-

The Jews  
happily deli-  
ver'd from  
their appre-  
hensions of  
*Tigranes's* in-  
vading them.

menia, with an Army of five hundred  
Thousand Men, had invaded Syria, and  
would in a short Time be in Judea. This  
put the Queen, and all the Jews into a  
terrible Fright; and therefore they imme-  
diately dispatch'd away Embassadors, with  
Presents of great Value, to court his  
Friendship, and divert the Storm. The  
Embassadors found him laying close Siege  
to Ptolemais, and, when they were intro-  
duc'd, (for he was a Man \* of great Pride  
and State) he commended their Forward-  
ness in applying to him, accepted their  
Presents, and assur'd them of his good  
Inclinations: But the true Reason of all  
this Civility was, that *Lucullus*, the Ro-  
man General in Pursuit of *Mithridates* had  
enter'd Armenia, and was putting the Coun-  
try under Military Contribution, which  
oblig'd *Tigranes* to return home, and so  
deliver'd the Jews from the Apprehen-  
sions of an Invasion from that Quarter.

ALEXANDRA, when she was  
declar'd Queen, made *Hyrchanus* High-  
Priest, and left *Aristobulus* to lead a pri-  
vate Life; but a private Life was not  
agreeable to his aspiring Temper. As  
soon therefore as he perceiv'd that the  
Queen was sick, and past all Hopes of  
Recovery, he privately in the Night went  
out of Jerusalem, attended only with one  
Servant; and, having visited all the  
Castles, in which, by his Procurement, his  
Father's Friends had been plac'd in Gar-  
rison, in fifteen Days Time he secur'd to  
his Interest twenty of these Fortresses, and  
thereby in a Manner made himself Master  
of the rest of the Strength of the King-  
dom; so that, when his Mother dy'd,  
(which was not long after his Departure  
from Jerusalem) tho' she had declar'd his  
Brother

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

Alexandra  
makes Hyr-  
chanus her Suc-  
cessor, but he  
is supplanted  
by Aristobu-  
lus.

\* This vain Man assum'd to himself the Title of *Kings of Kings*; and, to make his Claim to it the better appear,  
having taken several petty Princes Prisoners in his Wars with them, he made them wait on him, as his *Domestick*  
Servants. He never went abroad, but he had four of them to attend him; two running by him on one Side of his  
Horse, and two on the other; and thus, in like Manner, he was serv'd by some of them at his Table, in his Bed-  
Chamber, and on all other Occasions, but more especially when he gave Audience to Embassadors; for then, to  
make the greater Ostentation of his Glory to foreign Nations, he made all these captive Kings, in the Posture, and  
Habit of Servants, to range themselves on each Side of him. But, as proud as he was, when once he came to feel  
the Power of the Roman Arms, he was soon brought into such a State of mean and abject Humiliation, that, when  
he appear'd before Pompey, he pluck'd his Crown, or Royal Tiara, from off his Head, and call himself prostrate  
on the Ground before him. *Plutarch, in Lucullo & Pompeio.*



A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

Brother *Hyrchanus* her Successor, he nevertheless met him in the Plains of *Jericho*: But, as the two Armies were going to engage, most of the Forces of *Hyrchanus* deserted, and went over to *Aristobulus*, which oblig'd *Hyrchanus* to come to a Treaty with his Brother, in which it was agreed, that he should make a Resignation of the Crown and High-Priesthood to *Aristobulus*, and submit to live quietly upon his own *private* Fortune, which accordingly was ratify'd by publick Sanction.

*Hyrchanus*,  
assisted by *A-*  
*retas*, defeats  
*Aristobulus*,  
and they both  
appeal to  
*Pompey*.

*H Y R C A N U S* was a quiet and peaceable Man, a Lover of Retirement and Ease, and therefore his Resignation of the Crown was not so great a Grievance to him, as it was to some about him. Among these *Antipater* †, the Father of *Herod*, surnam'd the Great, was the chief; who, having persuaded *Hyrchanus*, that, while he continu'd in *Judea*, his Life was in Danger, and that he had no other Choice left, but either to *reign* or *die*, advis'd him to make his Escape to *Aretas* King of *Arabia*, and with him to stipulate for Forces for the Recovery of his Kingdom. *Hyrchanus* did so; and, upon Condition that he would restore the Towns, which his Father *Alexander* had

taken from him, *Aretas* supply'd him with fifty Thousand Men, who, being join'd with the *Jews*, that were of *Hyrchanus*'s Party, gave battle to *Aristobulus*, and having obtain'd a compleat Victory, pursu'd him to *Jerusalem*, and thence to the Mount of the Temple, where they besieg'd him, and committed some outrageous Acts \*. In the mean Time, *Scaurus*, one of *Pompey*'s Lieutenants, being come with a *Roman* Army as far as *Damascus*, *Aristobulus* took care, with the Promise of four hundred Talents, to engage him on his Side; so that he sent to *Aretas* to withdraw his Forces from *Jerusalem*, and threatned him with the *Roman* Arms in Case of Refusal. Hereupon *Aretas* was forc'd to raise the Siege, and march off: But in his Retreat *Aristobulus* fell upon his Rear, and destroy'd about seven Thousand of his Men.

Not long after this, *Pompey* himself came into *Syria*, and took up his Residence at *Damascus*, where he was attended with Embassadors from several Nations, and, among the rest, *Hyrchanus* and *Aristobulus* sent their *Deputies*, desiring both his Protection, and Determination of the Controversy depending between them. But when

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

† *Eusebius*, and *Julius Africanus* tell us, that the Father of this *Antipater* was an *Heathen*, and an Inhabitant of *Ascalon*; that a Company of Robbers, having pillag'd a Temple, near *Ascalon*, took this young *Antipater*, the Father of *Herod the Great*, who, at that Time, was the Priest of the Temple, away with them; and that his Father, being not able to redeem him, they carry'd him into *Idumaea*, where he settled, and made his Fortune. But there is much more Probability, that what *Josephus*, in the History of the *Jewish Wars*, lib. i. c. 5. tells us of this great Man may be true; viz. that he was the Son of another *Antipater*, who was made Governor of *Idumaea* by *Alexander Jannæus*; and, as to his Religion, there is no Question to be made, but that he was a *Jew* and *circumcis'd*; because the *Idumæans* had, long before, receiv'd *Circumcision* and the Religion of the *Jews*, even when *Hyrchanus* made a Conquest of their Country. This *Antipater*, having had his Education in the Court of *Alexander Jannæus*, and *Alexandra* his Queen, who reign'd after him, had wrought himself into the good Graces of *Hyrchanus*, the eldest of their Sons, in Hopes to rise by his Favour, when he should come to the Crown after his Mother; but when *Hyrchanus* was depos'd, and *Aristobulus* made King in his Place, all the Measures, which he had taken for his Advancement, were broken; and, being too obnoxious to *Aristobulus*, ever to have any Prospect of Favour from him, he thought himself oblig'd, both in his own Interest, and Defence, to act the Part we find he did. *Calmet's Dictionary*, under the Word, and *Prideaux's Connection*, Anno 65.

\* One barbarous Action of this Kind is thus related by *Josephus*. — At this Time, there was at *Jerusalem* one *Onias*, a Man of great Reputation for the Sanctity of his Life, and who, by his Prayers, had been thought to have once obtain'd Rain from Heaven in an Extremity of Drought. Upon a fond Imagination therefore, that his Curses would be as prevalent as his Prayers, the *Besiegers* brought him into the Camp, and there press'd him to curse *Aristobulus*, and all that were with him. He oppos'd their Request, as long as he could; but at length, finding no Rest from their Importunities, he lifted up his Hands to Heaven, and, as he was standing in the Midst of them, said, O Lord God, Ruler of the Universe, since both we, that stand here before thee, are thy People, and they, that are besieg'd in the Temple, are thy Priests, I humbly beseech thee not to bear the Prayers of either of them against the other. Whereupon they, who brought him thither, were so enrag'd against the good Man, that they fell upon him, and ston'd him to Death. *Jewish Antiq.* lib. xiv. c. 3.



A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

when *Pompey* had heard what they both had to say, he order'd, that the two Brothers should appear in Person before him, that so he might be better able to enquire into the Merits of the Cause, and determine it in such a Manner, as *Justice* should direct.

Their Pleadings on both Sides.

THE two Brothers accordingly waited upon *Pompey* to receive his Decision; and, at the same Time, several chief Men of the *Jews* came to remonstrate against them both. The *Jews* pleaded, "That it had been formerly the Usage of their Nation to be govern'd by the High-Priest of the God whom they worshipp'd, who, without assuming any other Title, administered Justice to them, according to the *Laws*, and *Constitutions* transmitted down to them from their Fore-Fathers. They own'd indeed, that the two contending Brothers were of the *sacerdotal* Race, but then they alledg'd, that they had chang'd the *old*, and introduc'd a *new* Form of Government, in order to enslave the People, and thereupon they pray'd, that they might not be govern'd by a King."

*HYRCANUS* on his Part urg'd, "That, being the elder Brother, he was unjustly depriv'd of his *Birtbright* by *Aristobulus*, who leaving him only a small Portion of Land for his Subsistence, had usurp'd all the rest, and, as a Man born for Mischief, practis'd *Piracy* at Sea, and *Rapine* and Depredation at Land, upon his Neighbours." And for the Attestation of all this, there appear'd above a Thousand of the principal *Jews*. What *Aristobulus* had to say, in Answer to this, was, "That *Hyrcanus* was superseded in the Government, by Reason of his Incapacity to rule, and not thro' any Ambition of his; that his Sloth and Inactivity had brought upon him the Contempt of the People; and that therefore he was forc'd to interpose, merely

to preserve the Government from falling into other Hands." And, to witness the Truth of this, he produc'd several young Gentlemen of the Nation, who by the Gaudiness of their Dress, and the Levity of their Carriage, did no great Credit to the Cause, which they pretended to support.

UPON this Hearing, *Pompey* could not but perceive the Injury, which *Aristobulus* had done his Brother; but for the present he dismiss'd them with fair Words, and referr'd the full Determination of the Matter, until himself should come to *Jerusalem*, which he would not fail to do, as soon as he had finish'd the *Arabian* War. Upon the whole, *Aristobulus* perceiving which Way *Pompey's* Discourse and Inclinations tended, left *Damascus* without ever taking Leave, and, returning to *Judea*, there arm'd the Country in his Defence. *Pompey* had soon done his Business in *Arabia*, and thence coming to *Judea*, found, that, upon his Approach, *Aristobulus* had shut himself up in the Castle of *Alexandrion*, which was a strong Fortrefs, built by his Father (and therefore called by this Name) on an high Mountain, that stood in the Entrance of the Country of *Judea*, towards the *Samaritan* Side. Hither *Pompey* march'd his Army; and, having encamp'd before it, sent a Messenger to *Aristobulus* to come down to him. *Aristobulus*, tho' with much Reluctancy, was forc'd to comply; and when *Pompey* demanded of him to deliver up his Castles, and to sign Orders to that Purpose to all, who commanded in them, he durst not refuse doing it, tho' he complain'd of the Force, that was thus put on him; and, as soon as he got out of *Pompey's* Hands, fled to *Jerusalem*, and there prepar'd for War.

*POMPEY* was not long before he march'd after him; but when he drew near to *Jerusalem*, *Aristobulus* † repenting of

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

*Aristobulus*  
takes up Arms  
against *Pompey*, who  
conquers *Jerusalem*, and  
restores *Hyrcanus*.

† The fourth Book of *Maccabees* (Chap. xxxvi.) says nothing of this Submission of *Aristobulus* to the Roman General, but tells us, that *Pompey* march'd directly against *Jerusalem*, where observing the Situation of the Place, the Strength of its Walls, Towers, &c. he resolv'd to try to gain *Aristobulus* by fair Means; that he invited him to come into



A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

of what he had done went out to him, and, endeavouring to reconcile Matters with him, promis'd an entire Submission for the future, and a considerable Sum of Money besides, if he would but withdraw his Forces. *Pompey* accepted the Proposal; and, accordingly, sent *Gabinus*, one of his *Lieutenants*, with a Body of Men to receive the Money; but, when he came to *Jerusalem*, he found the Gates shut against him, and was told from the Walls, that those *within* would stand to no such *Agreement*.

THIS was such Treatment, that the *Roman General*, without any more to do, clapp'd *Aristobulus* (whom he had taken with him) in Chains, and so marching forward with his whole Army, was, by the Prevalence of *Hyrcanus's* Party, receiv'd into *Jerusalem*; but the other Faction retiring to the *Mount* of the *Temple*, broke down the Bridges over the deep Ditches and Valleys that surrounded it, and so resolv'd to defend the Place: But there was no withstanding a *Roman Army* long. In three Months Time *Pompey* † became Master of the Mount, which he carry'd Sword in Hand; and, having made a dreadful Carnage upon this Occasion, he caus'd afterwards all such Pri-

soners † to be put to Death, as were found to have been the principal *Incendiaries* of this War.

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

BEFORE he left *Jerusalem*, he, with several other chief Officers accompanying him, went into the Temple, and caus'd the most sacred Parts of it, even the *Holy of Holies*, (into which himself enter'd) to be open'd. He visited the *Treasuries* likewise, where he found two Thousand Talents of Silver, besides Vessels, and other Things of great Value; but \* touching nothing of all this, he left it entire for the sacred Uses, to which it was appropriated. He thought it advisable however to destroy the Walls of *Jerusalem*; and tho' he restor'd *Hyrcanus* to the High-Priesthood, and made him Prince of the Country, yet he depriv'd him of all the new Conquests, which his Predecessors had made; would not permit him to wear a *Diadem*; and oblig'd him to pay an annual Tribute to the *Romans*: And having thus regulated all Matters, he set forward on his Journey home, carrying with him *Aristobulus*, his two Sons *Alexander*, and *Antigonus*, and two of his Daughters, as Captives, to be led before him in his Triumph.

### ALEXANDER,

his Camp, and promis'd him all the Safety that he could desire; that accordingly he came to him, and engag'd to deliver up all the Treasure of the Temple, if he would but declare for him; but that the Priests having refus'd to ratify the King's Promise, this made the *General* lay Siege to the Temple. *Universal History*, lib. ii. c. 11.

† It is suppos'd by *Josephus*, that the *Mount of the Temple* would have hardly been taken so soon by the *Romans*, had it not been for the Superstition of the *Jews* in their Observation of the *Sabbath*. For tho' they now held it lawful to defend themselves vigorously on that Day, yet they would not stir an Hand to annoy the Enemy, or obstruct them in any of their Works. This *Pompey* observing, order'd his Men to employ the Sabbath-Day in nothing else, but in making their Approaches, wherein the Besieg'd giving them no Molestation, their *Engines* of Battery were brought forward, and without Opposition plac'd just as they pleas'd; and so being fitted, and rais'd to Advantage, soon made a Breach in the Wall large enough for an Assault. *Josephus de Bello Jud.* lib. i. c. 5.

† Among these, it is suppos'd, that *Absalom*, a younger Son of the famous *John Hyrcanus*, suffer'd; he had liv'd a private Life, without meddling with publick Affairs, under the Protection of his Brother *Alexander Jannæus*: But having unhappily marry'd his Daughter to his Nephew *Aristobulus*, he was, by that Means, drawn into his Son-in-Law's Party, and being taken Prisoner, in all Probability, was put to Death; because from that Time we find no farther Mention made of him. *Joseph. Antiq.* lib. xiv. c. 8. and *Universal History*.

\* But tho' *Pompey* was thus modell, yet *Craffus* soon after coming that Way, not only extorted the two Thousand Talents, and a large *Bar of Gold*, by Way of Bribe, to restrain him from farther Plunder; but, contrary to the Promise, which he had given upon Oath, ransack'd the Temple all over, and robb'd it of every Thing, that he thought worth taking away, inasmuch, that the whole of his sacrilegious Plunder amounted to the Value of ten Thousand Talents, which is above two Millions of our Money. *Joseph. Antiq.* lib. xiv. c. 12. & *de Bello*, lib. i. c. 6.



A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

He attempts  
to raise fresh  
Disturbances,  
but is prevent-  
ed by Poison at  
Rome.

ALEXANDER, by the Way, found Means to make his Escape; and, after three Years, returning into Judea, gather'd Forces, and possess'd himself of several Places; but Gabinius, the Roman Governor in Syria, defeated him in all his Attempts, and then, coming to Jerusalem, confirm'd Hyrcanus in the Priesthood, but the civil Administration † he took from the Sanhedrim, and put into the Hands of such Magistrates, as himself made choice of; and having divided the whole Land into five Provinces, appointed a Court of Justice (with Power ultimately to determine every Thing) over each of them. Aristobulus, late King of Judea, after he had been five Years a Prisoner at Rome, having with his Son Antigonus made his Escape, return'd into Judea, and, with some few Forces, which he had got together, was endeavouring to raise fresh Troubles. But Gabinius came upon him, before he was prepar'd to make a sufficient Resistance; and, having taken him, and his Son Prisoners, sent them both again to Rome, where his Father was kept in Durance; but his Children, upon the Intercession of Gabinius, were immediately sent back to Judea.

NOT long after this, the Difference

between Cæsar and Pompey occasion'd a Distraction in the Roman Affairs, and a general Contention all the Empire over. Pompey had left some Forces in Syria; and Cæsar, to oppose against these, had set Aristobulus at Liberty, and propos'd to have sent him with two Legions into Judea, in order to secure that Province: But, before he could get out of Rome, he was poison'd by some of Pompey's Party, and his Body remain'd a long Time there embalm'd in Honey, till M. Anthony procur'd it to be carry'd into Judea, where it was honourably interr'd in the Royal Sepulchre.

WHEN Cæsar return'd from the Alexandrian War, Antigonus, the second Son of Aristobulus, (for Scipio, by Pompey's Order, had caus'd his elder Brother's Head to be struck off at Antioch) met him in Syria, and, having complain'd of the hard Fate, which his Father, and Brother had met with, he charg'd Hyrcanus and Antipater with having possess'd themselves of the Government by Force; but Antipater, who was then with Cæsar, defend- ed his own, and Hyrcanus's Cause so very well, that Cæsar, instead of restoring Antigonus, as he desir'd, made it a † Decree, that Hyrcanus should hold the Office

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

Hyrcanus con-  
firm'd in the  
Government  
of Judea by  
Julius Cæsar.

† Before this, the Government had been manag'd, under the Prince, by two Sorts of Councils, or Courts of Justice; one consisting of twenty-three Persons, called the lesser Sanhedrim; and the other, of seventy-two, called the greater Sanhedrim. Of the first Sort, there was one in every City; only in Jerusalem (because of the Greatness of the Place) there were two, which sat apart from each other in two distinct Rooms. Of the latter Sort, there was only one in the whole Land. The lesser Sanhedrim dispatch'd all Affairs of Justice, arising within the respective Cities, where they sat, and the Precincts belonging to them. The great Sanhedrim presid'd over the Affairs of the whole Nation, receiv'd Appeals from the lesser Sanhedrims, interpreted the Laws, and, by new Institutions from Time to Time, regulated the Execution of them. All this Gabinius abolish'd; and, instead thereof, erected five Courts, or Sanhedrims, and invest'd them all with sovereign Power, independent on each other. The first of them he plac'd at Jerusalem; the second, at Jericho; the third, at Gadara; the fourth, at Amathus; and the fifth, at Sephoris; and having, under these five Cities, divided the Land into five Provinces, he order'd the Inhabitants of each to repair to the Court, which he had there erected, and from which there was no Appeal, except it was to Rome. Besides the two Sorts of Sanhedrims abovemention'd, there was a third Court among the Jews, which was not affected by any of these Alterations, and that was the Court of three, instituted for the deciding all Controversies about Bargains, Sales, Contracts, and all other such Matters of common Right between Man and Man. In all which Cases, one of the Litigants chose one Judge, and the other another, and these two chose a third, which three constituted a Court to hear, and ultimately determine the Matter in Contell. Talmud in Sanhedrim, Lightfoot's Prospect of the Temple, chap. 20, and 22. and Joseph. Antiq. lib. xiv. c. 10.

† This Decree, which at once abolish'd the Aristocracy, which Gabinius had lately set up, and restor'd the Jewish State to its pristine Sovereignty, (according to Josephus) runs in this Form: "Julius Cæsar, Emperor, the second Time Dictator, and Pontifex Maximus, &c. Forasmuch as Hyrcanus, the Son of Alexander, a Jew, has at all Times, as well in War, as Peace, approv'd himself to be our good and trusty Friend and Ally, as appeareth by several



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Office of *High-Priest* at *Jerusalem*, and the Principality of *Judea* with it, to him, and those of his Family, in a perpetual Succession; (by which he restor'd the Government to its antient Form, and abolish'd the *Aristocracy*, which *Gabinus* had instituted) and that *Antipater* should be the *Procurator* of *Judea* under him.

Herod's insolent Carriage and Assumption of Power.

THIS *Antipater*, who was a Person of great Wisdom, of powerful Interest in several Places, and in high Favour with the *Romans*, had two Sons, *Phasael*, and *Herod*; to the former of which he gave the Government of the Country about *Jerusalem*, and to the other that of *Galilee*. *Phasael* behav'd himself, in his Administration, with great Lenity; but *Herod* was a Man of a different Character, and his boisterous Temper made him less acceptable to the *Jews*.

AT this Time there was a Gang of Thieves, that infested *Galilee*, and the neighbouring Parts of *Cælo-Syria*, whom *Herod* fell upon, and, having taken one *Hezekiah* their Ring-leader, with several of his Associates, put them all to Death. Those, who envy'd the Prosperity of *Antipater*, and the Growth and Greatness of his Power, made this an Handle to accuse *Herod* to *Hyrchanus* for executing Men without a legal Trial, and obtain'd a Citation from him to summon *Herod* to answer for it before the *Sanhedrim*. He came, but as he made his Appearance in a purple Robe, and surrounded with his Guards, he so over-aw'd that great Council, that they all sat silent without saying a Word against him, until *Simcas*, a Man

of great Justice and Integrity, rose up, and, with a becoming Presence of Mind, complain'd, that he never saw a Criminal appear in a Court of Justice so attended; that it look'd as if he meant to make the Administration thereof more dangerous to the Judges, than the Malefactor: "But this, says he, (turning to the High-Priest) is not so much to be imputed to his Insolence, as to your Connivance, which encourages it: Yet know, continu'd he, that his Person, whom you skreen from the Justice of the Laws, will be a Scourge to you all." Nor was he in this a false Prophet.

From Joseph. lib. xiii. c. 19. to the End of lib. xv.

FOR *Herod* having, by the Persuasion of the High-Priest, for Fear that the Sentence of the *Sanhedrim* should pass against him, made his Escape from *Jerusalem*, and retir'd to *Damascus*, where *Sextus Cæsar*, the Præfect of *Syria*, then resided; and put himself under his Protection, he so far insinuated himself with him, that for a Sum of Money, with which he presented him, he obtain'd the Government of *Cælo-Syria*, where he soon rais'd an Army, and march'd it into *Judea*, with an Intent to have depos'd *Hyrchanus*, and cut off the whole *Sanhedrim* for the Indignity they had put upon him by their late Process; but his Father *Antipater*, and his Brother *Phasael* met him, and dissuaded him from it, so that, for the present, he dropp'd his *Resentment*.

As long as *Julius Cæsar* liv'd, the *Jews* were held in great Honour and Esteem by the *Romans*, and had several Decrees pass'd in their Favour: But, † after his untimely

Antipater poison'd by Malicus, but his Death reveng'd by his Sons.

"several Attestations of unquestionable Credit, &c. These Services and good Offices duly consider'd, I do hereby confirm, and establish to him and his Heirs, the perpetual Government of the *Jews*, both as their Prince and High-Priest, after the Manner and Method of their own Laws; and, from this Day forward, enrol them among the Number of my truly and well-belov'd Friends, and ratify an Affinity with them as my Associates. I ordain likewise, that all the legal Pontifical Rights and Privileges be devolv'd upon him, and his Sons for ever; and that, in case any Controversy shall arise among the People concerning the Jewish Discipline, himself and his Family, in the Course of Succession, shall be the only Judges of it." Antiq. lib. xiv. c. 17.

† While *Julius Cæsar* was preparing for an Expedition against the *Parthians*, in order to revenge the Death of *Cassius*, and the *Romans*, that were slain with him at the Battle of *Corbæ*, on the Ides of *March*, i. e. on the fifteenth Day of that Month, four Days before he intended to set out upon that Expedition, he was murder'd in the Senate-House by a Conspiracy of the Senators. This was a most villainous Act, and the more so, because the prime Authors of it, viz. *Marcus Brutus*, *Decimus Brutus*, *Cassius*, *Trebonius*, and some others of them, were the

very



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untimely Death, their Country became a Prey to every hungry General of Rome. *Cassius*, having made himself Master of Syria, exacted of the Jews above seven hundred Talents of Silver, which *Antipater* prevailed with his two Sons to pay him, and so preserv'd himself the longer in the Government of Judea. He was (as we said) *Procurator* of the Province under *Hyrchanus*, and, the next Man to him in Power, and Authority was *Malicus*: But, not being contented to be the second Man next the Prince, he would fain have been the first; especially since he was a natural Jew, and *Antipater* but an *Idumæan*. *Antipater* had all along been his fast Friend, and, upon more Occasions than one, sav'd his Life: But he, like an ungrateful Wretch, was continually laying Plots against him; and, at length, taking the Opportunity \* of his dining one Day with *Hyrchanus*, he brib'd the Butler to give him Poison in his Wine, of which he dy'd, and then, with an arm'd Force, seiz'd on the Government of Jerusalem. *Hazael*, and *Herod* had, for a long Time, suspected this Traytor's Design against their Father, and, when they heard of his Death, they concluded that he was the Author of

it. They thought proper however to conceal their Resentment for the present; but, as soon as *Herod* found a fit Opportunity, he had him taken off.

No sooner was the Death of *Malicus*, and the Manner of it known in Jerusalem; but a Party of his Friends rose in Arms to revenge it on the Sons of *Antipater*; and having gain'd *Hyrchanus*, and *Fælix* the Commander of the Roman Forces on their Side, put the whole City in an Uproar. *Herod* was then with *Fabius*, the Roman Governor of Damascus, and there laid up with Sickness; so that the whole Storm fell upon *Phasael*, which he weather'd with full Success: For he drove *Fælix*, and all that tumultuous Party, out of Jerusalem, and, when his Brother recover'd and return'd, they both together soon quelled the Faction, and would doubtless have resented the High-Priest's Behaviour upon this Occasion, with more Severity; but that, at this Time, a Match was set on Foot between *Herod*, and his Grand-Daughter *Mariamne* †, which reconcil'd all Differences. But, tho' the Faction was, for the present, suppress'd, it was not long before it reviv'd.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

## AFTER

very Persons, whom *Cæsar* in the highest Manner had oblig'd, yet it was executed under the Notion of an high heroick Virtue, in thus freeing their Country from one, whom they called a Tyrant; and the Manner in which it was executed, is this, ——— As soon as he came into the Senate-House, *Attilius Cimber*, who was one of the Conspirators, presented himself (according as it was agreed among them) to demand his Brother's Pardon, who was banish'd; but, upon *Cæsar's* Refusal, under Pretence of begging it with greater Submission, laid hold of the Bottom of his Robe, and pulled him so hard, that he made him bend his Back: Then *Cæsar* drew his Dagger, and stabb'd him in the Shoulder, but the Wound prov'd but slight, so that *Cæsar* fell upon him, but, as they were scuffling, another of the Conspirators came behind, and stabb'd him in the Side. *Cassius*, at the same Time, wounded him in the Face, and *Brutus* pierc'd his Thigh. With much Courage he still defended himself; but the Blood he lost through so many Wounds having much weaken'd him, he went to the Foot of *Pompey's* Statue, where he fell and expir'd, after having been stabb'd in three and twenty Places, by the Hands of those, whom he thought he had disarm'd by his good Offices. *Prideaux's* Connexion, Anno 44. and *Vertot's* Revolutions of Rome, c. 13.

\* The Matter was conducted thus, ——— *Cassius*, being inform'd by *Herod* of the Manner of his Father's Death, gave him Leave to revenge himself on the Murderer, and sent his Orders to the Forces, under his Command at Tyre, to be assistant to him therein. On *Cassius's* taking *Laodicea*, all the Princes, and chief Lords of Syria and Palestine hasten'd thither with their Presents and Congratulations. *Hyrchanus*, together with *Malicus* and *Herod*, put himself upon the Road for the same Purpose; and, as they drew near to Tyre, where they were to lodge that Night, *Herod* invited all the Company to sup with him; and, sending his Servants before, under Pretence of providing the Supper, by them he communicated the Orders of *Cassius* to the Commanders of the Roman Garrison in the City, who accordingly sent out a Party of arm'd Men, that fell upon *Malicus*, as he drew near to the Place, and slew him. *Joseph. Antiq.* lib. xiv. c. 10. and *de Bello*, lib. i. c. 9.

† She was the Daughter of *Alexander*, the Son of King *Aristobulus*, by *Alexandra* the Daughter of *Hyrchanus* the II<sup>d</sup>, and therefore was Grand-Daughter to both these Brothers. She was a Lady of extraordinary Beauty and great Virtue, and,



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The Jews in a Body apply to Anthony against them, but are rejected.

AFTER the Defeat of Brutus \* and Cassius, by M. Anthony, and Cæsar Octavianus † at Philippi, Anthony, coming into Asia, was attended by the Deputies of most Princes and States in that Part of the World; and, among others, with several principal Persons of the Jewish Nation, who were sent to accuse Phasael, and Herod, of usurping the Government from Hyrcanus: But partly by Money, and partly by Interest, Herod had so far prevailed with Anthony, that he would not so much as hear them. This, however, did not discourage the Jews, that were his Enemies: For, when Anthony came to Daphne near Antioch, an hundred of the most considerable among them waited upon him with the like Complaints. Here Anthony gave them an Hearing; and, when he put it to Hyrcanus, whether the two Brothers, or their Accusers were, in his Opinion, fittest to govern the State under him, he gave it for the two Brothers; and Anthony, being minded to do them a farther Favour, made them both

Tetrarchs †, and committed all the Affairs of Judea to their Administration. This he confirm'd by Letters to the Jews; and, to oblige them to obey what he had done, he detain'd fifteen of the hundred as Hostages, and would have put them to Death, had not Herod sav'd them by his Intercession.

THIS notwithstanding, they did not still give over their Solicitation; but when Anthony came to Tyre, they sent a Thousand of their principal Men with the like Accusations against the two Brothers: But looking on this, as a Tumult, rather than an Embassy, he directed his Soldiers to fall upon them, so that some of them were slain, and more wounded; and, at the same Time, he sent a peremptory Order to the Magistrates to assist Herod in the Recovery of his Government. With this Order Herod went to Jerusalem, and would have persuaded the People to receive him, by expostulating the Danger of disobeying him, and provoking the Roman General; but instead of regarding his Threats

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and, in all other laudable Qualifications, accomplish'd beyond most of her Time; but the true Motive for Herod's desiring to make her his Wife, was, because the Jews, at this Time, had a very zealous Affection for the Asmonean Family, and therefore he thought, that, by marrying this Lady, he should the easier reconcile the Hearts of the People to him. Priccaux's Connection, Anno 38.

\* Philippi is a Town of Macedonia, to the Inhabitants of which St Paul wrote this Epistle; but what made this Place the most remarkable, was the famous Battle, that was fought near it, between the Army under Octavianus and Anthony, and that under Brutus and Cassius, consisting of near an hundred Thousand Men each. Brutus and Cassius both commanded in the Action; but Octavianus being sick in his Tent, the Command of the other Army fell wholly upon Anthony. The Forces commanded by Cassius were soon repuls'd, so that he retir'd to an Hill, there to wait for an Account of that Part of the Army, which was commanded by Brutus: But, in the Confusion and Dust, not being able to perceive what was doing, his Mind misgave him that Brutus was overcome, and thereupon he commanded his Servant Pindarus to cut off his Head. Brutus, in the first Day of Action, was so successful, that he made the Enemy retire, and took Octavianus's Camp; but, in a few Days after, coming to a second Engagement, he was entirely routed, and, being loath to fall into the Enemies Hands, prevailed with his Friend Strabo to dispatch him: And, what is very remarkable in these two Mens Deaths is, that they were both killed with the same Swords, where-with they had murder'd Cæsar. Plutarch. de Bruto, Valerius Paterculus, lib. ii. c. 70. Apian, de Bellis Civilibus, lib. iv. and Dion Cassius, lib. xlvii.

† Octavianus was the Son of Caius Octavius, by Atia the Daughter of Julia, Sister of Julius Cæsar; and therefore Julius adopted him (as being his Nephew, and next Male Relation) to be his Son; upon his Uncle's Death, he took upon him the Name of Caius Julius Cæsar Octavianus, and by this Name he was afterwards known, till that of Augustus, which was given after the Victory at Actium, swallow'd up all the rest. Priccaux's Connection, Anno 44.

† This Word, which sometimes occurs in Scripture, and is pretty frequent among the Descendants of Herod the Great, according to the Force of the Greek, signifies a Lord, that has the fourth Part of a State, Province, or Kingdom, without wearing a Diadem, or bearing the Title of a King: But it must not always be understood in a rigorous Sense, because the Name of Tetrarch was given to him, that possess'd sometimes an half, and sometimes a third Part of any Principality; nay, oftentimes the Name of a King was given to him, that was but a Tetrarch, and that of a Kingdom, to a Tetrarchy. Calmet's Dictionary, under the Word.



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Threats or Advice, they fell upon him; and, by killing some, and wounding others of his Attendants, so enrag'd *Anthony* against them, that he order'd their fifteen *Hostages* to be put to Death, and threatned a severe Revenge against the rest.

Antigonus, by the Assistance of the Parthians, gains the Kingdom of Judea.

IN the mean Time *Antigonus*, the Son of *Aristobulus*, having not long before attempted to possess himself of *Judea*, but being defeated, and expelled by *Herod*, fled to *Parthia*, and was there kindly receiv'd and protected. After he had been there some Time, and establish'd an Interest among the most considerable Persons of that Nation, he promis'd them a Thousand Talents, and five hundred of the finest Women † in the Country, if they would assist him in the Recovery of his Father's Kingdom. The *Parthians* accepted of the Proposal, and the King sent his *General* along with *Antigonus* at the Head of a powerful Army, to invade *Judea*. As soon as they were enter'd the Country, great Numbers of the *Jews* join'd them in their March; and, when they came to *Jerusalem*, the Faction, that hated the two Brothers, declar'd for them: So that *Herod*, not being able to defend the City, especially after he found that *Hyrchanus*, and his Brother *Phasaël* were taken by the *Parthians*, and put in Chains, made his Escape by Night; and, taking his Mother *Cypros*, and his Sister *Salome*, *Mariamne* his Bride, and *Alexandra* the Mother of *Mariamne* with him, made the best of his Way to *Massada*, a prodigious strong Fortrefs, built on the Top of a very high Mountain, near the West Side of the Lake *Asphaltites*; and, having furnish'd it with Provisions for several Months, he there left his Mother, and the other Women of *Quality*, whom he had brought with him from *Jerusalem*, under the Care and Government of *Joseph*, another of his Brothers, and so took his Way to

*Petra* in *Arabia*, hoping to procure some Assistance from *Malchus*, who had succeeded *Aretas*, as King of that Country: But, before he reach'd *Petra*, he receiv'd a Message from *Malchus*, desiring him to depart his Dominions, because he was afraid he should offend the *Parthians*, who were his Neighbours, if he should receive him.

THE *Parthians*, when they found that *Herod* was gone from *Jerusalem*, after they had plunder'd the Place, and the Country round about, made *Antigonus* (as they had agreed) King of *Judea*, and deliver'd to him *Hyrchanus*, and *Phasaël*, in Chains. *Phasaël*, knowing that his Death was determin'd, put a voluntary End to his Life and Sufferings. For, not having the Liberty of his Hands to dispatch himself, he beat out his Brains against the Wall of the Prison, and *Hyrchanus* (to (b) incapacitate him from being any longer *High-Priest*) had his Ears cut off, and was then deliver'd back again to the *Parthians*, by them to be carry'd into the *East*, who, upon their Return, left him at *Seleucia*.

HEROD, having met with this unworthy Treatment in *Arabia*, made what Haste he could into *Egypt*; but, when he came to *Rinocorura*, he there was inform'd of his Brother's Death, and in what Manner he had effected it; from thence he went to *Pelusium*, and so to *Alexandria*, where he took Ship, and, after a Voyage of no small Danger and Difficulty, landed at *Brundisium*, from whence he proceeded to *Rome*; and, having acquainted M. *Anthony* with the miserable State of his Affairs in *Judea*, he most earnestly pray'd his Aid.

ANTHONY, remembering his Friendship which he had with his Father first, and afterwards with him, and, being exasperated against *Antigonus*, whom he always look'd upon as an Enemy to the Roman

From Joseph. lib. xiii. c. 19. to the End of lib. xv.

Herod goes to Rome, and by the Means of Anthony and Augustus, obtains from the Senate a Grant of the Kingdom of Judea.

† The fourth Book of *Maccabees* (Chap. xlix.) says eight Hundred Women, the fairest, and best bred in all the Country: But *Josephus* adds, that *Antigonus* was not able to make good his Contract, by Reason that *Herod* had seiz'd on most of the fine Women, and sent them away with his Wife and Family to *Massada*, a Place of safe Retreat, whilst himself stay'd behind with his Guards, to cover their March, and prevent their being pursu'd.

(b) Levit. xxi. 18,—24.



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Roman People, and not a little affected with the Promises, which *Herod* had made of giving him a large Sum of Money, if ever he should be *re-instated*; not only warmly espous'd his Cause himself, but engag'd likewise *Octavianus* (who was afterwards called *Augustus*) so closely in his Interest, that, by the Help and Influence of these two Men, the Senate unanimously decreed, that *Herod* should be King of *Judea*, and *Antigonus* declar'd an Enemy to the Commonwealth. Having, in the short Space of seven Days, dispatch'd his Affairs thus prosperously, he left *Rome*, and landing at *Ptolemais* began to raise Forces, with a Design to march against *Antigonus*, who, ever since his Departure, had besieg'd the Fortrefs of *Massada*. With these, and such Roman Auxiliaries, as he receiv'd from *Ventidius Anthony's* General, and *Silo* his Lieutenant in *Palestine*, he made himself Master of the greatest Part of the Country, took *Joppa*, reliev'd *Massada*, and, taking the Castle of *Ressa* in his Way, march'd directly to *Jerusalem*, and there encamp'd on the west Side of the City. *Antigonus* had provided the Place with all warlike Munitions, and a good Garrison, which, with Darts and Stones from the Walls, and flying Parties, frequently making Excursions, very much infested *Herod's* Army. *Herod*, in Hopes of making easy Work of it, sent an Herald about the Walls, to proclaim Indemnity to all, that would submit. *Antigonus*, on the contrary, directing his Speech to *Silo*, and the Romans, complain'd of the Injustice they did him, in transferring the Crown from him, who was of Royal Descent, to a *Plebeian*, and half *Jew*, as *Herod* was: And from these, and such like Reproaches on both Sides, they came at length to Acts of Hostility, wherein *Antigonus* and his

Men behav'd themselves so valiantly, that they soon drove the Enemy from the Walls.

*VENTIDIUS*, indeed, had left *Silo* in *Judea*, to be assistant to *Herod* in the Reduction of *Jerusalem*; but in his Manner of managing the War (which was to get great Sums from *Herod* to promote his Interest, and greater from *Antigonus* to hinder it) he did him more Harm, than Good: For, he did not only take all Methods to squeeze him, but encourag'd his Soldiers likewise to *mutiny*, on Pretence of wanting Forage and Provisions, more commodious Quarters, and better Pay; which when at any Time *Herod* endeavour'd to remedy, *Antigonus*, having Notice of all that pass'd, with flying Parties, and Ambuscades, frequently intercepted, and cut off the Convoys, that were design'd for the united Army: Tho' *Herod*, who was as active, and diligent as the Enemy, very often came up with them, and pursu'd his Advantage so closely, that, having with some Difficulty recover'd all *Galilee* from *Antigonus*, he, after that, betook himself to rid it of those Gangs \* of Thieves and *Banditti*, which at that Time very much infested it.

ALL this while the Siege of *Jerusalem* went on but slowly; and *Herod*, perceiving that the Roman Generals were very cool to his Interest, was resolv'd to go again to *Anthony*, (who was then besieging *Samosata*, a City upon the *Euphrates*) to make a Representation of their Behaviour. During his Absence, he left his Brother *Joseph* to command in *Judea*, giving strict Orders to put nothing to the Hazard, until his Return; but *Joseph*, forgetting this, ventur'd upon an Expedition against *Jericho*, where, being circumvented by the Enemy, he was slain himself, and most of his Forces cut to Pieces; which gave those

From *Joseph*.  
lib. xiii. c.  
19. to the  
End of lib. xv.

But is oppos'd  
by *Antigonus*,  
and but badly  
assisted by the  
Romans.

\* These Thieves had so shelter'd themselves in the Caves, and Holes of the Mountains, that it was no easy Matter to come at them, because the Steepness and Cragginess of the Mountains made it almost impossible, either to scale them from below, or from above to get down to them by any Passage; and therefore (to ferret them out of their Dens) *Herod* was forc'd to make certain large Chests, and, filling them with Soldiers, to let them down into the Entrances of these Caves by Chains from Engines, which he had fix'd above; by which Means, he either destroy'd all that lurk'd in them, or else reduc'd them to Terms of Submission. *Joseph*. Antiqu. lib. xiv.



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those that were disaffected to *Herod*, both in *Galilee*, and *Idumæa*, an Opportunity of revolting. *Anthony*, when he heard that *Herod* was coming, drew out his Army to receive him, and, while he staid with him, shew'd him all the Marks of *Friendship* and *Esteem*: But, designing himself to go to *Egypt* †, he left the Army with *Socius*, ordering him to assist *Herod* upon all Occasions; and he accordingly gave him two Legions for the Guard of his Person, and march'd after himself with the rest of the Forces.

UPON his Return from *Anthony*, *Herod*, while he was at *Daphne*, had an Account of his Brother's Death and Defeat, which made him hasten to Mount *Libanon*, where he rais'd eight hundred of the *Natives*, and with these, and the *Roman* Forces, came to *Ptolemais*, and thence marching by Night he pass'd thro' *Galilee*, subdu'd all that came in his Way, and forc'd the rest into their strong Holds. But while he was hastening towards *Jericho*, with an Intent to avenge his Brother *Joseph's* Death, a Party of six Thousand of the Enemy came resolutely down the Hills, and put the *Romans* into a great Consternation, beating back the *Van-Guard*, and pursuing them home to their Camp, where they so warmly engag'd them, that *Herod* himself was wounded in the Conflict: But, not long after, when *Antigonus*, flush'd with this Success, had sent *Pappus* his General with the main Strength of his Forces against him, he gave them an entire Defeat; slew *Pappus* in the Rout, and (had it not been for the Severity of the

Winter, which was now approaching) had gone immediately to *Jerusalem*, and so made an End of the War: But that he was forc'd to refer to the Operations of the next Campaign.

WHEN *Herod* came before *Jerusalem*, his own Army consisted of about thirty Thousand, to which *Socius* † brought eleven Legions of Foot, and six Thousand Horse, besides the auxiliary Troops of *Syria*. However the City held out several Months with a great deal of Resolution; but, at last, the Besieg'd being beaten out of all their Places of Defence, and the Enemy exasperated at the Length and Tedioufness of the Siege, all Things were in the utmost Confusion. *Rapine* and *Devastation* was the general Work; and Death and Slaughter rag'd every where, without Distinction of Age or Sex. In vain did *Herod* endeavour to put a Stop to this Ravage and Cruelty. "The Spoils of the City, *he was told*, was the Soldiers Due, as a Reward for their Labour and Valour in taking it." So that, with a large Sum of Money, he was forc'd to preserve and redeem it.

*ANTIGONUS*, seeing all lost, surrender'd himself to *Socius*, and, in a submissive and abject Manner, fell at his Feet, imploring Mercy: But *Socius*, insulting his Meanness of Spirit, and Want of Courage, had him put in Chains, and so leaving *Herod* in full Possession of the Kingdom, took his Prisoner along with him to *Anthony*. *Anthony*, at first, intended to have reserv'd *Antigonus* in order to grace his Triumph, but *Herod*, not thinking himself

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

*Herod besieges Jerusalem, takes Antigonus Prisoner, and prevails with Anthony to have him put to Death.*

† Where *Cleopatra*, at this Time, was Queen; who, by the Charms of her Beauty and Wit, had drawn him into those Snares, which held him enslav'd to her as long as he liv'd, and, in the End, caus'd his Ruin. She was a Woman of great Parts, and spake several Languages (as well as *Latin* and *Greek*) very fluently; but then she was a Person of great Vices, and (among others) of such insatiable Avarice and Ambition, that she made a Conscience of nothing, if she could but get by it. Her Brother, a Youth of about fifteen Years of Age, she caus'd to be dispatch'd, and prevailed with *Anthony*, to have her Sister *Archnoë* cut off at *Ephesus*, even in the Temple of *Diana*. *Anthony* indeed was a Man of a sweet Temper, and great Generosity, an eloquent Speaker, and a compleat Master in all military Abilities: But then, he was a great *Libertine* in his Way, and so eager in the Pursuit of his unlawful Pleasures, that he stuck at nothing to attain them, by which Means he brought himself so absolutely under the Command of this wicked and voluptuous Woman, that (as *Josephus* expresses it) *she seems, not only to have captivated, but bewitch'd him.* *Prideaux's* Connection, Anno 30. and *Joseph.* Antiq. lib. xv. c. 4.

† It is generally thought, that a Legion was compos'd of ten Cohorts; a Cohort, of fifty Maniples; a Maniples, of fifty Men, and, consequently, that a Legion was a Body of six Thousand Soldiers; but others are clearly of Opinion, that it was an uncertain Number, and contain'd sometimes four, sometimes five, and sometimes six Thousand Men. *Cassini's* Dictionary, under the Word, and *Prideaux's* Connection, Anno 37, in the Note.



A. M.  
3935, &c.  
Ant. Christ.  
69, &c.

himself safe in his Kingdom, as long as this Remainder of the Royal Family continu'd alive, never left soliciting him, till at length by a good Sum of Money, he obtain'd that this poor Prince should be put to Death; and, with him ended the Reign of the famous and illustrious House of the *Asmonæans*, (illustrious in itself, for the long Continuance of the *Regal* and *Sacerdotal Succession* in it, and no less famous, for the many signal Services, which they, and their Ancestors, from Time to Time, had done the *Publick*) after it had lasted, from the Beginning of *Judas Maccabæus* to this Time, one hundred and twenty-nine Years.

A. M.  
3978, &c.  
Ant. Christ.  
26, &c.

He revenges himself of his Enemies, makes his Wife Marianne's Brother, Aristobulus, High-Priest, and gets Hyrcanus into his Power.

As soon as *Herod* had got full Possession of the Kingdom of *Judea*, he began to revenge himself on all those, whom he look'd upon as his Enemies; and, among these, put all the Members of the great *Sanhedrim* to Death, except *Pollio* †, and *Sameas*, who, during the Siege, were all along for delivering up the City to *Herod*, whereas all the rest oppos'd the Motion, and did what they could to excite the People to that fierce and obstinate Resistance, which they made. All this while

*Hyrcanus* was Captive in *Parthia*; and, as the People wanted an *High-Priest*, *Herod's* Business was to chuse a Man of Obscurity to that Office, who, having no Credit or Interest at *Jerusalem*, might not be capable (notwithstanding his high Station and Dignity in the Church) to interfere with the *Regal* Authority: And, accordingly, he sent for one *Ananel* from *Babylon*, (who was of the *Pontifical* Family indeed, but of no farther Merit, than that he was an Acquaintance of *Herod's*) and put him into the Office.

*MARIAMNE*, his best belov'd Wife, had then a Brother, whose Name was *Aristobulus*, to whom by Right of Birth the High-Priesthood did belong; and, as she was continually soliciting him in Behalf of her Brother, so her Mother *Alexandra*, who was the Daughter of *Hyrcanus*, and a Woman of an high Spirit, wrote to *Cleopatra* Queen of *Egypt*, (who had an absolute Ascendant over *Anthony*) to incline him to bestow the Pontifical Honour upon her Son: So that, for Fear of offending *Anthony*, more than for gratifying of the *Ladies*, he depos'd *Ananel* †, and made *Aristobulus* (who was

From Joseph. lib. xiii. c. 19. to the End of lib. xv.

† They are so nam'd by *Josephus*, but the *Jewish* Writers generally call them *Hillel*, and *Shammai*; and of *Hillel*, in particular, they give us this Account, viz. That he was born in *Babylonia*, and there liv'd till he was forty Years old; that, when he came to *Jerusalem*, he betook himself to the Study of the Law, in which he grew so eminent, that, after forty Years more, he became President of the *Sanhedrim*, and that, in this Office, he continu'd forty Years after, so that, according to this Account, he liv'd full an hundred and twenty Years; but the *Jewish* Writers, for the Sake of a round Number, are frequently negligent whether they are exact or not in their *Chronological* Computations. Of *Shammai* they likewise tell us, that he was for some Time the Scholar of *Hillel*, and, upon the Removal of *Manabem* into *Herod's* Service, was made Vice-President of the *Sanhedrim* in his Room; and that, of all the *Tannaim*, or *Mishnaical* Doctors, he came nearest to his Master in Eminence of Learning, tho' in many Points he differ'd in Opinion from him. What we are chiefly to observe, in Relation to these two Men at present, is — That *Herod* should thus generously forgive them both, tho' *Shammai*, or *Simeas* was the Person, who appear'd so intrepid against him at his Trial before the *Sanhedrim*, and *Hillel*, or *Pollio*, had all along warmly espous'd the Party of *Hyrcanus*. It must be presum'd however, that these two great Men, whom he not only spar'd above all the rest, but took into his especial Favour and Confidence, had, during the Siege, taken care to make their Peace with him, by exhorting the besieg'd to a Surrender. For, while the contrary Faction was encouraging the People with crying out, *The Temple of the Lord, the Temple of the Lord*, and making them expect some miraculous Deliverance, these two wise *Politicians*, foreseeing that the City could not hold out much longer against such a vigorous Siege, and under the excessive Want of all Provisions, told them, in short, that all Resistance was in vain, since God, for their Sins, was now bringing them into Subjection to this Foreigner; and this Piece of Service (had *Herod* been of a more vindictive Temper, than he really was) could not well fail of reconciling them to his Favour. *Prideaux's* Connection, Anno 37. and *Joseph. Antiq. lib. xv. c. 1.*

† This is the third Person, that had been depos'd from the *Pontifical* Dignity, since the Time of the Return from the *Babylonish* Captivity; and *Herod* was so sensible of the Illegality of it, that when *Anthony* sent to desire him to put *Aristobulus* into *Ananel's* Place, at first he excus'd himself, by alledging, that such *Depositions* were contrary to the *Mosaic Law*, which enjoin'd, that the Dignity should last as long as the Life of the Possessor, unless some Defect happen'd to disqualify him. The first Instance we meet with of this Kind, is that of *Jason's* supplanting his Brother *Onias*, and, by a larger Sum of Money, buying that Office of *Antiochus*, in Prejudice of the Incumbent. The other

was



A. M.  
3978, &c.  
Ant. Christ.  
26, &c.

was then but a Youth of seventeen Years old) High-Priest in his Stead.

WHEN *Phraortes* came to be King of *Parthia*, and was inform'd of *Hyrchanus's* Character and Quality, he treated him with great Courtesy: For he order'd him to be releas'd from his Chains, and allow'd him to reside at *Babylon*, which was then Part of the *Parthian* Empire, and where a great Number of *Jews* dwelt, who paid him both the Reverence due to an High-Priest, and the Honour due to a King.

IN this Condition *Hyrchanus* might have liv'd, and ended his Days very happily; but, being desirous of returning to his native Country, he began to entertain great Hopes of *Herod's* Friendship, as having been once the Preserver of his Life, when he was arraign'd before the *Sanhedrim*, and the Founder indeed of all his Fortunes. *Herod*, on the other Hand, was as desirous to have *Hyrchanus* in his Power, as the other was to come; and therefore, he not only invited him with great Earnestness, and greater Promises, but sent an Embassy to *Phraortes*, to solicit his Return. Thus having obtain'd the King's Dismission, the unfortunate old Prince was carry'd back to *Jerusalem*, and, for some Time, treated by *Herod* with all the outward Tokens of Kindness and Respect.

HIS Daughter *Alexandra*, having, by her Interest with *Cleopatra*, obtain'd the High-Priesthood for her Son, thought that (as it was his Right) she might by the same Means procure him the Crown, and therefore went on intriguing with *Cleopatra*; which when *Herod* came to understand, he confin'd her to the Palace, and set Spies upon her. This she resented with great Indignation as being made a Prisoner, and therefore form'd a Design to make her Escape, and to carry her Son

with her into *Egypt* to *Cleopatra*, who, upon this Occasion, had invited them thither. But the Design was discover'd, and their Journey stopp'd. *Herod* however, for Fear of *Cleopatra*, was forc'd to suspend his Resentment, and, making a Virtue of Necessity, pretended, with great Clemency, to pardon in both what he could not well punish in either: But, in a short Time, he had his Revenge.

AT the Approach of the Feast of *Tavernacles*, *Aristobulus* was to officiate as High-Priest. He was a very beautiful Person, tall, and well shapen, and in the eighteenth Year of his Age. In the Time of his officiating he discharg'd himself with so becoming a Reverence, and the Splendor of the pontifical Robes added such a Lustre to the Gracefulness of his Person, that by both these he captivated the Affections of the People, and every Man's Mouth was full of his Praises; which rais'd the Tyrant's Jealousy to such a Degree, that, as soon as the Festival was over, he had him drown'd at *Jericho* †, tho' (to make his Death pass for an unhappy Accident, wherein he had no Hand) he acted the Part of chief Mourner, and expended a large Sum in a splendid Funeral for him: But his Hypocrisy was seen thro', and detested by all.

ALEXANDRA, in particular, was inconsolable for the Loss of her Son; nor could she have surviv'd it, but for the Hopes of having an Opportunity of being reveng'd. To this Purpose, having acquainted *Cleopatra* with the Murther, she so represented *Herod's* Villainy, and her own Distress, as mov'd the Queen's Compassion, and engag'd her to do her utmost to revenge her Cause: For she never left soliciting *Anthony*, till, at length, she prevailed with him to call *Herod* to an Account for this wicked Fact. But when

*Herod*

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

He causes *Aristobulus* to  
be drown'd,  
confines *Alexandra*, and  
puts his Uncle  
*Joseph* to  
Death.

was that of *Hyrchanus*, by his Nephew *Aristobulus*, who wrested that Dignity from him by main Force. But these Depositions became afterwards so frequent, that there was hardly any other Way of coming into that Office, but by the Expulsion of the Incumbent. Universal History, lib. ii. c. 11.

† *Herod* had invited him to an Entertainment at *Jericho*, and when, after Dinner, several of his Attendants bath'd themselves in a Fish-Pond, *Aristobulus* was prevailed upon to bear them company; but, no sooner was he plung'd into the Water, but those, that were in it before, (according as they were directed by *Herod*) duck'd, and dipp'd him (by Way of Sport and Play, as they pretended) so long under Water, that at length he was actually drown'd. *Joseph.* Antiq. lib. xv. c. 3.



A. M. 3978; *Æc.*  
Ant. Christ. 26, *Æc.*  
*Herod* appear'd before him, by fair Words and large Presents he so effectually wrought upon *Anthony*, that, instead of condemning, he seem'd to vindicate him for what he had done: Whereupon, returning with much Joy, and in Triumph, as it were, over his Accusers, he grew more *tyrannical* than ever, and, in a short Time, shut up *Alexandra* in close Confinement.

WHEN he went to appear before *Anthony*, he left his Uncle *Joseph* in the Administration of the Government, and gave him particular Charge, that, in Case *Anthony* should put him to Death, he should not suffer *Mariamne*, his best beloved Wife, to survive the first News of it, that none (as he pretended) † might enjoy so rare a Beauty, but himself. In his Absence some Words had pass'd between *Mariamne*, and his Sister *Salome*, wherein the Queen reproach'd her with the Meanness of her Original, in Comparison of the Royal Stock of the *Asmonæans*, from whom she descended. This the other was resolv'd to revenge; and therefore, as soon as *Herod* return'd, she accus'd *Mariamne* of having too great a Familiarity with *Joseph*, whom (tho' he was her own Husband, as well as her Uncle) she was content to sacrifice, rather than not obtain her Will upon the other. One Thing, that might contribute to the Increase of *Herod's* Jealousy, and the Confirmation of what his Sister had told him, was, the *fatal Secret*,

which *Joseph* had indiscreetly blabbed out, and *Mariamne*, in her Passion, could not retain; for nothing less than an *adulterous* Conversation (he thought) could have produc'd such a Discovery: And therefore, when she upbraided him with it, he was going to draw his Dagger, and strike her to the Heart; but, tho' his Love interpos'd to save her, he order'd his Uncle immediately to be executed, without allowing him Leave so much as to speak for himself; which, when he came to know his Innocence, and the Queen's Virtue, he could not but regret.

WHILE these Things were thus going on in *Judea*, there happen'd a grievous Breach \* between *Anthony* and *Octavianus*, which terminated in a Civil War, wherein *Anthony*, at the Battle of *Actium*, was quite ruin'd and undone. During the whole Course of this War, *Herod* had always follow'd *Anthony's* Party, and had therefore Reason to fear, that the Conqueror would deprive him of his Kingdom for being so firm a Friend to his Enemy, and perhaps restore again *Hyrchanus*, who had once reign'd under the Protection of the *Romans*; and therefore, to prevent this, upon Pretence of his holding Correspondence with *Malchus* King of *Arabia*, in order to accomplish some treasonable Designs against him, he \* caus'd him to be put to Death, after he had pass'd the eightieth Year of his Age. His Wife *Mariamne*,

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

He executes old  
*Hyrchanus*, se-  
cures his Wife  
and her Mo-  
ther, and so  
goes to meet  
*Augustus*.

† This he did, not so much that none else might have the Enjoyment of the beautiful *Mariamne*, as that none might be left alive of the *Asmonæan* Family to claim the Crown, in Opposition to that Disposal, which he had made of it to his Brother *Pharoras*. *Alexandra*, the Mother of *Mariamne*, he knew very well, was a crafty and aspiring Woman; and therefore, being apprehensive, that the Scheme, which he had laid for the Succession, could not take place, if either she, or her Daughter were left alive after him, he order'd, that both of them should be put to Death, in case he should miscarry in his Application to *Anthony*. *Joseph.* Antiq. lib. xv. c. 11.

\* *Anthony* had provok'd *Octavianus* against him, by the Wrong done to *Octavia* his Sister; whom *Anthony* had marry'd, and yet divorc'd her for the Gratification of his adulterous Love to *Cleopatra*, though *Octavia* was much the handsomer of the two. *Anthony* had likewise given out, that *Cleopatra* had been marry'd to *Julius Cæsar*, and that *Cæsarion*, whom she had by him, was his lawful Son, and, consequently, had the proper Right to the Inheritance, which *Octavianus* held only as his adopted Son. These Things were objected against *Anthony*; and *Anthony*, by his Agents and Letters, was not forgetful to recriminate. But these Things were no more than Pretences: The true Reason of their Disagreement was, that both these two great Men, being not contented with Half of the Roman Empire, were each resolv'd to have All, and accordingly agreed to throw the Die of War for it. *Plutarch* de Antonio, and *Prideaux's* Connection, Anno 33.

\* The Character, which *Josephus* gives of this Prince, is to this Effect. — He was a Man of eminent Candour, Justice, and Moderation; but a Lover of his Ease, and so conscious to himself of his own Insufficiency for the Office of publick Administration, that, for the most Part, he entrusted that Charge in other Hands. This Facility of his was the making of *Antipater* and *Herod's* Fortune, though (without any Colour of Law or Equity) it cost him his Life. *Joseph.* Antiq. lib. xv. c. 9.



A. M.  
3978, &c.  
Ant. Christ.  
26, &c.

*Mariamne*, and her Mother, he secur'd in the Castle of *Alexandria*, with a strong Guard, under the Command of *Sobemus*, and with the same Order, that he had left with his Uncle *Joseph* before; and, having committed the Government of the Kingdom to the Care of *Pheroras* another of his Brothers, he set forward on his Journey to meet *Octavianus*.

Who confirms him in the Kingdom of Judea, but, upon his Return, he meets with Family-Uneasinesses.

*OCTAVIANUS* was then at *Rhodes*, where *Herod* having obtain'd Audience, as he enter'd into his Presence, laid aside his *Diadem*, and, in his Address to him, freely own'd all that he had done for *Anthony*, and what he was farther ready to have done, had he requir'd it of him. "This, *he said*, he thought himself oblig'd to, by the Friendship, that was between them; and would he be pleas'd to think the like Friendship worthy of his Acceptance, (since *Anthony* was now quite lost) he would not fail to serve him with the same Zeal and Fidelity." This *Herod* deliver'd with such an Intrepidity, that *Octavianus*, pleas'd with the Spirit of the Man, caus'd him to put on his *Diadem* again, accepted of his Friendship, and confirm'd him in the Kingdom of *Judea*.

PLEAS'D with this good Success, *Herod* went back to *Judea* with great Joy; but, on his Arrival, found all his Felicity four'd with the Troubles of his own Family. *Mariamne*, his most beloved Wife, in whose Conversation he took the greatest Delight, having brib'd the Secret out of *Sobemus*, conceiv'd thereupon such a strong Hatred and Aversion to him, that she refus'd his Embraces with Scorn, and, concealing the true Cause of her Resentment, was perpetually upbraiding him, with the Murder of her nearest Relations; so that, by this provoking Treatment, his Patience was almost quite worn out. Hearing however of the Death of *Anthony* and *Cleopatra*, and how *Octavianus* had thereupon made himself Master of all *Egypt*, he thought himself oblig'd to wait on him there likewise.

NUMB. LXXVIII.

HE was receiv'd with great Kindness, and having, in his Return, accompany'd him to *Antioch*, he so far ingratiated himself with him on the Way, that he granted him several Places in Augmentation of his Dominions, and, for ever after, of all the Tributary Princes in the *Roman Empire*, gave him the first Place in his Favour. But how prosperous soever he was in his Affairs abroad, when he return'd, he found nothing but Trouble and Vexation at Home. *Mariamne* still retain'd her Resentment, for the cruel Commission given to *Sobemus*; so that, when he offer'd her his Caresses, she not only reject'd them (as usual) with the utmost Aversion, but added over and above such bitter Reproaches for the Death of her Relations, as provok'd and enrag'd him to so high a Degree, that he could hardly forbear laying violent Hands upon her. This Fit of Rage her implacable Enemy *Salome* took the Advantage of, and sent in his Butler (whom she had before suborn'd for that Purpose) to accuse the Queen of having tempted him to give the King Poison; whereupon he order'd her favourite *Eunuch*, without whose Privy, he knew she did nothing, to be put upon the Rack; but all that he confess'd was, that something, which *Sobemus* had told *Mariamne*, was the Cause of her being out of Humour.

UPON the hearing of this, *Herod* fell into a Rage of Jealousy; and, supposing that nothing, but a criminal Intimacy, could have induc'd *Sobemus* to betray this Secret to her, he order'd him immediately to be put to Death; and then, calling together a Council of his Friends, and accusing her of an Intention to take away his Life, he had her condemn'd, but not with a Design to have her put to Death; but the Malice of his Mother and Sister, was so bitter against her, they would not let him be quiet. They knew very well his Temper; and, being apprehensive, that as long as she was alive, he might easily relapse into his former Fondness, they

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From Joseph. lib. xiii. c. 19. to the End of lib. xv.

Goes to Augustus again, and, when he returns, puts his Wife *Mariamne* and her Mother to Death.



A. M. 3978, &c.  
Ant. Christ.  
26, &c.

urg'd the Necessity of her speedy Execution, and had that Influence over him, that he commanded her immediately to be put to Death. But he soon repented him of his Rashness. For, after that his Rage was quench'd by her Blood, his Love reviv'd, and the Consideration of what he had done filled his Mind with the Agonies of Remorse, and the Regret of her Loss affected him so, that he fell dangerously ill; but, upon Recovery he nevertheless gave Orders for the Execution of *Alexandra*, for having too easily credited the News that was spread abroad of his Death.

And three of  
his own Sons.

He had two Sons by *Mariamne*, *Alexander* and *Aristobulus*, whom he had sent to *Rome* for the Benefit of Education; but, upon their Return home, by the same Instruments, that had procur'd their Mother's Death, they fell under their Father's

Displeasure. For having in the Heat of their Youth let fall many rash Words, which express'd their Resentment of their Mother's hard Usage, with Threats of Revenge upon those, that had been the chief Authors of it; all this was carry'd to their Father, with such malicious Glosses and Comments upon it, as made him believe, that they were hatching ill Designs against his Person. He was naturally of a jealous Temper, and this was so improv'd by the *Artifices* of *Pheroras* and *Salome*, his Brother and Sister, that, in a Council, which consisted of none but his own Creatures, he procur'd their Condemnation\*, and so order'd them to be strangled: And it was upon the Account of their Fate, and the Execution of *Antipater*†, another of his Sons after this, (who was, in Reality, for procuring his Father's Death) that *Octavianus* (then called

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

\* *Josephus* has represented this whole Proceeding in this Light. When *Herod* had complain'd to *Augustus* of the undutiful Behaviour of his Sons, how they had plotted against his Life, and design'd to have made their Escape out of his Dominions, *Augustus* advis'd him to call together a Council at *Berytus* in *Phœnicia*, and so to enquire into the Nature of their Offences. This *Herod* accordingly did; but when he came into the Assembly, (which consisted of an Hundred and fifty Persons) such as *Augustus* had directed him to, (except *Archelaus*, King of *Cappadocia*, who, being Father-in-Law to *Alexander*, was thought by *Herod* too much engag'd by that Relation, to be an impartial Judge in this Matter) he began to accuse his Sons with great Vehemence and Passion, and, after having spoken in Terms very unbecoming a Father, he said, "That not only *Augustus* had made him Master of his Son's Destiny, but that the very Laws of the *Jews* declar'd, that, if a Son was accus'd by his Parents, and they put their Hands upon his Head, all who were present, should stone him, and put him to Death; and therefore, tho' he might treat his Sons in this Manner, after the Crimes whereof they stood convicted, yet he chose rather to have their Opinions upon the Matter, not doubting; but that they would join with him in giving an Example, to future Ages, of that just Severity, which ought to be exercis'd upon unnatural Children." *Saturninus*, a Man of a Consular Dignity, who was at the Head of the Council, was for punishing *Alexander* and *Aristobulus*, but not with Death, and his three Sons, who were present with him, concurr'd in the same Opinion; but *Volumnius* pronounc'd, that they were worthy of Death, which the Majority of the Assembly too readily coming into, carry'd the Question. On this Occasion every one pitied the two Princes, but no one dur'd speak plainly for Fear of incurring the King's Displeasure: But, at last an old Soldier of the King's, who had a Son about *Alexander's* Age, and his particular Friend, took the Liberty to make some sharp Remonstrances to the King, telling him withal, that not only the Officers and Soldiers, but the whole Body of the People, were mov'd with Compassion for the young Princes, and pitied their sad Fate. Whereupon the King, losing all Patience, commanded the Soldier and his Son to be seiz'd, and all besides, whom he had nam'd. When the old Man was put upon the Rack, he confess'd, that he had taken up a Resolution to kill the King, and to expose himself, for the Love of *Alexander*, to all Sorts of Punishment. This Confession both enrag'd, and intimidated *Herod*, so that he sent his Sons immediately to *Sebastæ*, (formerly called *Samaria*) and there order'd them to be strangled. And thus ended the Life of these two unfortunate Brothers, who, by too much expressing their Resentment for their Mother's Death, provok'd those, who had been the chief Authors of it, by the like Artifices, to procure theirs. Vid. *Josephus's* Reflection hereupon, *Jewish Antiq.* lib. xvi. c. 17.

† This *Antipater* was *Herod's* eldest Son by *Doris*, a Woman of no Quality, and whilst himself was a private Man; for which Reason he kept him, and his Mother, for some Time, at a Distance from Court: But when he began to take Offence at *Alexander* and *Aristobulus* his two Sons by *Mariamne*, he thereupon treated him with a great deal of Distinction, and, in a full Assembly of the People, declar'd him his immediate Heir to the Crown. After the Death of *Mariamne's* Sons, he had nothing, that stood in his Way, but only the Life of his Father *Herod*: And, to get rid of him, he form'd a Conspiracy with his Uncle *Pheroras*, (who, at this Time, was in some Disgrace with his Brother the King) to have him poison'd: But, that there might be no Suspicion of his being concern'd in the Thing, he procur'd some of his Friends to send for him to *Rome*, (where he had been before under *Agrippa's* Protection) on Pretence of waiting upon *Augustus*. *Herod* however, having found out the whole Plot, wrote to his Son, without giving



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

called *Augustus*) was us'd to say, that it was better to be Herod's Hog, than his Son.

BUT whatever Opinion *Augustus* might have of *Herod*, 'tis certain that *Herod* had no small Veneration for him, or at least; carry'd his Compliments very far. For he not only built two stately Cities; and called them both by his Name \*, but, in the very City of *Jerusalem*, built a Theatre, and an Amphitheatre, and, in Honour of *Augustus*, celebrated Games and exhibited Shows, which gave great Disgust to the *Jews*, as Things inconsistent with the legal Constitutions and Religion of their Country. Nay, to such a Degree

of Complaisance proceeded he, as not only to set up the Roman Ensign † (which was the Figure of an *Eagle*) over one of the Gates of the Temple, but even to raise a sumptuous Temple all of white Marble in Memory of the Favours, which *Augustus* had conferr'd on him; tho', by this Act of idolatrous Flattery, he alienated the Hearts of the *Jews*, and rais'd some Conspirators † against his Life.

To recover therefore their good Opinion, and to make some Amends for these Breaches upon their Law, in the nineteenth Year of his Reign, he form'd a Design of re-building the Temple \*, which, by Length of Time, (having now stood five

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giving him the least Hint of it, to hasten his Journey home, lest something should happen in his Absence to his great Disadvantage, whereupon he return'd into *Palestine*, without the least Suspicion of what had pass'd. When he came to *Jerusalem*, his Friends who attended him were not permitted to enter the Palace; and when he went to embrace the King, the King thrust him from him, upbraiding him with the Murther of his Brothers *Alexander* and *Aristobulus*, and with the Parricide, which he intended to have committed on his Person; and whereof he accus'd him the next Day, before *Quintilius Varus*, the Governor of *Syria*. The Proof was so plain against him, that *Antipater*, having nothing to say in his Justification, was loaded with Irons, and put in Prison. But while he was there, a false Report being spread, that *Herod* was dead, he begg'd of his Keeper to set him at Liberty, and made him large Promises if he would do it, which being brought to his Father's Ear, as weak as he was, (for he died in a few Days after) he rais'd himself upon his Elbow, and calling one of his Guards, sent him that Moment to dispatch his Son. *Joseph. Antiq. lib. xvii. c. 7, and 9. & de Bello. lib. i. c. 21.*

\* The one was *Sabaste*, which signifies the same in *Greek*, as *Augustus* does in *Latin*. It was situated on the same Place, where stood *Samaria*, which *Hyrcaus* had destroy'd, and was in Part rebuilt by *Gabinus*, when he was Governor of *Syria*, and called after his Name: But, as he was soon turn'd out of his Government, it advanc'd no farther, than a good large Village, until *Herod* (who from his stately Structures was afterwards called *the Great*) undertook to finish it, and, in so doing, spar'd no Cost to make it one of the richest and most beautiful Cities in his Kingdom. — The other was *Cæsaria*, so called in Honour of the Emperor, tho' its former Appellation was *the Tower of Straton*. It stood by the Sea-Side, on the Coasts of *Phœnicia*, upon the Pass into *Egypt*, and was very convenient for Trade, but that it had a bad Harbour. To remedy this therefore, he order'd a Mole to be made in the Form of an *Half-Moon*, and large enough for a Royal Navy to ride in. The Buildings of the Town were all of Marble, private Houses as well as Palaces, but the Master-Piece of all was the Port; whereof we meet with a Description in *Josephus's Antiq. lib. xv. c. 13.*

† This gave great Offence to the *Jews*, because the *Romans* were known to pay Divine Honours to their Ensigns, which they us'd to set up in some eminent Place in their Camp; according to that known Passage of *Tertullian*, *Religio Romanorum tota castrensis, Signa veneratur, Signa jurat, Signa omnibus Diis præponit.*

† There is a remarkable one of this Kind, which is related by *Josephus*, to this Effect. — Ten Citizens, taking Offence at *Herod's* bringing in the Rites of *heathenish Superstition*, enter'd into a Conspiracy to cut him off by an *Affassination*. One of these Conspirators was blind, and, tho' in no Condition to act any Thing for the publick Good, offer'd to bear his Part in suffering for it, and by this generous Offer, settled them all in their Determinations. They therefore provided themselves with Daggers under their Garments, and went to the Theatre, where *Herod* was to come, with a full Intent to slay him there. But, as he was entering the Theatre, one of his Spies (for he had great Plenty of them) having got some Notice of the Matter, made a Discovery of it to him; so that, returning to his Palace, he sent for the Conspirators, who were so far from denying their Design, that they produc'd the very Daggers that were to have done the Execution, alledging for themselves, that they were not engag'd in any criminal Combination, to gratify their Passions or Interests, but in a secret League, for the common Good, and the Defence of their Lives, which all true Patriots and Professors were bound to maintain with their Lives. After this Declaration they were hurry'd away to Death, and made to undergo the most exquisite Torments. But the infamous Informer did not long survive them; for, having incur'd the general Odium of the People, he was met by some in a private Place, and torn to Pieces. *Joseph. Antiq. lib. xv. c. 11.*

\* Whatever some *Jewish Rabbins* may tell us, 'tis certain, that the Temple of *Herod* was widely different from that of *Salomon's*, and from that, which was built by *Zerubbabel* after the Captivity; for the Description of it, according to *Josephus*, who himself had seen it, is much to this Purpose. — The Front of this magnificent Building, which resembled that of a Royal Palace, was adorn'd with many rich Spoils, which the Kings of the *Jews* had dedicated



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five hundred Years) as well as the Violence of Enemies, was in a very decay'd and ruinous Condition. In two Years Time he got together all proper Materials, and, in nine || and an half more, had it so far finish'd, as to make it fit for Divine Service; tho', to carry on the Out-Buildings, Workmen were continu'd about it, to the Time of our Saviour's Ministry, and longer.

WHILE these Things were doing in Judea, the Temple of Janus was shut at Rome. In Times of War the Custom was to have its Gates laid open, but shut in the

Time of Peace; and 'twas now the fifth Time, since the Building of that City, that the Gates of this Temple had been shut. The first Time was, in the Reign of Numa; the second, after the End of the first Punick War; the third, after Augustus's Victory over Anthony and Cleopatra; the fourth, upon his Return from the Cantabrian War in Spain; and the fifth now, in the twenty-sixth Year of his Reign, and in the thirty-third of Herod's, when a general Peace (which lasted for twelve Years together) prevailed over the World, and was a proper Prelude for ushering in the Advent || of the Priest of Peace, even Christ

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dedicated to God as the Monuments of their Victories. The Middle of it, which was much higher than the two Extremes, afforded a very agreeable Prospect to the Extent of several Furlongs to those, that either liv'd in the Country, or were travelling to the City. The Gate of it was a very curious Piece of Workmanship. From the Top of it hung a Variety of rich Tapestry of several Colours, embellish'd with purple Flowers. On each Side of it stood a stately Pillar, with a golden Vine creeping and twining about it, whose Branches were laden with a Cluster of Grapes, that hung dangling down from the Cornices. Round about the Temple were large Galleries, answerable to the rest of the Work in Magnificence, and in Beauty much exceeding all, that had been before. The Temple was surrounded by three Courts or Enclosures. The first Enclosure, which was a Square of a Furlong on every Side, had a Gate on the East, another on the South, and another on the North Side; but it had four towards the West; one leading to the Palace, another into the City, and two more into the Fields. It was secur'd without by a strong Wall, and within was adorn'd with stately Portico's or Galleries, sustain'd by no less than 162 Columns of Corinthian Work, and all so very thick, that hardly three Men could grasp one with their Arms. They supported a Roof of Cedar very curiously wrought, and made three Galleries; the two outermost of which were of the same Dimensions, i. e. thirty Foot in Breadth, fifty in Height, and a Furlong in Length; but that in the Middle was half as broad again as the other, and twice as high. The Court or Area before these Galleries was pav'd with Marble of several Colours, and, at a little Distance, was a second Enclosure, form'd by an handsome Ballustrade of Stone, with Pillars at equal Distances, whereon were Inscriptions in Greek and Latin, giving warning to all Strangers not to proceed any farther, upon Pain of Death. To this Enclosure there was but one Entrance towards the East, but towards the North, and South, at equal Distances, three. In the Middle of these two Enclosures, there was a third, which included the Temple, strictly so called, and the Altar of Burnt-Sacrifices, which was fifty Cubits high, and forty Cubits wide every Way, all built of rough Stones, on which no Tool had ever been us'd. Into this Court (which none but Priests were permitted to enter) there were nine Gates; one towards the East, four towards the South, and as many towards the North; but towards the West there was no Gate, only one great Wall ran all along from North to South. At the Entrance of each Gate within were large Rooms in Form of Pavilions, of thirty Cubits square, and forty high, supported by a Pillar of eighteen Foot in Circumference; and the whole was adorn'd with Porticos, sustain'd by two Rows of Pillars, to the East, North, and South, but towards the West there was nothing but the Wall just now mention'd. This is the Description of the Temple, as it was repair'd by Herod, that may be extracted from Joseph. Antiq. lib. xv. c. 13. but whoever is desirous to know these Things more minutely, must consult those Authors, that have wrote upon them *ex professo*: Among which Messrs de Beaufobre and Lenfant, in their general Preface to the New Testament, have given us no bad Sketch; and Jurieu, in his Hist. des Dogmes, &c. has rectify'd some Mistakes in the Account of Josephus, Part ii. c. 4.

|| And yet the Jews could tell our Saviour, that forty and sixty Years had the Temple been building, John ii. 20. but this is easily reconciled. For though, at the Time, when the Jews spake to our Saviour, six and forty Years had pass'd, from the Time that this Building was begun, yet, in nine Years and an half it was made fit for Divine Service. The Out-Buildings however were far from being finish'd; and therefore a great Number of Labourers and Artificers were continu'd at Work, all the Time, that our Saviour was upon the Earth, and for some Years after; till, upon the coming of Gessius Florus, to be Governor of Judea, eighteen Thousand of them were discharg'd at one Time, and these, for Want of other Employ, began those Mutinies and Seditions, which, at last, drew on the Destruction of Jerusalem, and the Temple with it. Joseph. Antiq. lib. xx. c. 8.

|| According to the Vulgar Æra, Christ was born in the four Thousand and fourth Year of the World's Creation; but this Way of Computation (though it be commonly us'd, especially in this Western Part of the World) is a manifest Mistake, which Dionysius Exiguus, a Scythian by Birth, and afterwards a Roman Abbot, was the first Author of. In the first Ages of Christianity, Christians had no particular Epocha to themselves: They generally us'd that of the Building of the City, or the Years of the Cæsars in common with the Romans. The first, that they made use of, was the



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Christ our Lord, who (according to the exactest Computation) was born in the four Thousandth Year \* of the World's Creation.

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lib. xiii. c.  
19. to the  
End of lib. xv.

## The OBJECTION.

“ JOSEPHUS indeed may be a  
“ good Historian, and his Account  
“ of the Jewish Affairs of some Help to  
“ fill up the Chasm, from that Period,  
“ where not only the sacred Penmen, but  
“ the Authors of the Acts of the Macca-  
“ bees are likewise known to leave us;  
“ but to his Credit it would tend not a  
“ little, if we could find any profane  
“ Writer of good Authority making men-  
“ tion of the two great Things, that  
“ stagger our Faith, viz. Alexander's  
“ Adventure with the High-Priest at  
“ Jerusalem, and the wonderful Pro-  
“ duction of the Septuagint Version.

“ FOR is it not very strange, that none  
“ of the heathen Historians, either Greek  
“ or Latin, who trace this great Con-  
“ queror, as it were, through every Step  
“ he takes, should ever give us the least  
“ Hint of his having been at Jerusalem?  
“ If he was incens'd against the Jews,  
“ while he was at the Siege of Tyre (c),

“ for refusing to furnish him with Pro-  
“ visions and Forces, how can we think,  
“ that a mock Procession of a Parcel of  
“ Priests in Pontificalibus, could ever be of  
“ Efficacy enough to divert the Rage of a  
“ Prince of his impetuous Temper?

“ BUT supposing a Divine Interposition  
“ in this Case; yet how comes this  
“ Alexander, who was of a different Re-  
“ ligion, to conform so far to the Jewish  
“ Way of Worship, as to offer Sacrifices  
“ to the God of Israel? Phœnicians in-  
“ deed he might have in his Army, (d)  
“ but where he could pick up any Chal-  
“ dean Troops, (as Josephus (e) tells us  
“ he had several with him) when he had  
“ not yet been at Babylon, is somewhat  
“ unaccountable; and, tho' he might be  
“ very liberal in his Favours to the People  
“ of Jerusalem, and grant them several  
“ Immunities, yet it is not a little incon-  
“ gruous, (f) that the High-Priest should  
“ petition him for the like Privileges to be  
“ extended

the Æra of Dioclesian; for his terrible Persecution had made such an Impression on their Minds, that the Time, when it happen'd, was long had in Remembrance. It was in the Year 527 of the Vulgar Christian Æra, and not sooner, that the World began to compute Time from our Saviour's Birth; and therefore the Wonder is less, that, after so great a Distance of Time, this Roman Abbot should make a Mistake in fixing the first Year of it: But the Misfortune was, that, before the Mistake was discover'd, our Countryman Bede's taking it without Examination from him, and using it in all his Writings, gave it a Sanction; nor has the learned World as yet thought fit to correct it, out of a Persuasion, I presume, that there may be some Danger in altering Things that are settled. It is thought sufficient for the Purposes of Chronology, that there is a certain Christian Æra fix'd, which every one knows, and reckons by, though there may be some Mistake, as to the particular Time, when it should have commenc'd. In short, this Error has been too long follow'd to be corrected, which must of course alter all Dates, and give the World too much Trouble; and therefore it is but calling it a Vulgar Christian Æra, and remembering that Christ was born four Years before it began; 'tis but remembering, I say, that the Year, which we now write 1743, ought to be 1747, and all is well. Prideaux's Preface to the first Part of his Connection, and Hearn's System of Universal History, lib. i. c. 3.

\* This, we may observe, falls in exactly with the Time, where an old Tradition of the Jews places the Beginning of the Days of the Messiah. According to that Tradition, the World was to last six Thousand Years; two Thousand before the Law, two Thousand under the Law, and two Thousand under the Messiah. This Tradition is of great Antiquity, and look'd upon as authentick, as any of this Sort; and though its pretending to foretel when the World shall end (which the Scriptures make a Secret, that God has reserv'd for himself) sufficiently shews its Vanity, yet, since the Jews have thought fit to place it among the most authentick of their Traditions, it serves against them, 1st, To prove the Time, when, according to their own Doctrine, the Messiah was to come; and 2dly, To convict them of their gross and most perverse Infidelity, in that, tho' Christ was born in the four Thousandth Year of the Creation, from which (according to this their Tradition) his Appearance was to commence, they have now suffer'd above seventeen Hundred and twenty Years to pass, and have not yet acknowledg'd him. Prideaux's Connection, Anno 4.

(c) Joseph. Antiq. lib. xi. c. 8.

(d) Ibid.

(e) Moyle's Works, Vol. II.

(f) Prideaux's

Connection, Anno 277.



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“ extended to the captive *Jews* in *Babylonia* and *Medea*, when (as yet) he had not made the least Conquest in either of these Countries.

“ UPON the whole therefore we may conclude, that, as the *Jews* (g) at this Time were very much addicted to religious Romances, *Josephus* might give his Invention some Scope in this Matter, as thinking it a Diminution to the Honour of his Nation, to have so great a Man, as this sovereign Conqueror of the World, come into the neighbouring Nations, without paying a Visit to *Jerusalem*; and, when he was once there, 'twas necessary that something extraordinary should happen at his Reception.

“ THE like Piece of Fiction, we may reasonably presume, is the Account, which this Historian gives us of the *Septuagint Version* at *Alexandria*. For, besides the Difficulty of conceiving, how these seventy-two Elders, who were sent from *Judea* (h), (where neither *Greek* nor *Hebrew* were, at this Time, in common Use) should so far become Masters of both Languages, as to be able, in the Space of seventy-two Days, to finish a Translation of the *Scriptures*: It appears from other Histories, that *Demetrius Phalerius* (who is made the chief Agent in this whole Affair) was, at this Time, in no Manner of Confidence with *Ptolemy Philadelphus*; and, tho' it may not be thought beneath his Dignity to be the King's Librarian, yet he was now in Prison, if not in his Grave, for being an Enemy to the King's Succession.

“ IT seems improbable however, that,

“ if he was alive, and in Favour, he should address the King, concerning this *Interpretation*, by Way of *Epistle*, (as we find he does in (i) *Josephus*) when he was every Day at Court, and had an easy Access to him; that the King should trouble himself about asking the *Interpreters* such Questions, as are related in the History of *Aristeas*, to which the same *Josephus* (k) refers us; and, above all, that he should advance such an incredible Sum of Money †, as, one Way or other, amounts to two Millions Sterling, (more than his whole Library was worth) and all for the Version of one single Book, which neither he, nor any of his Court (as long as they continu'd Heathens) could have any other Value for, than as it was a true and Genuine History. But all this *Josephus* might say, out of a pious Design perhaps, to gain among the Vulgar the greater Veneration, and Authority to a Translation of the *Scriptures*, which was then more in Use, than the Original itself.”

IT cannot be expected indeed, that any human Composition should be without Faults, and, least of all, can History promise itself that Exemption, when it has so many distant and abstruse Matters to enquire into, and is forc'd in many Cases to take up with the Testimony, and sometimes the Conjectures of others. It may be said however in Favour of *Josephus*, that the Records, from whence he compiled his History of the *Jews*, were either those of their own sacred *Hebrew* Books; those of the *Prophets* during the Continuance of their Succession; or those of the most authentick Writers, that flourish'd

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Answer'd, &  
showing the  
Truth of *Josephus's*  
History.

in

(g) *Meyle's Works*, Vol. II.  
xii. c. 2.

(h) *Prideaux's Connection*, Anno 277.

(i) *Jewish Antiq.* lib.

(k) *Ibid.* lib. xii. c. 1.

† According to *Aristeas*, *Ptolemy* expended, in redeeming the Captive *Jews*, that were in his Kingdom, 650 Talents; in Vessels of Silver sent to the Temple, 70 Talents; in Vessels of Gold for the same Use, 50 Talents; in precious Stones to adorn these Vessels, 250 Talents; in Gifts for Sacrifices, 100 Talents; to the Interpreters, at their first coming, three Talents a-piece, in Silver, 12,216 Talents in the whole; and, lastly, to each of them, at their parting, two Talents of Gold, and a golden Cup of a Talent Weight, which, in the Sum total making 1046 Talents of Silver, and 516 Talents of Gold, will, when reduc'd to our Sterling Money, amount to one Million, nine hundred and eighteen Thousand, five hundred and thirty-seven Pounds, ten Shillings; besides the Charges he was at in fetching these Interpreters to *Alexandria*, maintaining them there, and sending them back again to *Jerusalem*. *Prideaux's Connection*, Anno 277.



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in their Nation all along afterward. For, in the main, he was not so much an *original Historian* himself, as an *Abridger* of such antient Histories, as he found in the highest Esteem and Veneration; and how fair and impartial he has been (about these Times more particularly) in making this *Compilation*, any one may perceive, that will but give himself the Trouble of comparing his *Abridgment* of the first Book of the *Maccabees* with the Book itself. So justly might *Suadas* (l) give *Josephus* the Title of a *Lover of Truth*; and so truly might *Josephus* say of himself, at the Conclusion of his *Antiquities* as well as of his *Jewish Wars*, "As for the Stile  
" and Manner of my writing them, that  
" I submit to the Judgment of my  
" Readers; but as for the Candour and  
" Sincerity of my Accounts, I do here  
" declare to the World, that I have kept  
" strictly to the Truth, and have had  
" nothing else in View, through the  
" Course of my whole Work."

That Alexander was  
at Jerusalem.

(m) THAT *Alexander the Great*, after his having taken the City of *Tyre*, invaded the Northern Parts of *Judea*, and went as far as the *Balsam-Trees*, near *Jericho*, not only *Eusebius* in his *Chronicon*, but *Pliny* \*, in his *Natural History* likewise, directly informs us; and that he not only subdu'd that Part of *Syria*, which is called *Palestine*, but went also about at this Time to those Cities, that refus'd to submit to him, we have the concurring Testimony both of *Curtius* (n), and *Arrian* (o); and, if their Testimony be true, 'tis very presumable, that he did not forget to visit *Jerusalem* in his Indignation for its having refus'd to send him Supplies.

That the Chal-  
deans are  
wrong nam'd.

THE *Samaritans* indeed acted another Part: They obey'd *Alexander's* Summons, and went, in a Body of eight Thousand Men, to his Assistance at *Tyre*. As soon

as he had carry'd the Place, they march'd with his Army to *Jerusalem*, and these are the Men, whom *Josephus* joins with the *Phœnicians*, tho', by an Error of the *Press*, or *Transcription* at first, they are called *Χαλδαῖες* instead of *Χυθαιες* (according to Bishop *Lloyd's* Emendation) *Chaldeans*, instead of *Cuthians*, or *Samaritans*, the old inveterate Enemies of the *Jews*, and who therefore were glad of this Opportunity of destroying them, and promis'd themselves " (as *Josephus* (p) expresses it) all the Licence of Blood and  
" Pillage upon the High-Priest himself,  
" as well as upon the *Citizens*, that Rage  
" or Revenge could draw from a victo-  
" rious Prince, under the Sense and  
" Provocation of the Affront, he had  
" receiv'd."

From Joseph.  
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ALEXANDER accordingly comes, breathing out Wrath against the *Jews*, and, with his victorious Army, is ready to revenge the insolent Message of their being unwilling to fight for any, but his Enemy *Darius*: But, instead of that, in a Day or two, he goes away with the greatest Love and Kindness for them; permits them to live by their antient Laws; forgives them the Tribute of the *Sabbatical Year*; readily invites them to fight for him as his *Allies*, and, the very next Year, in his own new built City of *Alexandria*, gives them all equal Privileges, with the *Macedonians* themselves. Now this sudden Alteration of his cannot well be imputed to any Thing else, but a *Divine Interposition*; and therefore, since *Plutarch* (q) informs us, that it was no unusual Thing for this great Man to be influenc'd in his Conduct by Dreams, and Visions on other Occasions, 'tis highly probable, that this remarkable Change in him, did likewise depend upon the Remembrance of the *Vision*, which he had at  
Dio,

A providen-  
tial Interposi-  
tion in this  
Affair.

(l) Page 1261.

(m) Mr *Whiston's* *Alexander* at *Jerusalem*.

\* Therein he tells us, that as this Tree was peculiar to *Judea*, (he might have said to that Part near *Jericho*) *Alexander*, when he wag'd War there, caus'd an Experiment to be made of the Quantity of *Balsam*, that distilled from one of these Trees, and upon Trial it was found, that, on a Summer's Day, so much would drop from one, as filled a *Concha*. *Natural History*, lib. xii. c. 25.

(n) Lib. iv. c. 17.

(o) Lib. i.

(p) *Jewish Antiq.* lib. xi. c. 8.

(q) In *Alexandro*.



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*Dio*, in *Macedonia*, as himself relates in the History.

(r) THE like is to be said of the Change that was made at this Juncture in the Conduct of the *High-Priest*, and all the People. For since, before this, they durst not fight against *Darius* for their Oaths sake, and yet could now, without any Scruple, go into that very Army, which had twice conquer'd his Forces, and was then going to take away all his Dominions; they must have had such a Divine Warrant for doing this, as the *Vision* and *Admonition*, which, the Night before, was given to the *High-Priest*, may be interpreted to imply. This indeed, we own, is all *providential*, and miraculous: But, if we look into their Histories, (whether *Canonical*, or *Apocryphal*) we shall find, that, from the Days of *Abraham*, to the Days of *Josephus* himself, Things of this Nature were very common among the *Jews*.

THE Short of the Matter is this — The *Jews*, at this Time, had certainly a great and eminent Deliverance; but then the Question is, whence did this Deliverance come? (s) If we judge by the entire History of the *Jewish Nation*, we shall expect it to have been after some *extraordinary* and *providential* Manner. The *Jewish Records* tell us, that it was really so, and give us the particular Account of it. The *Heathen Records* say nothing at all, either against it, or about it; and therefore we must be left at Liberty to think, that the Authority of the *Jewish Historian*, who relates it, (if nothing absurd or incongruous appears in his Relation) does certainly preponderate such a *negative* Argument, as the bare Omission of one Transaction by some later *Heathen Historians* can amount to.

And that Alexander might very well do what he did at Jerusalem.

UPON the Supposition then, that *Alexander*, by this *supernatural* Direction, enter'd *Jerusalem* in a peaceable Manner, his offering Sacrifice to the God of *Israel*, whom (according to the *Principles* of his

own Religion) he might take for the *National God* of the *Jews*, was exactly agreeable (as appears by the several Accounts of his Life) to his usual Method upon the like Occasions; and his promising to grant the same Immunities, he had given to them in *Judea*, to the *Jews* in *Medea* and *Babylonia*, (tho' he had not as yet conquer'd these Countries) was the natural Result of his having seen the Prophecy of *Daniel*, which, both he and the *High-Priest* fully persuaded themselves, that he was the Person appointed by Providence to fulfil.

From Joseph. lib. xiii. c. 19. to the End of lib. xv.

NOW whoever considers the natural Effects of *Conquests*, what Changes and Revolutions they make, not only in the *Constitution*, but in the *Language* likewise of any Kingdom, and how fatally prone the very *Conquer'd* are to learn the *Speech*, as well as imitate the *Manners* of those, that have brought them under Subjection; will have no Occasion to wonder, that, after the Reduction of *Judea* by a *Grecian Prince*, and a Prince, who had distinguish'd that Nation, above all others, with his *Royal Favours*, the *Grecian Language* should soon grow into Request, especially among the People of the better Fashion, and such as made Learning their Profession.

That the LXX Interpreters might be skilled in the Greek Tongue.

(t) THE *Macedonians* had not long made themselves Masters of *Babylon*, before *Berosus* (who is said by *Tatian* to have liv'd in the Time of *Alexander*) became such a Proficient in the *Greek Tongue*, that in it he wrote the History of the *Affairs of the Chaldeans*, and the *Actions of their Kings*, whercof we have some Fragments in the Writings of *Josephus* and *Eusebius*; and, (u) not long after him, *Manetho*, a Priest of *Heliopolis* in *Egypt*, in the same Language wrote his *Commentaries of the Egyptian Affairs*, which he dedicated to this very *Ptolemy Philadelphus*, for whose Use the *Septuagint Translation* was made. The *Greek Language*, in short, spread itself abroad wherever

(r) Mr Whiston's *Alexander at Jerusalem*.  
(u) Ibid. Anno 250.

(t) Ibid.

(t) Prideaux's Connection, Anno 260.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut Ær.  
Vulg. 3.

wherever *Alexander's* Arms prevailed, and soon became the *universal* Language of the Polite and Learned; and therefore we can hardly suppose, but that, in a populous Nation, there should be found a competent Number of Persons, duely qualify'd to translate a short Book, (for the *Pentateuch* † was all that they translated, and this (every one knows) is far from being a long one) into a Language, that was then in the highest Vogue, from another, in which some of their Doctors are said to have been so *critically*, so minutely skilled, as to be able to tell how often each Letter occur'd in the whole.

That Demetrius might have the Direction of the King's Library.

*DEMETRIUS Phalereus* was not only a learned *Philosopher*, but a Person likewise of great Wisdom, Justice, and Probity, as appear'd by his Government of *Athens* †, under *Cassander*, one of *Alexander's* Captains: But, being expelled from thence by the prevailing Power of *Demetrius*, the Son of *Antigonus*, and, after the Death of *Cassander*, forc'd to withdraw into *Egypt*, he was there receiv'd with great Favour and Honour by *Ptolemy Soter*, and became one of his chief Counsellors. He dissuaded the King from making any of his Sons Co-Partner with him in the Kingdom, and (x) told him the Inconvenience of it; but we do not perceive from *Laërtius*, or any other Historian, that he any Ways oppos'd the Succession of *Philadelphus*. The King indeed did not follow his Advice in this Particular; but still we find him in great Favour and Request at Court, both with the Father and Son: And therefore, if, after the Son's Accession, he fell into some Disgrace, (whatever the Occasion of it might be) 'tis but supposing, either that this Misfortune befel him some Years after the King's Accession, or that he, after a short Disgrace, was restor'd to Favour again, and then we may allow him Space

enough (and without any Disparagement to his *Character*) to have, at one and the same Time, both the *Direction* of the *Septuagint Version*, and the *Superintendency* of the *Royal Library*. For, whatever some may think of the *servile Employment* of looking after Books, 'tis very well known, (y) that, at *Rome*, one of the prime *Cardinals* always holds the Office of *Librarian* to the Pope; and, as to the King's Library in *France*, it is not long since the Archbishop of *Rheims*, who is by his Place Primate of the *Gallican Church*, and first Peer of the whole Realm, thought it no Disparagement to his Honour to be appointed to the same Office.

From Joseph. lib. xiii. c. 19. to the End of lib. xv.

'Tis natural to suppose, that a Prince, who himself was a Man of great Learning, and had always a long Train of learned Men about him, should be for making some Trial of the Abilities of the *Jewish* Interpreters, before he set them about the Work; and therefore, if the *Questions*, which the King made, and the *Answers*, which the Interpreters return'd, be but adapted to their respective Circumstances, instead of being an Argument *against*, they will prove a Confirmation of the Truth of the Account, which *Josephus* gives us of this Transaction. Now, whoever looks into these *Questions* and *Answers*, as they are set down in *Aristeas*, will find, that the *former* (which are said to have been suggested by *Demetrius*) are chiefly *Philosophical*, such as favour of the *Museum* or College of learned Men, that had lately been erected at *Alexandria*; (z) such as became an *inquisitive* heathen Philosopher, who, in a great Measure, was grown weary of the gross *Polytheism*, and *Idolatry* of the *Egyptians*, and, by his Conversation with the *Alexandrian Jews*, more inclinable to the Belief of that *one* invisible, and true God, whom they worshipp'd: And that the *latter* are every one

That the King might put Questions to the Interpreters.

† *Aristeas*, *Aristobolus*, and *Philo* say, that the Law only was translated by the LXX, and *Josephus*, in the Preface to his *Antiquities*, expressly tells us, that they did not translate for *Ptolemy* the whole Scriptures, but the Law only.

† In Acknowledgment of his just Government, the *Athenians* erected for him as many Statues in their City, as there were Days in a Year, which was the greatest Honour, that ever was done to any Citizen in that Place. *Diog. Laërtius* in *Vita Demetrii Phalerii*, and *Diodor. Sicul.* lib. xviii.

(x) *Diog. Laërtius* in *Phalereo*.

(y) *Prideaux's* Connect. An. 284.

(z) *W'bilson's* Defence of *Aristeas*.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
Ant. Jer.  
Vulg. 3.

And give the  
Sum of Money  
that is relat-  
ed.

one made with such a distinct Regard to God, and his Providence, as is always uppermost both in the Words and Writings of every wise and religious Jew.

THE Character, which *Appian* (a) gives us of *Ptolemy Philadelphus*, is, that he was the most splendid and magnificent of all the Kings of his Time in expending his Money; and therefore we may less wonder at his giving so much for the Redemption of the Captive Jews (b), when we find him bestowing upon *Aratus* the *Sicyonian*, for his having been serviceable to him in the Collection of some Books and Pictures, the Sum of an hundred and fifty Talents to adjust the Properties, and settle the Peace of his City: (c) May less wonder at his sending away the Jewish Interpreters so amply rewarded, when we find him presenting the Roman Embassadors every one of them with a Crown of Gold, and, upon their taking their Leave, heaping upon them Gifts of inestimable Value: May less wonder, in short, at his Profusion in this Particular, when we find him (d) (as *Athenæus* assures us) spending two Thousand two hundred Talents in one pompous Festival to *Bacchus*.

HIS own Inclination, (e) prompted by *Demetrius Phalereus*, led him to be prodigiously fond of the most compleat and authentick Copies of any curious Book. Fifteen Talents he gave for such Copies of the Tragedies of *Æsculus*, *Sophocles*, and *Euripides*, and yet these were already written in Greek, and needed no Translation; (f) whereas, the bare Permission of a Version of the Jewish Law (that Nation's peculiar and inestimable Treasure) was a Favour, that had never been ask'd before, and what, upon any common Application, would probably have been deny'd: And, as the Authentickness of this Version must entirely depend on the Skill and Faithfulness of the Jewish Translators, (since they were the only Persons, that understood the Hebrew Language) the King had no other Way to obtain a Confidence herein, than by gaining the entire good Opi-

nion of the High-Priest and People of the Jews.

UPON the Whole therefore we may conclude, that, tho' the Sums bestow'd upon the Jews upon Account of this Translation be very large, yet, considering the King's vast Liberality upon other Occasions, the Objection would have been stronger, had the Sums been less; since, upon the highest Computation, his whole Expence in redeeming the Captives, in Presents to the Temple and Altar, and in Rewards to the Interpreters and High-Priest, being all put together, does not amount to so much, as he spent in one Festival to *Bacchus*.

IN so great and pompous a Court, as this of *Philadelphus* must needs have been, we need not be solicitous to answer the Objection of his being address'd to by Way of Letter, or Memorial, even by Persons, that had otherwise a constant Access to him; because, in Matters of great Importance, this, in most Courts, is the common Method of proceeding even now. But this we may safely add, that how warmly soever some modern Criticks have attack'd the History of this Septuagint Version, yet the antient Testimonies of such Authors, as have made mention of it, viz. of *Alexander Polyhistor* (g), a learned Heathen, who was greatly inquisitive about the Affairs of the Jews; of *Aristobulus*, the *Peripatetick* Philosopher, and Tutor to *Ptolemy Philopater*; of *Philo*, who liv'd at *Alexandria*, the very Place where this Version was made; of *Tertullian*, one of the most accurate Writers of Christian Antiquity; of *Eusebius*, a learned and faithful Ecclesiastical Historian; of *St Jerom*, a vehement Enemy to this very Version, as compar'd with the Hebrew Copy; and of several others, that might be produc'd, are a Confirmation of what *Josephus* (a Priest of that very Temple, to which the Presents from *Philadelphus* were sent) relates concerning it, and such Strongholds and Fastnesses, as the Maintainers of its Antiquity have not yet been prevail'd upon to give up.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

Other Testi-  
monies for the  
Truth of Jose-  
phus.

(a) In Prefat. ad Opera Hist.  
in Strato.

(b) *Plutarch* in *Arato*.

(c) *Van Dale's* Dissert. de *drifted*.

(d) *Lucy* xiv. *Entropius*, lib. ii. *Diog.*

(e) *Histon's* Defence of *drifted*.

(f) *Ibid.*



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut Ab.  
Vulg. 3.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

# DISSERTATION V.

Of the Profane History during this Period.

The Succession  
in the old Af-  
syrian Empire.

**M**OST of the *historical* Facts in *profane* Authors, that had any Relation to the *sacred* Records, we have, in the Course of this History, endeavour'd to *abridge*, and reduce into *Notes*, at their proper Periods; and have nothing more *now* to do, but only to take notice of some *extraordinary* and remarkable Events, in the *Persian*, *Grecian*, and *Roman* Empires, down to our Saviour's Time, which did not *then* so properly fall in with our Design.

AFTER the Dissolution of the *antient Assyrian* Monarchy, by the Death of *Sardanapalus*, there arose up two *lesser* Empires in its Stead; one founded by *Arbaces*, Governor of *Media*, and the other by *Belesis*, Governor of *Babylon*, the two principal *Commanders*, who headed the Conspiracy, whereby the former Empire was brought to an End.

*ARBACES* (who, in Scripture (*b*), is called *Tiglath-Pileser*) had the larger Share of the Empire, and therefore fix'd his Seat at *Nineveh*, where the former *Assyrian* Kings us'd to have their *Residence*, and there govern'd his new-erected Empire for nineteen Years. He was succeeded by his Son *Salmanassar*; *Salmanassar*, by *Sennacherib*; *Sennacherib*, by *Esarbaddon*; *Esarbaddon*, by *Suofduchinus*; (in (*i*) the Book of *Judith* called *Nabuchodonosor*) *Suofduchinus*, by *Chyniladanus*; *Chyniladanus*, by *Nabopolassar*; and *Nabopolassar*, by his Son *Nebuchadnezzar the Great*, of whom we have said so many Things; *Nebuchadnezzar the Great* was succeeded by his Son *Evilmerodach*; *Evilmerodach*, by *Neroglissor*; and *Neroglissor*, by *Belsazzar*; in whom the united Empire of the *Assyrians* and *Babylonians* terminated.

*BELESIS* (who in Scripture is called (*k*) *Baladan*) took up his Residence at *Babylon*, and was succeeded by his Son *Merodach*; but who were his Successors, we have no Account to be depended on,

only we know, that *Esarbaddon*, King of *Assyria*, conquer'd the Kingdom of *Babylon*, and that he, and his Successors *Suofduchinus* and *Chyniladanus* possess'd it, until *Nabopolassar*, Governor of *Babylon*, and General of the *Assyrian* Forces, joining his Arms with *Astyages*, the Son of *Cyaxares* King of *Media*, slew *Chyniladanus*, took and destroy'd *Nineveh*, and translated the Empire to *Babylon*.

AFTER the terrible Blow which *Sennacherib's* Forces receiv'd in *Judea*, the *Medes*, understanding in what a low Condition he was return'd to *Nineveh*, immediately shook off his Yoke, and made *Dejoces* (who in Scripture is called *Arphaxad*) their King; who, having beautify'd and enlarg'd *Ecbatana*, made it the Royal Seat of his Kingdom, and there reign'd for fifty-three Years. He was succeeded by his Son *Phraortes*; *Phraortes*, by *Cyaxares I*; *Cyaxares I*, by *Astyages*; *Astyages*, by *Cyaxares II*, called in Scripture *Darius the Mede*, who conquer'd *Belsazzar*, and began to lay the Foundation of the *Persian* Monarchy, which, during his Life, was called the Empire of the *Medes* and *Persians*, but, after his Death, was united by *Cyrus*.

*CYRUS* succeeding his Father *Cambyses* in the Kingdom of *Persia*, and his Uncle *Cyaxares*, in the Kingdom of the *Medes*, and Empire of *Babylon*, by this Means founded the *second* great Monarchy, which was the *Persian*. His Wars with the *Assyrians*, his Defeat of *Cræsus* King of *Lydia*, his wonderful Taking of *Babylon*, and obliging all the *East* to submit to his Power, are Subjects, that we have already touch'd upon, either in our *History* or *Notes*: But there are some Things in his War with the *Scythians*, (might we but credit their Story) that justly deserve our Observation.

(1) AT the Time, when he made his Expedition into *Scythia*, *Tomyris* was Queen thereof, *His Wars with the Scythians and Death.*

(b) 2 Kings xv. 29. and xvi. 7, 19.

(i) Judith i. 1.

(k) Isaiah xxxix. 1.

(l) Justin, lib. i. c. 8.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
ant. Ær.  
Vulg. 3.

thereof, a Woman of great Courage, and Bravery of Mind; for, tho' she could have hinder'd *Cyrus's* Army from passing the River *Araxes*, she permitted them to do it, in Confidence of fighting them with more Advantage within her own Dominions, and of making their *Retreat* more difficult, by their having the River on their Backs. *Cyrus* took this Opportunity to pass the River, and, having march'd a little into the Country, and pitch'd his Camp, the next Day he abandon'd it as if he had fled for Fear, leaving Plenty of Wine, and other Provisions behind him. *Tomyris*, having Intelligence of this, sent her Son, with the third Part of her Forces, in Pursuit of the Enemy, but when he came to their Camp, as if he had been sent to a *Banquet*, not a *Battle*, he suffer'd his Men (who were Strangers to that Kind of Liquor) to intoxicate themselves with Wine to such a Degree, that when *Cyrus* march'd his Army back again in the Night Time, and came upon them, he found them incapable of fighting, or of making any Resistance, and therefore put them all to the Sword.

UPON the Loss of so great an Army, and (what more nearly concern'd her) the Loss of her only Son, *Tomyris* did not betake herself to Tears, the usual Refuge of Women upon such Occasions, but cast about in her Mind how she might revenge herself of the Enemy; which, in a short Time, she did by the like *Stratagem*, and with the like Success. For, observing, that the *Persians* were now grown secure by Reason of their late Victory, she retir'd before them with her Army, as if she had been afraid to venture the Decision of a

Battle, until she had drawn *Cyrus* unawares into a *Defile*, where, having plac'd an Ambuscade in the Mountains, she killed two hundred Thousand of his Men, (in-somuch, that there was not one left to carry home the News) and himself upon the Spot. Thus fell this great *Prince*, in the seventieth Year of his Age, tho' *Xenophon*, and from him other Historians are clearly of Opinion, that he dy'd peaceably in his † Bed.

HE was succeeded by his Son *Cambyfes*, and *Cambyfes*, by the *Magian*, who under the false Name of *Smerdis* usurp'd the Throne, and brought Discredit upon the whole *Seet*, until its Character came to be restor'd again by the Management and Reformation of *Zoroastres*.

AT what Time this *Zoroastres* (or *Zardusht*, as the *Persians* call him) liv'd, there is a wide Difference both among the *Greek* and *Oriental* Writers; since some of them will have it, that he liv'd many Years before the *Flood*, others in the Days of *Abraham*, and others again not before the Reign of *Darius*, the Son of *Hystaspes*. *Moses* (according to the Sentiments of several learned Men) speaks of the *Pyræa*, or Temples consecrated to the Worship of Fire, when he brings in God threatening the *Israelites* (m), to overthrow their High-Places, and destroy their Chaminim, or Places appointed for the Worship of Fire, and to cast their Carcases upon the Carcases of their Idols; tho' they are certainly mistaken who think, that the Fire, which he order'd to be kept always burning upon the *Altar of the Lord*, was in Imitation of the Fire of the *Magians*.

IF then we suppose that *Zoroastres* was the first Author of the Worship of Fire, we

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

The Succession  
of the Persian  
Empire.

The Time  
when Zoro-  
astres liv'd.

† *Xenophon* adds, (lib. viii.) that, finding his Death approaching, he called his Nobility together, his two Sons, *Cambyfes*, and *Tanaoxares*, to his Bed-Side, and after a long Speech concerning the Immortality of the Soul, and the Rewards or Punishments consequent upon every Man's good or ill Conduct in this Life, he exhorted his Sons by the strongest Arguments, to a perpetual Concord and Agreement, and utter'd many other Things, which make it not improbable, that he receiv'd the Knowledge of the true God from *Daniel*, when he govern'd *Shasshan* in *Persia*. *Strabo* affirms us, (lib. xv.) that he was bury'd in a City, called *Pasagardes*, which himself had built, and where his Monument, even in his Time, was with this Inscription. "O vir, quicumque es, & undecumque advenis, neque enim te adventurum ignoravi: Ego sum *Cyrus*, qui *Persis* imperium constitui; pusillum hoc terre, quo meum tegitur corpus, mihi ne invidens." This very Tomb, *Alexander the Great* (according to *Q. Curtius*) open'd, either in Hopes of some Treasure, which he imagin'd might have been there deposited, or with a Desire rather to do Honour to his Remains; for so we are told, that he caus'd the Coffin, wherein his Body lay, to be cover'd with his own Garment, and a Crown of Gold to be set upon it: All which gives Credit to the Account, we have in *Xenophon*, but derogates not a little from *Herodotus*, who leaves his Body in the Hand of *Tomyris*. *Raleigh's Hist.* Book iii. chap. 6.

(m) *Ezek.* vi. 4, &c.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

we must acknowledge him more antient than *Moses*; but if we look upon him only as the *Reformer*, or *Restorer* of it, (tho' we cannot tell the precise Time when he flourish'd) it must not be long after the *Magians* fell into Disgrace, and may therefore very properly be thought to be in the Reign of *Darius Hystaspes*.

An Account of  
him.

HE was a Man of a mean and obscure Parentage; † by Birth and Education very probably a *Jew*, and (as some suppose) a Servant to the Prophet *Daniel*; because he was certainly a Man of great Learning, and thoroughly acquainted with the Books of *Moses*. As soon as he took upon him the *prophetic* Office, he retir'd into a Cave, and there liv'd a long Time as a *Recluse*, pretending to be abstracted from all worldly Considerations, and to be given wholly to Prayers and Divine Meditations. In this Retirement he compos'd the Book †, wherein all his pretended Revelations are contain'd. (n) The first Part of it consists of a Liturgy, which the *Magians*, in all their *Oratories* and *Fire-Temples*, make use of to this Day. The Rest is an historical Account of the Life, Actions, and Prophecies of its Author, the several Articles and Branches of his Superstition, together with Rules and Exhortations to Morality,

wherein he is very pressing and exact, except his allowing of Incest; and the Whole being interspers'd with several Things taken out of the *Old Testament*, abundantly shews that his Original was from the *Jews*.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

UPON leaving his Retirement, he went into *India* among the *Brachmans*, where having learn'd all their Knowledge in Mathematicks, Astronomy, and Natural Philosophy, he came back, and taught his Disciples these Sciences, which gain'd them so great a Reputation, that, for many Years after, a *learned Man*, and a *Magian* became equivalent Terms. Nay, he pretended, that, once upon a Time, he was taken up into Heaven to be instructed in those Doctrines, which he was to deliver unto Men; that there he heard God speak out of the Midst of a great and bright Flame of Fire; and for this Reason he taught his Followers, that Fire was the truest *Representation* of the Divine Presence, and the Sun (as the most perfect Fire) the more immediate *Throne* of his Glory; that, of the Fire, from whence God spake, he upon his Return brought some with him, and plac'd it on the Altar of the first *Fire-Temple* which he erected; from whence (as they say) it was propagated to all the rest; and this is the Reason, they give, for keeping

† To this Purpose we may observe, that most of his *Reformations* in the old Religion of the *Magians* are taken either from the ancient Writings, or the ancient Usages of the *Jews*. For, whereas *Moses* heard God speak to him out of a *Flame of Fire* in the *Bush*; *Zoroastres* pretended, that he in like Manner heard God speak to him, at the Time when he was taken up into Heaven. Whereas the *Jews* had a visible *Shechinah* of the Divine Presence among them, resting over the *Mercy-Seat* in the *Holy of Holies*, unto which they turn'd themselves, when they pray'd; *Zoroastres* taught his Disciples, that in the *Sun*, and in the sacred Fires in their Temples, God more especially dwelt, and therefore he oblig'd them to offer up all their Prayers with their Faces turn'd to both these. Whereas the *Jews* had a sacred Fire, which came down from Heaven upon their Altar of Burnt-Offerings, which, as long as *Solomon's* Temple stood, was preserv'd with the utmost Care from extinguishing; *Zoroastres* pretended, that, when he was in Heaven, he brought some of that *holy Fire* out of which God spake unto him, and therefore he enjoin'd, that it should be kept with diligent Care, and that all the Fires, on the Altars of new-erected *Fire-Temples*, should at first be lighted only from thence: And whereas the *Jews* were very nice in using no Wood on the Altar of their Temple, but what was reputed *clean*, and had it therefore all bark'd, and examin'd, before it was laid on, and, when it was laid on, allow'd of no Bellows to blow it, but left it to kindle and flame out of itself; *Zoroastres* ordain'd his Followers, in Relation to the sacred Fire of their Temples, to observe both these Particulars, commanding them to bark all their Wood, and use no other Means for the kindling it up into a Flame, but the pouring Oil, and leaving it to the Blasts of the open Air: And that he should, in so many singular and unobvious Things, imitate the *Jewish* Religion in the Scheme of his *Reformations*, it can hardly be imagin'd, without supposing, that at first he had his Education in it; nor is it improbable, that if (as some think) he was the Disciple of *Daniel*, his seeing that great and good Man arrive to such an Height of Dignity, by being a true Prophet of God, might put him upon the Thoughts of being a *false* one, in Hopes that, if he acted his Part well, he might obtain to himself the like Advancement. *Lightfoot's* Temple-Service, *Hyde's* Religio veterum Persarum, and *Prideaux's* Connection Anno 486.

† This Book is called *Zendavesta*, and by Contraction *Zend*, which signifies a *Fire-Kindler*, such as a *Tinder-Box* is with us; and this fantastical Name the Impostor gave it, because, as he pretended, all that would read this Book, and meditate thereon, might from thence kindle in their Hearts the Fire of all true Love for God, and his holy Religion. *Prideaux's* Connection, Anno 486.

(n) *Prideaux's* Connection, Anno 486.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.  
And his Te-  
nets.

keeping it so carefully, and treating it with so much Superstition.

HAVING thus qualify'd himself to be a Prophet, he made his first Appearance in *Media*, in the City of *Ziz* say some, or in *Ecbatana*, (now *Tauris*) according to others; where the principal Doctrines that he profess'd (as a Refinement upon what the old *Magians* maintain'd) were these, —  
 “ That there was one supreme Being, in-  
 “ dependent, and self-existing from all  
 “ Eternity; that, under him there were  
 “ two Angels, one the Angel of *Light*,  
 “ who is the Author and Director of all  
 “ *Good*, and the other the Angel of *Dark-*  
 “ *ness*, who is the Author and Director of  
 “ all *Evil*, and that these two, out of the  
 “ Mixture of Light and Darkness, made  
 “ all Things; that they are in perpetual  
 “ Struggle with each other, and that where  
 “ the Angel of Light prevails, there the  
 “ most is Good, where the Angel of  
 “ Darkness, there the most is Evil; that  
 “ this Struggle shall continue unto the  
 “ End of the World, when there shall be  
 “ a general Resurrection, a Day of Judg-  
 “ ment, and a Retribution to every one  
 “ according to his Works; and that after  
 “ this, the Angel of Darkness and his  
 “ Disciples shall go into a World of their  
 “ own, where they shall suffer, in everlast-  
 “ ing Darkness, the Punishments of their  
 “ evil Deeds; and the Angels of Light  
 “ and his Disciples shall go also into a  
 “ World of their own, where they shall  
 “ receive, in everlasting Light, the Reward  
 “ due unto their good Deeds, whereupon  
 “ they shall remain separated for ever, and  
 “ Light and Darkness are to be no more  
 “ mix'd together to all Eternity.” And all  
 this the Remainder of that Sect (which is  
 now in *Persia* and *India*) do, after so many  
 Ages, still hold without any Variation,  
 even to this Day.

AFTER *Zoroastres* had acted the Part of a Prophet in *Media*, and there settled all Things according to his Intentions, he

remov'd from thence into *Bactria*, the most *Eastern* Province of *Persia*, and there settling in the City of *Balch* (which lies on the River *Oxus*, in the Confines of *Persia*) under the Protection of *Hystaspes* the Father of *Darius*, he soon spread his Imposture thro' all that Province with Success. From *Bactria* he went next to the Royal Court at *Susa*, where he manag'd his Pretensions with so much Address and Insinuation, that he made *Darius* likewise a Profelyte, and, from his Example, drew over the Courtiers, Nobility, and great Men of that City into the same Profession: But when, upon his Return into *Balch*, he attempted the like upon *Agarshp*, King of the *Oriental Scythians*, and a zealous *Sabian*, and pretended an Authority from *Darius* to that Purpose, the *Scythian* Prince resented it with such Indignation, that he invaded *Bactria* with an Army, and, having there defeated the Forces, that oppos'd him, slew *Zoroastres*, with all the Priests of his *Patriarchal* Church, amounting to the Number of eighty Persons, and demolish'd all the Fire-Temples in the Province: but, it was not long before *Darius* \* fell upon him, and reveng'd the Injury.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

THIS *Darius* was one of the seven *Darius's Tak-*  
 Lords, who slew the false *Smerdis*; and by *ing of Baby-*  
 an *Artifice* he obtain'd the Kingdom of *lon*.  
*Persia*; but it was by the cruel *Policy* of  
*Zopyrus*, that he made himself Master of  
 the City of *Babylon*. This City, having  
 for many Years, during the *Babylonish* Em-  
 pire, been Mistress of the *East*, and domi-  
 neer'd over all its neighbouring Countries,  
 could not bear the Subjection it was fallen  
 under to the *Persians*; especially, since the  
 Removal of the *Imperial* Seat to *Sbushan*,  
 whereby its Wealth and Grandeur were  
 much diminish'd. Taking the Advantage  
 therefore of the late Revolution, which had  
 happen'd in the *Persian* Empire, the *Ba-*  
*bylonians* resolv'd to set up for themselves,  
 and, accordingly, having stor'd the City  
 with

\* After he had overthrown him with a great Slaughter, and drove him out of the Province, he rebuilt all the Fire-Temples, and especially that of *Balch*, which, as it was the *Patriarchal* Temple of the Sect, he failed not to erect with a Grandeur suitable to its Dignity, and had it called after his own Name. For he was a zealous Promoter of this Religion, and, after the Death of its Author, continu'd to propagate it with the same Ardor, as before. *Pri-*  
*deau's* Connection, Anno 486.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

with a sufficient Quantity of Arms and Provisions, in the fifth Year of the Reign of this *Darius*, they broke out into an open Revolt.

(o) THE City, by Reason of the Strength and Height of its Walls, was impregnable against all Storms, Batteries, and Assaults; and, as it was furnish'd with Provisions for a great many Years, and had large Quantities of void Ground within the Walls, from whence it might *annually* be supply'd by more, could never have been starv'd into a Surrender, but must have worn out *Darius*, and all his Army, had it not been for a Stratagem of *Zopyrus*, one of his Commanders.

THE Army had now lain before the City a Year and eight Months, without having made any great Progress in the Siege, which rais'd the Indignation of *Zopyrus* to such a Degree, that, having cut off his Nose and Ears, and mangled his Body all over with Stripes, in this Condition he fled to the *Befieg'd*, and feigning to them, that he had suffer'd all this by the cruel Usage of *Darius*, he thereby insinuated himself so far into their *Confidence*, that, at length, they made him the chief Commander of their Forces, which Trust he made use of to deliver the City (which could not otherwise have been taken) into his Master's Hand; and, for this remarkable Piece of Service, was rewarded with the highest Honours, that his Prince could heap on him, all his Life after.

By this hardy Stratagem *Darius* recover'd the City of *Babylon*; but in his War with the *Grecians* he was so far from having any good Success, that, (p) at the Battle of *Marathon*, his vast Army receiv'd a total Overthrow by *Miltiades*, Prince of the *Thracian Chersonesus*, and his two Generals, *Dotis* and *Artaphernes* were forc'd to return home with Baffle and Disgrace.

HE was succeeded by his Son *Xerxes*, who, (q) after ten Years Preparation, renew'd the War with the *Grecians*, but with worse Success than his Father: For, at the Streights of *Thermophylæ*, *Leonidas*, the King of the *Lacedemonians*, with an

Handful of Men, flew twenty Thousand of his Forces: At the Streights of *Salamis*, *Themistocles*, the General of the *Athenians*, ruin'd the greatest Part of his Fleet: In *Sicily*, *Gelo*, the King thereof, made great Havock among his Confederates the *Carthaginians*: At *Platea*, *Pausanias* flew his General *Mardonius*, and cut his Army to Pieces; and at *Mycale*, *Leotychides* both vanquish'd his Troops by Land, and burnt the Remainder of his Fleet; so that never was there a Man, who set out with so great an Armament both by Sea and Land, and return'd in so abject and disgraceful a Manner. He was succeeded by his Son *Artaxerxes*; *Artaxerxes*, by *Xerxes II*; *Xerxes II*, by his Brother *Sogdianus*; and *Sogdianus*, by his Brother *Ochus*, who is commonly called *Darius Nothus*. *Ochus* was succeeded by *Artaxerxes II*, firnam'd *Mnemon*; *Artaxerxes II*, by another *Ochus*, who took upon him the Name of *Artaxerxes III*; this *Ochus*, by *Arfes*; and *Arfes*, by *Darius Codomannus*; in whom the *Persian Monarchy*, terminating by *Alexander the Great*, was translated to *Greece*.

THE Army, which *Alexander* carry'd into *Asia*, according to the highest Computation, amounted to no more than thirty Thousand Foot, and five Thousand Horse; and yet, with these few Forces, he not only attempted, but accomplish'd likewise the Conquest of the whole *Persian Empire*, and added *India* likewise to his Acquisitions: But what was the most remarkable Thing, in his Expedition, is, that he set out upon it with no more than seventy Talents, which was scarce enough to supply the Army with Necessaries for thirty Days; but, as he trusted in Providence, Providence did not fail him. In a few Days, at the River *Granicus*, he encounter'd *Darius*, and having vanquish'd his Troops, tho' they were five Times more in Number, he thereby got Possession of a great Part of his Treasure, and all the Provinces of the *Lesser Asia*. Not long after this, at *Iffus* in *Cilicia*, he gave him another Defeat; where, having taken all his Camp, Bag and Baggage,

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

*Alexander's*  
*Successes, and*  
*Establishment*  
*of the Grecian*  
*Monarchy.*

His Defeat in  
Greece.

The Defeat  
of Xerxes.

(o) *Prideaux's Connect.* An. 516.

(p) *Herod.* lib. vi.

*Justin*, lib. ii. c. 9.

(q) *Herod.* lib. ii. *Diod. Sic.* lib. ii.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
ant. Æt.  
Vulg. 3.

Baggage, with his Mother, Wife, and Children, he left an hundred Thousand *Perfians* dead upon the Field of Battle: And about two Years after, not far from *Arbela*, he gave him a *final* Overthrow; for there, with no more than fifty Thousand Men, he vanquish'd the vast Army of the *Perfians*, which consisted of above twenty Times as many, and thereby determin'd the Fate of the *Perfian*, and establish'd the *third* great Monarchy, which was the *Grecian*, in the Person of *Alexander*. It lasted no longer than six Years and ten Months: For, after his Death, it was divided among his *Generals*, and, as *Judea* lay between *Syria* and *Egypt*, according as their Arms prevailed, it was generally under the Dominion of one of these, until the *Roman* Power began to exert itself.

The Rise of  
the Romans.

THE *Romans*, having built their City, and out of the neighbouring Villages (r) (as we related the Story before) furnish'd themselves with Wives, for seven Succes-

sions, liv'd under the Dominion of Kings; but in the Family of *Tarquin*, which had † justly incurr'd the People's Displeasure, that Form of Government was quite dissolv'd. Many however, and fierce were the Wars, which, both in their *Regal* and *Consular* State, the *Romans* wag'd with the Nations round about them, but their Conquests were confin'd to the Bounds of *Italy* only; nor was the Glory of their Name much known to foreign Nations, until the War, which they had with *Pyrrhus*, King of *Epirus*, gave them an Opportunity \* to signalize their Bravery and Greatness of Mind, which excited *Ptolemy Philadelphus*, then King of *Egypt*, to send them an Embassy, congratulating their Successes, and desiring to enter into Alliance with them.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

(s) To make a Return of the like Respects, the *Romans* next Year sent *Q. Fabius Gurges*, *Cu. Fabius Pictor*, and *Q. Ogulinus*, their Embassadors to the *Egyptian* Court, whose Behaviour, in that Capacity, was very remarkable; for when the

Their great  
Moderation.

(r) Vide Page 969.

† To make his Way to the Throne, he murder'd his Father-in-Law *Servius Tullus*, and, upon his ascending it, put all his Friends to Death. The Affairs of the State he manag'd by himself alone, slighted the *Senate*, diminish'd their Authority, cut off several of them upon frivolous Pretences, and seiz'd upon their Estates. Among these *Marcus Junius* was one, who left behind him a Son nam'd *Lucius Junius*, but he, fearing the Fate that his Father and Brother had undergone, counterfeited the Fool (and was thence called *Brutus*) so very artfully, that he was taken by *Tarquin* into his House to make his Children Sport. In the mean Time, *Sextus*, one of *Tarquin's* Sons, inflam'd with the Beauty of *Lucretia*, got privately to *Collatia*, where she resided, and ravish'd her, whereupon she sent for her Father from *Rome*, and her Husband *Collatinus* from the Camp, (which was then before *Ardea*) desiring them to bring along with them some of their particular Friends. *Publius Valerius* came with her Father *Lucretius*, and *Lucius Junius Brutus* with her Husband; to whom, as soon as they were arriv'd, she related the whole Story, and then with a Ponyard stabb'd herself to the Heart. Upon the Sight of this, they were all filled with Grief and Indignation; but, to their great Surprise, *Brutus*, throwing off the Disguise of his Folly, declar'd his Resolution, and made them swear upon the bloody Ponyard to assist him in revenging this, and the other Wickednesses of *Tarquin*, and his Family, by expelling him and them from the Government, which accordingly they did, thereby putting an End to the *Regal* Power at *Rome*, and turning it into a *Consular* State. *Hearn's* System, lib. iii.

\* One great Instance of this appear'd in the Course of this War, which is thus related by *Plutarch*, ——— When *Fabritius* was Consul, and at the Head of his Army, an unknown Person came into the Camp, and deliver'd him a Letter from King *Pyrrhus's* chief *Physician*, offering to take him off by Poison, and so end the War without any farther Hazard to the *Romans*, if he might have a Reward proportionable to his Service. *Fabritius*, enrag'd at the Villany of the Man, and disposing the other Consul to the same Opinion, sent Dispatches immediately to *Pyrrhus* to caution him against the Treason. His Letter was to this Effect.

“ *Gaius Fabritius*, and *Quintus Æmilius*, Consuls of the *Romans*, to *Pyrrhus* the King, *Health*.

“ You seem to have a very ill Judgment both of your Friends, and Enemies. You will understand by this Letter, “ which was sent to us, that you are in War with honest Men, and trust Knaves and Villains: But we have not discover'd this to you to insinuate into your Favour, but lest your Ruin might bring a Reproach upon us, as if we had “ ended this War by Treachery, when we were not able to do it by our Courage and Virtue.” When *Pyrrhus* had read the Letter, and made strict Enquiry into the Treason, he caus'd the *Physician* to be executed, and, in Acknowledgment of this Civility of the *Romans*, sent to *Rome* the Prisoners without Ransom, and again employ'd *Cineas* to negotiate a Peace for him. The *Romans*, who were above receiving from their Enemy a Recompence for not having been guilty of the vilest Injustice, disdain'd to accept of the Prisoners, without returning to him an equal Number of *Samnites*, and *Tarentines*; but, as for the Peace, they would not suffer *Cineas* so much as to mention it, until *Pyrrhus* had remov'd his Arms and Forces out of *Italy*, and sail'd back to *Epirus* in the same Ships, that brought him over. *Plutarch* in *Pyrrho*.

(t) *Livy*, lib. xiv. *Entropius*, lib. ii. *Valerius Maximus*, lib. iv.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

the King, having invited them to Supper, in the Conclusion of the Entertainment presented each of them with a Crown of Gold, they accepted of the Crowns, upon Account of the Honour, that was done them, but, next Morning, they crown'd therewith the Statues of the King, that stood in the publick Places of the City; and when again, at their Audience of Leave, he presented them with very valuable Gifts, they took them indeed for Fear that their Refusal should give Offence, but as soon as they were return'd to *Rome*, they deliver'd them all into the *Publick Treasury*, before they appear'd in the *Senate* to give an Account of their Embassy, whereby they declar'd, that they desir'd no other Advantage from the Service of the Publick, than the Honour of discharging it well.

THIS Spirit of Moderation and Disinterestedness, while it continu'd in the State, and the many great Instances of invincible Courage and Resolution, which upon all Occasions they shew'd, made the *Romans* of great Note in the World, and, after the Defeat of the *Carthaginians* in the second *Punick War*, they became indeed the Terror of all other Nations.

Their Wars  
with the Car-  
thaginians.

*HANNIBAL* was certainly the most dangerous Enemy that ever *Rome* had. As soon as War was declar'd between these two States, he left *Spain*, where he then was, and at the Head of fifty Thousand Foot, and nine Thousand Horse, march'd directly towards *Italy*. He cross'd the *Pyrenean Mountains* into *Gaul*, cross'd the *Rhone*, and came to the Foot of the *Alps*, which, in fifteen Days Time, he got over, but not without much Danger and Difficulty, as well as the Loss of half his Army. When he got footing in *Italy*, he defeated *Scipio* one of the *Roman Consuls*, at *Pavia*, and his Colleague *Sempronius*, in another Action near *Trebia*. Near the Lake *Thrasymene*, he cut off the *Roman Army*, and their Consul *Flaminius*, even after he had

destroy'd a Detachment of forty Thousand, which the other Consul *Servilius* had sent to his Assistance; but in the famous Battle at *Cannæ*, he made the greatest Slaughter of them: For therein he defeated their whole Army, and slew *Æmilius*, one of their Consuls; killed 50,000 Men, two *Questors*, 21 *Tribunes*, 80 of the *Senatorian*, and of the *Equestrian Order* a much greater Number.

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

THIS last Defeat caus'd a dreadful Consternation in *Rome*, but did not rebate the People's Courage, which still refus'd to hearken to any Overtures of Peace; till, having sent *Scipio the Younger* into *Africa*, they by that Means gave the *Carthaginians* so much Disturbance, that they were forc'd to re-call *Hannibal*, who, coming to a decisive Battle, was routed by the *Romans*, and his Countrymen forc'd to sue for a Peace, which was granted them upon Terms, very honourable and advantageous to *Rome*.

AFTER this Peace with the *Romans*, *Hannibal* (t) liv'd quietly at *Carthage* for the Space of six Years; but, being under a Suspicion of holding Correspondence with *Antiochus*, surnam'd the Great, (between whom and the *Romans* there was at that Time a Misunderstanding) and of plotting with him to bring a new War upon *Italy*, some of his Enemies at *Rome* procur'd Embassadors to be sent to *Carthage* in order to enquire into the Matter, and, if they found any Reason for it, to have him deliver'd into their Hands; which when *Hannibal* understood, he made his Escape before the Embassadors had Time to deliver their Message, and put himself under the Protection of *Antiochus*.

(u) *ANTIOCHUS*, at this Time, was in Debate with himself on the Point of entering into War with the *Romans*, but, at the Coming of *Hannibal*, he soon determin'd for War, and had he taken *Hannibal's* Advice of carrying it into the Bowels of *Italy*, he might probably have met with a better Event; † but his Re-

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14. O

solution

(t) *Livy*, lib. xxxiii. *Cornelius Nepos*, de *Hannibale*; *Justin*, lib. xxxi. c. 2, 3. *Justin*, lib. xxxi. c. 8. *Appian*, de *Syriacis*.

(u) *Livy*, lib. xxxvii.

† *Antiochus's* Army is said to have consisted of seventy Thousand Foot, twelve Thousand Horse, and fifty-four Elephants, whereas all the *Roman Forces* amounted to no more than thirty Thousand, and yet *Antiochus* was totally overthrown: For, in the Field of Battle, he lost fifty Thousand Foot, and four Thousand Horse; fourteen Hundred were taken Prisoners, and himself, with much Difficulty, escap'd to *Sardis*. *Appian*, in *Syriacis*; *Livy*, lib. xxxvii. and *Justin*, lib. xxxi. c. 7.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
ant. Ær.  
Vulg. 3.

solution was to begin it in *Greece*, where being shamefully defeated in every Engagement, both by Sea and Land, he was forc'd at last to send an Embassy to the *Roman* Consuls, desiring Conditions of Peace, which were granted him upon these hard Terms,——That he should pay the whole Expences of the War, which were estimated at fifteen Thousand Talents of *Eubœa* ||; should quit all *Asia* on that Side the Mount *Taurus*, and deliver up *Hannibal* the *Carthaginian*, and *Thoas* the *Ætolian*, as the chief *Incendiaries* of the War: But as soon as these heard, that a Treaty was began, they easily foresaw what would be the Result of it, and there-

fore both took care † to get out of the Way before it came to a Conclusion.

† NEXT to the *Carthaginian* War, the longest, and most obstinate that the *Romans* ever had, was the War, which *Mithridates* King of *Pontus* (in the Reign of *Alexander Jannæus* at *Jerusalem*) wag'd with them. For, having very unjustly seiz'd on the Kingdoms of *Cappadocia*, and *Bithynia*, when the *Romans* interpos'd for the Surrender of them to the Persons, to whom they had decreed them, he refus'd to obey, and thereupon *Hostilities* ensu'd. (x) For some Time at first *Mithridates* was successful; but \* was very cruel, while he had the Superiority; till, having sent into

*Greece*

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.  
With *Mithri-*  
dates.

|| There is a Difference between *Livy* and *Polybius* in this Matter; for, whereas in *Polybius* the Words are, that the Money to be paid the *Romans* should be *δραχμῶν Ἀττικῶν ἀπὸ τῆς*, *Livy*, mistaking the Meaning of the *Greek* Phrase, render'd it of *Attick Talents*; whereas *Polybius* meant it only of the *Attick Standard*: For, as the *Eubœan Talent* was of the greatest Weight, so the *Attick Money* was the finest Silver of any in *Greece*, and by this Treaty the Money was to be paid according to both, i. e. the *Romans*, having conquer'd *Antiochus*, not only oblig'd him to pay this vast Sum for his Peace, but also made him pay it in Talents of the highest Weight, and of Silver of the best and finest Standard in all *Greece*. *Prideaux's* Connection, Anno 290.

† What became of the *Ætolian* we are not concern'd to enquire, but *Hannibal*, after that he was deserted by *Antiochus*, fled to *Parthias*, King of *Bithynia*; where, being slighted by him, and in Danger of being deliver'd to the *Romans*, 'tis generally said, that he put an End to his Days, for which Purpose he carry'd Poison always about him concealed under the Stone of his Ring. This is the Account, we have in *Livy*, lib. xxxix. c. 51. and what *Plutarch*, and the *Roman Satirist* does more than allude to.

- - - - - O Gloria! vincitur idem,  
Nempe & in exilium præceps fugit, atque ibi magnus  
Mirandusque cliens sedet ad prætoria regis,  
Donec *Bithyno* libeat vigilare tyranno.  
Finem animæ, quæ res humanas miscuit olim  
Non gladii, non saxa dabunt, non tela, sed ille  
Cannarum vindex, ac tanti sanguinis ultor  
Annulus, - - - - -

JUVEN. Sat. x.

He was born a Soldier; and a continual Exercise of Arms made him a great Captain. He was always just in his Schemes, and immense in his Views: Had an admirable Genius at hitting the true Means for the Execution of his Designs, and the greatest Artifice in acting without being discover'd. He was infinite in Expedients, and as skilful in recovering himself out of Danger, as he was in drawing others into it. But then he was a Person of no Fidelity, no Religion, no Humanity, tho' he had the Art of putting on the Appearance of all these Virtues, whenever he thought it subservient to his Interest. *Vertot's* Revolution of the *Roman Republick*.

† The War with *Jugurtha* interven'd indeed, but this was not of any long Continuance, nor is it any where refer'd to in the sacred History; however, it may not be improper to mention thus much of it,——That this *Jugurtha* was Nephew to *Micipsa*, King of *Numidia*, who left behind him two Sons, *Adherbal* and *Hiempsal*, both of whom *Jugurtha* murder'd, and then usurp'd their Kingdom; that, when the *Romans* were for calling him to an Account for all this Wickedness, he for a long while brib'd the Commissioners, and Generals, that were sent against him, till at length, being defeated first by *Metellus*, and afterwards by *Marius*, he was betray'd by *Bocchus*, King of *Mauritania*, who was both his Ally, and Father-in-Law; that being thus betray'd, and seiz'd, he was laden with Chains, and given up to *Sylla*, who deliver'd him into the Hands of the General *Marius*, and he, in the Triumph that was given him, dragg'd him like a Slave at the Wheels of his Chariot; and that, after this Ceremony was over, he was led to Prison, stripp'd of his Royal Robes, and then push'd naked into a Dungeon, where he was condemn'd to be starv'd to Death. *Sallustii* Bellum Jugurthinum.

(x) *Plutarch.* de *Syllâ*; *Appian.* in *Mithrid.* and *Vell. Patere.* lib. ii. c. 23.

\* To this Purpose Historians have observ'd, that when, upon a Defeat given to the *Roman* Forces, he had taken *Mautius Aquilius*, and *Quintus Oppius*, the two Generals Prisoners, he not only treated them with the utmost Indignity, but afterwards with equal Cruelty tortur'd them to Death; and that, finding a great Number of *Romans* and *Italians*, upon one Occasion or other, dispers'd through all the Provinces, and Cities of the *Lower Asia*, he sent secret Orders to all the Governors of these Provinces, and Magistrates of these Cities, to put them all to Death in one and the same

Day,



A. M.  
4001, &c.  
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1, &c.  
aut. Ær.  
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Greece an Army of three hundred and ten Thousand Men, under the Command of three of his best *Generals*, *Sylla* alone, with no more than fifteen Thousand Foot, and fifteen hundred Horse, vanquish'd them all in several Battles; and *Fimbria*, the next Year, with another *Roman* Army, press'd *Mithridates* himself so very close, that in *Patana*, a Maritime Town in *Ætolia*, he was in imminent Danger of being made Prisoner, (y) which terrify'd him to such a Degree, that he su'd for Peace, which, upon these Conditions was granted him, —“ That he should restore *Bithynia* “ to *Nicomedes*, and *Cappadocia* to *Ariobarzanes*, and to the *Romans* whatever “ he had taken from them in the late “ War; that he should content himself “ with his *Paternal* Kingdom of *Pontus*, “ yield to the *Romans* seventy of his Ships; “ and pay them three Thousand Talents “ for the Charges of the War.”

BUT the Terms of this Peace were too hard long to be submitted to by a Man of *Mithridates's* Spirit; and therefore, as soon as *Nicomedes* (who left the *Roman* People his Heirs) was dead, he again seiz'd on *Bithynia*, and *Paphlagonia*, and the *Romans* again were forc'd to declare War against him.

(z) THE two *Consuls* for the Year, *Lucius Lucullus* and *Marcus Cotta*, were sent to carry on this War; but the latter of these, being no Ways skilled in *Military* Affairs, was overcome by *Mithridates* not far from *Chalcedon*, with the Loss of most of his Men, and a good Part of his Fleet, which was there to defend the Coasts; till *Lucullus*, coming to his Assistance, not only drove *Mithridates* from the Siege of *Cyzirus*, a City on the *Propontis*, that was in the *Roman* Interest, but destroy'd his Fleet in the *Hellepont*, re-took *Bithynia*, and *Paphlagonia* from him, pursu'd him into his Kingdom, besieg'd his very Capital, and in one Engagement ruin'd all his Forces, and compelled him to flee into

*Armenia*, there to implore the Protection and Assistance of *Tigranes*, his Son-in-Law.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

NOR was this all; for, as soon as *Lucullus* understood, that *Tigranes* was engag'd in the War with him, he immediately march'd his Army against him, pass'd the *Euphrates*, pass'd the *Tigris*, defeated the Forces, that were sent against him, and, having besieg'd his *Metropolis*, with not the twentieth Part of their Number in one Battle gain'd a compleat Victory over an Army of three hundred and six Thousand Men, that were coming to relieve it. *Lucullus*, in short, had in every Place the Advantage against these two confederate Kings, (a) until, by the Management of *Publius Clodius*, his own Soldiers began to mutiny against him, insomuch, that having lost all the Power and Authority of a General, he was forc'd to deliver up the Army to *Pompey*, and return to *Rome*.

POMPEY, at his first entering upon the War, had taken into Alliance with him *Phraortes*, King of *Parthia*; but the Mutiny, which had happen'd in the latter End of *Lucullus's* Time, had given *Mithridates* an Opportunity of recovering a good Part of his Kingdom, and of getting together a great Number of Forces, where-with he endeavour'd to harraß and distress the *Roman* Army, till *Pompey*, at length, fell upon him by Surprise, vanquish'd his Troops, made him flee for Shelter Northward beyond the Springs of the *Euphrates*, and then march'd directly against his Confederate *Tigranes*: But *Tigranes*, terrify'd at this, and not sufficiently provided to resist the Power, that was coming against him, was resolv'd to surrender himself, and his Kingdom, both into the Hands of the *Roman* General; who, upon his paying the *Romans* six Thousand Talents for making a causeless War against them, and yielding up to them all his Conquests on this Side the *Euphrates*, order'd, that he should still reign in his *Paternal* Kingdom of

Day, which was accordingly executed with such Rigour, that no less, than eighty Thousand (say some) near double that Number (say others) of *Romans* and *Italians* were then massacred in that Country. *Appian*. in *Mithrid.* Epit. *Liuii*, lib. lxxvii. lxxviii. and *L. Florus*, lib. iii. c. 5.

(y) *Plutarch*. de *Sylla*; *Appian*. in *Mithrid.* and *Velleius Paterculus*, lib. ii. c. 23. (z) *Plutarch*. de *Lucullo*, and *Appian*. de *Mithrid.* (a) *Plutarch*. de *Lucullo* & *Pompeio*, and *Dion Cassius*, lib. xxxvi.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Abr.  
Vulg. 3.

of *Armenia the Greater*, and his Son † in *Gordena* and *Sophena*, two Provinces, that border'd upon it.

(b) IN the mean Time *Mithridates*, having pass'd thro' several *Scythian* Nations, came, at last, into the *Cimmerian Bosphorus*, (now the Country of the *Crim Tartars*) which was Part of his Dominions, and where he had appointed one of his Sons, called *Machares* \*, to reign. From hence he sent Embassadors to *Pompey*, offering in his Behalf, that in Case he might be allow'd to hold his *Paternal* Kingdom, (as *Tigranes* had been) he would pay Tribute to the *Romans* for it, and relinquish to them all his other Dominions; but, when he understood, that *Pompey* would listen to no Proposals of Peace, upon any other Condition, than that he should come, and surrender himself, as *Tigranes* had done, he could not bring himself to submit to that; and therefore, having got together a considerable Number of Forces out of the *Scythian* Nations, wherewith he augmented his own Army, and sent Agents to engage the *Gauls* to join him, as soon as

he approach'd the *Alps* (c), he resolv'd to make a desperate Expedition † thro' the *Way of Pannonia*, and the *Tarentine Alps*, into *Italy* itself, and there assault the *Romans*, as *Hannibal* had done, at their very Doors. But when the Army was to go upon their March, they were so frighten'd at the Thoughts of it, that they conspir'd against him, and made *Pharnaces*, his Son, their King.

*MITHRIDATES* dreaded nothing so much, as to fall into the Hands of the *Romans*, and be led in Triumph by them; and therefore, being apprehensive, that his Son might deliver him to *Pompey*, and finding no Possibility of making his Escape, he retir'd into his Apartment, and, having there distributed Poison to his Wives, his Concubines, and Daughters, that were with him, he took a Dose of it himself; but when he found it did not sufficiently operate upon him, he had recourse to his Sword, to finish the Work, \* and so dy'd, after he had liv'd seventy-two Years, and reign'd sixty of them.

From *Joseph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

## THE

† The Reason, why *Pompey* made this Partition of *Tigranes's* Kingdom, was, because *Tigranes's* Son had put himself under the Protection of the *Romans*. The Father *Tigranes* had three Sons by *Cleopatra*, the Daughter of *Mithridates*, two of whom he had, upon light Occasions, put to Death, and therefore this third, not thinking his Life safe within the Power of so cruel a Father, fled to *Phraortes*, King of *Parthia*, whose Daughter he had marry'd, and by him was assisted to invade his Father's Dominions, and lay Siege to *Artaxata*, his Capital City; but, being routed by *Tigranes* the Father, and drove out of the Country, he betook himself to the *Roman* Camp, and there, by Way of a Suppliant, cast himself at the Feet of *Pompey*. *Pompey*, at first, receiv'd him very kindly; but when he seem'd dissatisfy'd with the Portion of his Father's Kingdom, that he had allotted him, and was for exciting the Nobility of *Armenia* to renew the War against the *Romans*, and the *Parthians* to join in it, *Pompey* put him among those, whom he reserv'd for his Triumph, and after that Triumph, left him in Prison. *Prideaux's* Connection, Anno 66.

(b) *Appian.* in *Mithrid.* Epit. *Liv.* lib. ci. and *Dion Cassius*, lib. xxxvi.

\* This young Prince, having been hard press'd by the *Romans*, while they lay at the Siege of *Sinape*, and had then by their Fleet the Mastery of the *Euxine-Sea*, (which lay between *Sinape*, and the Kingdom of *Machares*) had made a Peace with them, and ever since maintain'd the Terms of it. By this Means he had much incens'd his Father, and dreaded his Approach. While therefore he was on the Way, he sent Embassadors to him to make his Peace, and to urge in Excuse, that what he had done in that Respect, was by the Necessity of his Affairs, and not by Choice: But, finding his Father implacable, and no Possibility of making his Escape, he slew himself to avoid falling into his Hands. *Appian.* in *Mithrid.*

(c) *Plutarch.* de *Pompeio*; *Dion Cassius*, lib. xxxvii. *Appian.* in *Mithridaticis*; Epitome *Livii*, lib. cvi. and *L. Florus*, lib. iii. c. 5.

† A desperate Expedition indeed, which contain'd a March of above two Thousand Miles, through all those Countries, which are now called, *Tartaria Crimea*, *Podolia*, *Moldavia*, *Wallachia*, *Transilvania*, *Hungaria*, *Stiria*, *Carinthia*, *Tyrol*, and *Lombardy*, and over the three great Rivers of the *Boristhenes*, the *Danube*, and the *Po*. *Prideaux's* Connection, Anno 64.

\* The Character, which *Velleius Paterculus* gives us of this great Man, is express'd in these Words, Per ea tempora Mithridates, Ponticus Rex, vir neque silendus, neque dicendus sine cura? Bello acerrimus, virtute eximius, aliquando fortunatus, semper animo maximus Consiliis Dux, Miles Manus, Odio in Romanos Hannibal; and from other *Historians* we may learn, — That he was naturally a Man of a great Capacity and Understanding, which he had taken much Care to improve: For he was not only well skilled in all the Learning of those Times, but, tho' he had two and twenty different Nations under his Dominions, yet he could speak to every one of them in their own proper Language.

He



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

Their several  
Civil Wars.

THE Romans, after they had overcome all foreign Powers and Potentates, that pretended to rival them, and thereby become Masters of the greatest Part of the then known World, fell soon into Contests with one another about the Government of it, and in every Age, some one appear'd, who, at the Expence of the publick Peace, affected to become the sole *Regent* of it: But the most remarkable Struggles of this Kind, that any Way relate to the *Scripture-History*, were between *Sylla* and *Marius*, *Cæsar* and *Pompey*, *Anthony* and *Augustus*.

Between Sylla  
and Marius.

THE Occasion of the Difference between *Sylla* and *Marius* was the Choice of a General to the *Mithridatick* War. *Marius* (d), who was by Birth a *Plebeian*, and of a very mean Parentage, had, by his military Prowess, and Interest with the common People, rais'd himself to the chief Command in the *Jugurthine* War, and, in the War against the *Teutones* and *Cimbri*, had gain'd himself immortal Honour; but, being now upwards of seventy Years old, in the late *Confederate* War he had not so well maintain'd his Reputation; whether it was, that old Age rebated his Activity, or Fortune had not thrown Occasions of signalizing himself in his Way. *Sylla*, on the contrary, a *Patrician* by Birth, and one of the most illustrious Families in *Rome*, was lively, active, and impetuous, had gain'd great Battles, taken considerable Towns, and, through the whole Course of the War, so distinguish'd himself by his many and glorious Successes, that, he soon had the *Consulate* conferr'd on him, and was afterwards declar'd Governor of *Asia Minor*, and Commander in chief in the

War against *Mithridates*. *Marius*, who thought that all the Preferments of the Commonwealth did of Right belong to him, look'd upon this Preference as an Injustice done him, and was therefore resolv'd to carry by Force, what he had not attain'd by the People's Choice.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

To this Purpose, he drew over to his Interest a *Tribune*, called *Publ. Sulpitius*, an inveterate Enemy to *Sylla*, and who, by his Power and Authority among the People, procur'd a Law to pass, which took from *Sylla* the Command of the Army against *Mithridates*, and conferr'd it upon *Marius*. *Marius* accordingly sent some Officers of his Party to take Possession of the Command of the Army, until he himself could come to them; but *Sylla* had prevented them, and made so sure of the Affections of the Soldiers, that, instead of obeying the Orders sent from *Marius*, they killed his Officers, and besought *Sylla* to lead them against his Enemies at *Rome*, before he transported them into *Asia*. Incens'd at the Death of his Officers, *Marius* had caus'd several of *Sylla*'s Friends to be put to Death, and their Houses to be plunder'd. This made *Sylla* hasten his March to *Rome*, where he soon defeated the Body, which *Marius* and *Sulpitius* had rais'd to oppose him, and enter'd the City Sword in Hand. The *Decree*, which transferr'd the Command of the Army from him to *Marius*, he caus'd to be repealed, and Articles of Impeachment drawn up against *C. Marius*, young *Marius* his Son, the *Tribune Sulpitius*, and twelve Senators, who were of their Party, for having been the Authors of the late Insurrection. Here-  
upon

He was a Prince of great Undertakings; and tho' he failed in most of those, wherein he had to do with the Romans, yet, after every Overthrow, we find him still rising up again with new Vigour; for his last Design of invading *Italy* sufficiently shews, that, tho' his Fortune often forsook him, yet his stout Heart, his courageous Spirit, and his enterprizing Genius never did. After all, he was a Man of great Vices, as well as Virtues. His Cruelty was shewn in the Murder of his Mother, and his Brother, and the great Number of his Sons, Friends, and Followers, whom, at several Times, and often on slight Occasions, he put to Death. His Ambition was manifest by his many unjust Invasions of other Mens Rights for the Augmentation of his own Dominions, and the many wicked Methods of Treachery, Murder, and Perfidiousness, that he took to accomplish his End. And his Lust appear'd in the great Number of Wives, and Concubines he had to serve it: For, in the one or other of these Capacities, wherever he found an handsome Woman, he always took her to him, and carry'd some of these with him wherever he went: But, when reduc'd to any Distress, he always poison'd those, whom he could not carry off, in like Manner, as he did his Sisters, and Daughters in this Case, that none of them might fall into the Enemy's Hands. *Velleius Paterculus*, lib. ii. c. 13. *Valerius Maximus*, lib. viii. c. 7. *Appian*, in *Mithridaticis*, and *Plutarch*, in *Lucullo & Pompeio*.

(d) Vertot's *Revolutions of Rome*, c. 10,



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Abr.  
Vulg. 3.

upon they were declar'd Enemies to the Roman Commonwealth; were interdicted Water and Fire, i. e. all Manner of Sustainance, or Assistance from any Body; had Rewards set upon their Heads; and Troops on all Sides detach'd to hunt them down.

SULPITIUS in the Search was apprehended by some of Sylla's Soldiers, who cut off his Head, and carry'd it to Rome, and nailed it to the *Rostrum*; but Marius had the good Luck to make his Escape, tho' † he underwent many Dangers, and Hazards of his Life, during the Time of his Exile.

IN the mean Time, Cornelius Cinna, who, tho' a *Patrician* by Birth, had devoted himself to the *Plebeian* Party; when once he was created *Consul*, and Sylla was gone to his Command in *Asia*, was for rescinding the *Decree*, whereby Marius was proscrib'd: But, when the *Senate* perceiv'd his Design, they soon pass'd Sentence upon him, declaring him fallen from the Right of a *Citizen*, and depriv'd of the Dignity of a *Consul*, and in his Room they elected *Lucius Merula*. Cinna, who was naturally proud and fiery, upon hearing of this Sentence, rais'd an Army, with Purpose to revenge himself upon the Authors of it, and sent to Marius to come to his Assistance, who, as he pass'd thro' the Cities of *Italy*, was join'd by some *Veterans*, that had formerly serv'd under him, and, by promising Freedom to all Slaves, that would come under his Banner, had got together a good

Body of Men. With these, and the Forces, that Cinna had collected, they both march'd directly to Rome, where, of the two *Consuls*, Octavius was killed on his *Tribunal*, and Merula (to prevent the Enemy from putting him to worse Death) had his Veins open'd; where several *Senators* of great Note, were by the Order of Marius murder'd in the Streets, their Heads cut off, and laid upon the *Rostrum*, and their mangled Bodies left to be devour'd by Dogs; and where he caus'd Sylla's House to be raz'd, his Goods confiscated, his Wife, Children, and Friends to be *proscrib'd*, and himself to be declar'd an Enemy to the Commonwealth, even while he was adding large Provinces, and Kingdoms to the Roman State.

IN the mean Time, his Wife, Children, and Friends, who had fled to his Camp for Protection, were continually solliciting him to turn his Arms against his *private* Enemies, and to free his Country from those *Tyrants*, who had so long oppress'd it: So that, having concluded a Peace with *Mithridates* upon very advantageous Terms, he pass'd over with his Army into *Italy*. But, before he was arriv'd, Marius was dead of a *Pleurisy*, occasion'd by excessive Drinking, to which, in the Decline of Life, he accusom'd himself; and young Marius, who inherited his Father's Cruelty, as well as Power, enter'd into a close League with Cinna, and engag'd *Valerius Flaccus* (whom they procur'd to be made *Consul*) in their Interest,

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

† After he was upwards of seventy Years of Age, and had been six Times *Consul*, he was forc'd to fly from Rome on Foot, without either a Friend or Servant to accompany him; and, to avoid Sylla's People, that pursu'd him, to throw himself into a Morass, where he lay the whole Night, sunk, and bury'd in Mud up to the Neck. In the Morning, when he got out, and endeavour'd to gain the Sea-Shore, in Hopes of meeting some Vessel to carry him out of *Italy*, he was known by the People of *Minturne*, seiz'd and carry'd into the Town, with a Rope about his Neck, all naked and muddy. The Magistrate of the Place, in Obedience to the Decree of the *Senate*, which had attainted him, and set a Price upon his Head, sent a publick Slave, a *Cimbrian* by Birth, to put him to Death; but as the Slave approach'd with his naked Sword, *Canst thou, thou Barbarian,* (said he, with a loud Voice) *have the Assurance to assassinate Caius Marius?* Whereupon the Slave, frighten'd at the Sound of a Name so terrible to his Countrymen, threw down his Sword, and ran out of the Prison in great Disorder, crying out, *That it was not in his Power to kill Marius.* The Magistrates of *Minturne*, looking upon this as an *Interposition* of Heaven for the Preservation of this great Man, not only set him at Liberty, but furnish'd him with a Vessel, wherein he sail'd first into the Island of *Aenaria*, and thence designing for *Africa*, he was forc'd, either by Stress of Weather, or Want of Water, to go on Shore upon the Coasts of *Sicily*, where he met with new Dangers. For a Roman Queller, who had the chief Command there, offer'd to seize him; so that Marius, being forc'd to defend himself, kill sixteen of his Men, who made a Stand just upon the Shore, whilst others help'd him on Board. From *Sicily* he sail'd to *Africa*, and landed at *Carthage*; but from thence he was expelled by *Sextilius*, who, as *Proctor*, commanded in that Province, and, notwithstanding the Rigour of the Season, was forc'd to go on Board, and spend a good Part of the Winter in his Ship, wandering up and down those Seas, till, being inform'd of what was doing at Rome by a Messenger from Cinna, he return'd to *Italy*, join'd Cinna, belieg'd Rome, and reveng'd himself too severely of his Enemies. *Vertor's* Revolutions of Rome, lib. x.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

Interest, and Design of opposing *Sylla*. But *Sylla*, as soon as he landed in *Italy*, defeated *Marius*, and reduc'd him to the Necessity of laying violent Hands upon himself; and having vanquish'd all his other Enemies, enter'd *Rome* at the Head of his victorious Forces, and there gave a loose to his licentious Passion of Revenge. All the poor People, that had appear'd against him in Arms, even tho' they came to beg Quarter, he order'd to be *massacred*. Four-score Senators, and six hundred Knights, together with an infinite Number of the richest Citizens of *Rome*, he caus'd to be proscrib'd: Their Sons and Grandsons he degraded from all their Rights and Privileges: Those, that should protect or harbour any of them, he threaten'd with the like Proscription; and to those, that should apprehend or murder any of them, he promis'd a Reward of two Talents; so that it became no uncommon Thing for *Slaves*, that had murder'd their *Masters*, nay for *Children*, that had murder'd their Fathers, to come, with their Hands reaking in Blood, to demand the Reward of their *Treason* or *Parricide*.

NOR was it only the Party, that favour'd *Marius*, which suffer'd in this barbarous Manner, but, as *Sylla* (e) made little or no Account of any Man's Life, he permitted his Friends and Officers, with *Impunity*, to revenge themselves of all their *private* Enemies, insomuch, that fresh Numbers were *proscrib'd*, and murder'd every Day, and no one (especially if he was rich and wealthy) was secure of his Life for a Moment: Nay, to such an Excess of Cruelty and Arbitrariness did he proceed at last, that, without naming any particular Persons, he proscrib'd whole Cities and Nations, and, by Way of Confiscation, seiz'd on all the Estates, Houses, and Territories, belonging to such Towns in *Italy*, as had declar'd for *Marius* during

the *Civil War*, which (to attach them more firmly to his Interest) he took care to distribute among his *Soldiers*.

SOME however, that were about him, and had probably been benefited by these *Usurpations*, being apprehensive that such violent Proceedings might not last long, (to give them the better Sanction, and some Colour of Law) advis'd him to take upon him the Office, not of a *temporary*, but *perpetual Dictator*. The Power of this supreme Magistrate was boundless. The Authority of the *Consuls*, and all other Magistrates, except that of the *Tribunes*, was superseded by it. He had Power of Life and Death over his Fellow-Citizens, was sole Arbiter of Peace and War, was at Liberty to raise, or disband Forces as he thought fit, and under no Obligation to give an Account of his Conduct to any Body. In a Word, he had all the Power of the most absolute King, (greater indeed, than any of the antient Kings of *Rome* ever had) but then it was only in the Times of the greatest Exigencies of the Commonwealth, when it was endanger'd either by powerful Enemies abroad, or by *civil* Commotions at home, that such an Officer was appointed; and, lest such a large Power should be abus'd, no Man was invested with it for longer than six Months. But *Sylla*, who had terrify'd the People into a tame Submission, and made himself *absolute* at *Rome*, would have it conferr'd on him for a Time *undetermin'd*; so that the *Romans*, who had chang'd *Kingly* Government into the *Republican* under *Consuls*, and *military Tribunes*, after many Ages, relaps'd again into the absolute Power of *One*; tho' *Sylla*, to lessen the Aversion, which all *Republicans* could not but have to such a Form of Government, took care to disguise what was in Reality a *Royalty*, under the less odious Title of a *Dictatorship*.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

THIS

(e) Vertot's Revolutions of Rome, lib. x.

† One Thing is very wonderful in this *Sylla*, that after he had destroy'd more than an hundred Thousand of his Fellow-Citizens in the *Civil-War*, and had caus'd ninety Senators, (of which fifteen had been *Consuls*) and more than six and twenty hundred Knights to be put to Death, he had the Courage to lay down the *Dictatorship*, and to reduce himself to the Level of a private Citizen, without fearing the Resentment of so many illustrious Families, whose Heads he had destroy'd by his cruel *Proscriptions*. The *Romans* in general look'd upon this his Abdication of the Sovereign Power, as an Instance of the greatest *Magnanimity*, and gladly forgave him all his Murders, for the Sake of the Liberty,



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Br.  
Vulg. 3.  
Between Cæ-  
sar and Pom-  
pey.

THIS Success of *Sylla's* in climbing up to the Empire, and supporting himself therein, made it apparent to those that came after him, that the *Romans could bear a Master*, and gave Occasion to the violent Contests, which afterwards happen'd between *Cæsar* and *Pompey*, who, after the Death of *Crassus* \*, and the *Parthian War*, were the two great Competitors for the Sovereignty of *Rome*.

Pompey's  
Character.

*CNEIUS Pompeius* (whose Father, being of the same Name, had been *Consul*, and serv'd his Country faithfully in the Wars) was, from his very Youth, the Darling of the *Roman People*; created a *General*, before he had been a Soldier; and, thro' the whole Course of his Life, attended with a wonderful Train of Victories and Successes: (f) But, being all along accusom'd to the Command of Armies, he could not so well, upon the Expiration of his *Commission*, reduce himself to the *Simplicity* of a private Life; and therefore, whenever he appear'd in *Publick*, he was always follow'd by a Crowd of his Dependents, whose numerous Appearance look'd more like the Court of some great *Prince*, than the Attendants of a *Citizen* of any *Republick*. It must be own'd however, that in his Pursuit of Dignities, he was less fond of the Power, that is inseparable from them, than of the Honours and Splendors, that surround them; that, in short, he was a Man of

Show, rather than real *Ambition*; and, if he affected any high Offices in State, it was chiefly to raise himself above all the Commanders of his Time; for the great Pride of his Soul was, to be thought the only General of the *Commonwealth*, whereas, he should have contented himself with being the first.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

(g) *CAIUS Julius Cæsar* was born of the illustrious Family of the *Julii*, and was indeed the most extraordinary Person of his Age. Nature, which seem'd to have form'd him for the Command of the rest of Mankind, had given him an Air of Empire, and a Dignity of Aspect inexpressible; but then this Air of Grandeur was allay'd by the Gentleness, and Sweetness of his Behaviour, which gain'd him the Hearts of those, he convers'd with, and laid the Foundation of his future Greatness. He was a Man of exalted Courage, and insinuating Eloquence, extensive in his Designs, indefatigable in pursuing them, and ambitious of the great Offices of *State*, chiefly for the Increase of his Interest and Power, and for the Means and Opportunity which they afforded him, by gentle Degrees of becoming the Master, and Sovereign of his Country.

Cæsar's Cha-  
racter.

UPON the Death of *Crassus*, who held the Balance between these two great Men, the Emulation between them began to break out. *Cæsar* was in *Gaul*, pursuing his Victories against the *Helvetians*, the  
*Germans*,

erty, which he thereby restor'd them; but his Enemies imputed it to the natural Uneasiness of his Mind, and his continual Fear, lest some *Roman* might be bold enough, at one Stroke, to deprive him of his Empire and his Life both. However this be, 'tis certain, that, after having shed so much Blood, he died peaceably in his Bed, and a few Days before his Death, compos'd his own Epitaph, which comprises his true Character: viz. *That no Body had ever out-done him, either in obliging his Friends, or persecuting his Enemies.* Vertot's *Revolutions*, lib. xi.

\* When *Crassus* led his Army into *Mesopotamia*, there came to him a certain Chief of an *Arabian* Tribe, who, having serv'd in the Wars under *Pompey*, had contracted an Acquaintance with several of the *Romans*, and was therefore a proper Instrument for *Surenas*, the *Parthian* General, to employ upon this Occasion. He told *Crassus*, enquiring about the Strength of the Enemy, that they were unable to stand before him, and that, to obtain a compleat Victory, he had nothing to do, but to march directly against them, for which Purpose, he offer'd himself to be their Guide. *Crassus* was weak enough to accept of his Offer; and, accordingly, the crafty Man led them along the Plains of *Mesopotamia*, until he had brought them into a sandy Desert, where the *Parthians*, he knew, would have the best Opportunity of destroying them, and then rode off to acquaint *Surenas* with it, who immediately fell upon them, and gave them a terrible Defeat. Nor was this the only false Step, that *Crassus* made: For having rested the Remains of his Army for one Day at *Carræ*, not far from the Place where the Battle was fought, when, in the Night following, he endeavour'd to make his Escape, he committed himself to the Guidance of one *Andromachus*, another Traitor, who led him into the Midst of Bogs, and Morasses, where *Surenas* overtook him, slew him, and gave his Army the greatest Overthrow, that the *Romans* had ever receiv'd, since the Battle of *Cannæ*; for, in this Engagement, twenty Thousand were slain, and ten Thousand taken Prisoners; and the rest forc'd to make their Escape by several Ways into *Armenia*, *Cilicia*, and *Syria*. *Plutarch*, in *Crasso*. *Appian*, in *Parthicus*, and *Dion Cassius*, lib. xl.

(f) Vertot's *Revolutions*, lib. xiii.

(g) Ibid.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

Germans, the Belgæ, the Britons, and several other Nations, and astonishing all the World with the Fame of his great Exploits; but *Pompey*, since the Time of his Victories in *Asia*, had continu'd (now for the Space of twelve Years) for the most Part in *Rome*, notwithstanding he had obtain'd a large Commission to govern the Provinces of *Spain* and *Africa*.

By his constant residing at *Rome* he had got a perfect Ascendant over the *Senate*; and some, to remedy the Disorders, they then labour'd under, were for creating him *Dictator*, till *Cato*, who was always watchful for the *Publick* Liberty, propos'd rather to chuse him sole *Consul*, without a *Colleague*; because a *Consul* was responsible to the People, and *Senate* for his Conduct, which a *Dictator* was not.

THE *Senate* approv'd of this Expedient, and accordingly made *Pompey* the sole *Consul*. They continu'd him likewise in his former Governments, and, for the Payment of the Forces he had under him, gave him an annual Allowance of a Thousand Talents out of the Exchequer: But, as all good Understanding between him and *Cæsar* was now vanish'd, he took care to prefer two Laws, which the *Senate* readily agreed to, viz. That the Miscarriages of Officers, for twenty Years last past, should be enquir'd into; and that all absent Persons should not be allow'd to demand any publick Employments; the latter of which was more immediately levelled at *Cæsar*: For *Pompey's* Design herein was, to oblige him to abandon the Government of the two *Gauls*, and the Command of his Army, in order to come in Person to solicit the *Consulate*, which he, in his Turn, (as he signify'd by his Letters) expected to have conferr'd on him.

*CÆSAR* was very well aware of *Pompey's* Design; but, instead of relinquishing his Government, and returning to *Rome*, he chose to remain at the Head of his Forces, and, when the *Senate* (by *Pompey's* Procurement) came to a Resolution of taking the Government from him by naming his Successor, he wrote several

Letters to them, with a great deal of Temper, requesting either that they would continue him in his Government, as they had done *Pompey*, or permit him, tho' absent from *Rome*, to put up for the *Consulate*; but the Majority of the *Senate*, that was entirely under *Pompey's* Direction, rejected every Proposal that he sent; so that, finding himself treated with Contempt, he pass'd the *Alps* at the Head of the third *Legion*, and halted at *Ravenna*, from whence he sent *Fabius*, one of his Lieutenants, with Letters to the *Senate*, (b) " wherein he magnify'd his own " Exploits, expecting that some Regard " should be had to his Services; and " wherein he declar'd his Readiness to lay " down his Command, in case *Pompey* " would do the like; but that, if that " General pretended to retain his Forces, " he knew very well how to defend himself at the Head of his *Legions*, and " would, in a few Days, be at *Rome*, to " revenge the Injuries, which were done " to him, as well as the *Publick*."

THIS Letter, when read to the *Senate*, was represented as a Kind of Declaration of War, and accordingly procur'd a " Decree that *Lucius Domitius* should be " *Cæsar's* Successor, and have four Thousand new *Levies* to enable him to go " and take Possession of his Government; " and that, in case *Cæsar* refus'd to disband his Army within such a Time, he " should be prosecuted, as an Enemy to " the Commonwealth." When *Cæsar* was inform'd of this Decree, he sent Orders to such of his Troops, as were nearest at Hand, to advance towards the *Rubicon*, a small River, that parted his Government of *Gallia Cisalpina* from the rest of *Italy*. When he came up the next Day, he found there five Thousand Foot, and three hundred Horse; and having halted a while on the Bank of the River, he is said there to have been seiz'd with some Remorse upon Consideration of what he was about to do; till, having reflected on the Hatred and Inveteracy of his Enemies, he threw himself into the River at

14 Q

once,

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

(b) Vertot's Revolutions, lib. xiii.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
ant. Ær.  
Vulg. 3.

once, pass'd it, and took *Ariminum* by Surprise; and from thence put all *Rome* in such a Disorder, that *Pompey*, not having sufficient Forces to resist him, with the *Consuls*, and a great Number of *Senators*, retir'd to *Capua*, and thence to *Brundisium*, where taking Shipping, they soon arriv'd at the Port of *Dyrrachium*, a City of *Epyrus*, where *Pompey* intended to gather together such an Army, as might enable him to make a Stand.

UPON the Retreat of *Pompey*, *Cæsar*, in the Space of sixty Days, made himself Master of all *Italy*, and came to *Rome*, where he promis'd the People every Thing should be done for the Good of the *Commonwealth*: And having filled up the *Senate*, and settled some Kind of Government among them, he march'd his Army directly into *Spain*, where *Pompey* was Governor, and had left several Troops attach'd to his Interest. As soon as he came thither, he fell upon *Afranius*, and *Petreius*, *Pompey's* Lieutenants; and, having driven them out of the Province, he made himself Master thereof, and so return'd to *Rome*, where he was declar'd *Dictator*, tho', after eleven Days, he laid down that Office, and, together with *Servilius Isauricus*, was elected *Consul* for the Year ensuing.

P O M P E Y, by this Time, had been in *Epirus* for the Space of a Year, and had got together a considerable Army out of *Greece*, *Asia*, and all the *Eastern* Countries, to support his Interest; but when *Cæsar* went after him, the Season of the Year was too far advanc'd, either for the Fleets to be at Sea, or the Armies to take the Field, and so both Sides lay still in their Winter Quarters.

IN the Spring both Armies took the Field, and encamp'd against each other near *Dyrrachium*, (now *Durazzo*) where, in several Skirmishes, *Cæsar* had the better; but at length, in one of them he receiv'd so great a Defeat, that himself acknowledg'd he must have been utterly undone, had *Pompey* seen his Advantage, and pursu'd it. For Fear of the like Disaster therefore, or the Want of Provisions for his Army, *Cæsar* decamp'd the next Day, and march'd towards *Theffaly*, where he found Plenty of all Things, and there waited to give *Pompey* Battle. *Pompey* had an Army of forty-five Thousand Foot, and five Thousand Horse, but they were most of them raw unexperienc'd Men, rais'd out of the effeminate Nations of *Asia*, and some *Roman* Senators, and other *Gentlemen*, who knew very little of War. *Cæsar*, on the other Hand, had an Army of twenty-two Thousand Foot, and one Thousand Horse; but then they were most Part of them veteran Soldiers, who, for the Space of ten Years, had been accusom'd to War and Victory in *Gaul*. On the Plains of *Pharsalia* these two Armies met with two of the greatest *Generals* in the World at the Head of them, disputing for universal Empire. The Engagement for some Time was sharp on both Sides: But at length, *Pompey's* Army was vanquish'd, and broken. Fifteen Thousand of them were slain; four and twenty Thousand made Prisoners; their Camp was taken, and their *General*, with much ado, forc'd to make his Escape in Disguise, and, after having wander'd from Place to Place, was, at length, in *Egypt*, \* perfidiously slain, in the fifty-ninth Year of his Age.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

AFTER

\* After the Defeat of his Army, *Pompey*, not well knowing which Way to betake himself, determin'd at last to go to *Egypt*. He had been a very considerable Friend to the late King *Ptolemy Auletes*, and therefore he expected a kind Reception from his Son. Taking therefore his Wife *Cornelia*, and his younger Son *Sextus* with him, he steer'd his Course towards *Egypt*, and as he drew near to Land, sent Messengers to the King, desiring his Protection, and Aid in his present Distress. The King was then a *Minor*, under the Tuition of *Pothynus* an Eunuch, and *Achillas* the General of his Army, who, taking *Theodotus*, and some others into the Consultation, advis'd together what Answer to send. Some were for receiving, and others for rejecting him; but *Theodotus* was of Opinion, that their only safe Way was to dispatch him: "For should they receive him, as he argu'd, *Cæsar* would revenge it; should they reject him, if ever he recover'd Power, himself would revenge it; and therefore the only Method to secure themselves from both, was to cut him off: For hereby they would certainly make *Cæsar* their Friend, and prevent the other from doing any Mischief; for dead Men (said he, according to the Proverb) never bite." This Advice prevail'd, and accordingly *Achillas*, with *Septimus* a *Roman* Commander, then in the Service of the King of *Egypt*, was sent to put it in Execution. Under the Pretence therefore of conducting *Pompey* to the King, they took him out of the Ship into a

Boat;



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 3.

AFTER the Death of *Pompey*, and the Return of *Cæsar* to *Rome*, the Senate decreed him uncommon Honours, and an unlimited Authority. He was appointed *Consul* for ten Years, and perpetual *Dictator*; had the Name of *Imperator* given him, and the august Title of *Father of his Country*. His Person was declar'd *sacred* and *inviolable*; and at all publick Games he had the Privilege of sitting in a *gilded Chair*, with a golden Crown upon his Head; but notwithstanding all this Profusion of Honours, we find in what a barbarous Manner he was murther'd at last.

Between An-  
thony and Au-  
gustus.

AFTER the Death of *Julius Cæsar*, great Confusion and Disorders happen'd in the *Roman* State, till, at length, *Anthony* and *Octavianus*, upon the forc'd Abdication of *Lepidus*, became the two great Men in the Empire. *Anthony* had all the *East*, and *Octavianus* all the *West*; but not content with this, they soon took occasion to differ with each other, and enter'd into Contest who should have the *Whole*.

Anthony's  
Character.

*ANTHONY* was a Person of great Note for his *military* Skill and Abilities. At the Battle of *Pharsalia* he did Wonders: and in that of *Philippi*, (where *Octavianus* \* behav'd but very meanly) the whole Victory was owing to his Courage and Conduct: But he was exceedingly addicted to Vice, especially to the Love of Women, which *Cleopatra* observing, laid hold of him on this weak Side, and, for the Gratification of her Ambition and Avarice, (which were the two predominant Passions in her) put him upon such Measures, as gave a general Offence to the *Romans*.

*OCTAVIANUS*, on the other Hand, tho' he was always successful; yet for this he was indebted not so much to his Courage, as his Cunning and Management; for, tho' he had a *Genius* capable of framing the greatest Projects, yet, in cool Blood, he found himself incapable of facing the meanest Danger. And therefore being conscious of his Weakness in this Respect, he contented himself with supplying the *Schemes*, and called in the Valour of other Men to put them in Execution. In most of his *military* Undertakings, he borrow'd (as it were) *Agrippa's* Courage, and the rather made use of him, because he was a *mere Soldier of Fortune*, and, consequently, incapable of creating any Jealousy, or making himself Head of any Party.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.  
Augustus's  
Character.

AFTER \* a vast Preparation for War, these two great Men, of different Characters, met with their Armies and Fleets near *Actium*, a Town on the Coast of *Epirus*, there to decide the Empire of the World. *Canidius*, who had the chief Command of *Anthony's* Army, persuaded him to decamp, and march into the Country of *Thrace*, or *Macedon*, there to try his Fortune in a Battle at Land, because his Army was much more to be depended on, than his Fleet: But *Cleopatra*, who was then in Company with *Anthony*, advis'd him rather to decide the Matter by a *Fight at Sea*, and her Advice prevailed.

ON the second of *September* therefore, A. M. 3973. Ant. Christ. 31. the two Fleets engag'd before the Mouth of the *Ambraſian* Gulph, in the Sight of the two Armies, the one drawn up on the *North*,  
and

Boat; but as soon as they came near the Shore, they fell upon him, and slew him, cut off his Head, and cast his dead Carcass on the Strand. His Wife, and Son, seeing this barbarous Murther, rais'd bitter Cries and Lamentations; but all to no Purpose: Perceiving therefore themselves in the like Danger, they hoisted Sail, and made off, leaving this great Man (who, in the fifty-ninth Year of his Age, came to this woful End) no other Funeral, than what *Philip*, an enfranchis'd Bondman of his, and a poor *Roman*, who came thither by Accident, could give him, by making a Funeral Pile of the broken Pieces of an old Boat, that lay wreck'd on the Shore. *Plutarch*. in *Pompeio*. and *Appian*. de *Bellis Civilibus*, lib. ii.

\* On the Eve, before the Battle at *Philippi*, under Pretence of some Indisposition, he left the Body, which he commanded, and, while the two Armies were engag'd, hid himself amongst the Baggage; and, in a Sea-Fight against young *Pompey*, he had not the Courage to see the two Fleets engage, but lay in the Bottom of the Ship, with his Eyes lift up to Heaven, as if he had been in a Trance, and never once shew'd himself to his Soldiers, until News was brought him, that the Enemy was fled. *Fertot's* *Revolutions of Rome*, lib. xiv.

\* *Anthony's* Forces, at Land and Sea, consisted of an hundred Thousand Foot, twelve Thousand Horse, and five hundred Ships of War; and *Octavianus's* of eighty Thousand Foot, twelve Thousand Horse, and two hundred and fifty Ships of War. *Plutarch*. in *Antiocho*, and *Dion Cassius*, lib. lxxx.



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
ant. Aër.  
Vulg. 3.

and the other on the *South* Side of the *Streights*, which enter'd the Gulph, there to attend the Event of the Battle. The Fight, for some Time, continu'd dubious, with as fair a Prospect of Success for *Anthony*, as for his Adversary, until *Cleopatra* forsook him: For she, being affrighten'd with the Noise, and Terror of the Battle, gave Orders to the Captain, that commanded her Ship, to shear off, and so drew after her the whole *Egyptian* Squadron, which consisted of sixty large Men of War.

*ANTHONY*, giving all for lost, made after her as fast as he could, and so, by his Flight yielded the Victory to *Octavianus*; but after he was gone, his Ships fought so valiantly, that tho' the Engagement began at Noon, it was not ended till it was Night.

IN the mean Time, *Anthony* and *Cleopatra* got to *Teneros* in *Laconia*, whither some of his Ships, that had escap'd the Fight, and several of his Friends, repair'd to him, from whom he understood, that tho' his Fleet was destroy'd, his *Land-Army* was still safe; and therefore he wrote to *Canidius* to retire with it thro' *Macedonia* into *Asia*, in Hopes of being able, by that Means, to renew the War: But *Canidius*, in his March being overtaken by *Octavianus*, fled by Night to *Anthony*, and the Army, finding themselves deserted by their *Generals*, went over to the Enemy, as the foreign Forces, which had come to the Assistance of *Anthony*, fled all home to their respective *Countries*, and made their Peace afterwards with the Conqueror on the best Terms they could.

By this Time *Anthony* and *Cleopatra* were both return'd to *Alexandria*, and it was not long before *Octavianus* went in Pursuit of them. On their first Coming, *Anthony* fell upon the *Roman* Troops, while under the Fatigue of their March, and put them to a total Rout; but, in a second Engagement with them, he was vanquish'd, and driven back into the City

with great Loss. The next Morning, when he went down to the *Harbour* to put the Fleet in Order to engage the Enemy, no sooner were they drawn up in *Line of Battle*, but he saw them desert, and go over to them, and, (to his greater Mortification) when he return'd into the City, he found that all the *Land Forces*, both Horse and Foot, had in like Manner revolted from him.

WHEN *Anthony* understood that all this was done by *Cleopatra's* Treachery, and in Hopes of making her Peace with *Octavianus*, he could not forbear expressing his Resentment of it in loud Complaints; so that *Cleopatra*, for Fear of him, but (as she pretended) to secure herself from the Enemy, fled to a *Monument*, which she caus'd to be built of a great Height, and wonderful Structure, and having there shut herself up with two Maids, and one Eunuch, she had it given out, that she was dead. *Anthony* no sooner heard the News, but, supposing it to be true, fell upon his Sword; however, having Intelligence, some Time after, that *Cleopatra* was still alive, he order'd those about him to carry him to her *Monument*, where might be seen one of the most deplorable Spectacles that can be imagin'd. *Anthony*, all over bloody, and breathing out his last, was by the Hands of *Cleopatra*, and her two Maids, drawn up by the Ropes and Pulleys, that were employ'd in the Building, to the Top of the *Monument*, and there, in a few Moments, expir'd in her Arms.

AFTER the Death of *Anthony*, the great Care of *Octavianus* was, to make himself Master of *Cleopatra's* Person, and Riches; of her Person, to adorn his Triumph; and of her Riches, to defray the Expences of the War: But, after he had luckily compass'd both, she, having private Notice given her of her being design'd to be carry'd to *Rome*, to make Part of the Show in her Conqueror's Triumph, caus'd herself \* to be bitten with an *Asp*; and so,

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

\* The *Asp* is a Serpent of *Egypt* and *Libya*, and proper only to those Climates. Those, that are bitten by it, die within three Hours, in a Kind of gentle Sleep, or Lethargy, without any Sensation of Pain; and therefore *Cleopatra*, who had experienc'd all Kinds of Poisons upon other Creatures, made choice of this, as the easiell Way of dying;



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to avoid this Infamy \*, died after she had reign'd, from the Death of her Father, twenty-two Years, and liv'd thirty-nine.

OCTAVIANUS, (i) tho' much concern'd for having thus lost the chief Glory of his Triumph, did nevertheless make for *Cleopatra* (as he had permitted her to make for *Anthony*) a splendid and Royal Funeral. He had them both reposit in the same Monument, which they had begun, and gave Orders to have it finish'd. Having thus settled his Affairs in *Egypt*, and cut off all those, from whom he might expect any fresh Disturbances, he made a Review of the several Provinces of the *Lesser Asia*, and the *Isles* adjoining, and so, passing through *Greece*, return'd to *Rome*, where he triumph'd for three Days successively, for his Victories over the *Dalmatians*, and for the Sea-Fight at *Actium*, and for the Conquest of *Egypt*; in the last of which, were led before him, the Children of *Cleopatra*, and tho' herself had escap'd that Fate, her Effigy was carry'd in Procession, with an Asp hanging at her Arm, to denote the Manner of her Death.

AFTER this Triumph, he held a private Consultation with *Agrippa* and *Mecænas*, (his two chief Ministers, and principal Instruments of his Greatness) whether he should restore the Commonwealth to its ancient State, or retain the Sovereign Power. *Agrippa* was for the restoring, but *Mecænas* for the retaining Part; whereupon *Octavianus*, knowing that the Senate was filled with his Creatures, whose Fortunes

depended on his holding the *Sovereignty*, propos'd indeed, in a formal Speech, to resign his Authority; but, no sooner was the Proposal made, than the whole Senate, with an unanimous Voice, dissuaded him from it, and, with all Manner of Arguments, press'd him to take upon him the sole Administration of the Government, which, with much seeming Reluctancy, at length, he consented to. But, by no Means would he submit to accept of it for a longer Term, than *ten Years*, tho', from ten Years to ten Years, upon one Pretence or other, he continu'd himself in it, as long as he liv'd, and so transmitted it to his Successors.

WITH this new Power, the Senate was determin'd to confer on him a new Name. Himself had taken upon him the common Title of *Imperator*, which the Soldiers, during the Times of the Republick, us'd to give to victorious Generals; but this was not thought adequate to his Merit: And therefore, since the Word *Augustus* seem'd to signify something, that, above human, was sacred and venerable, This was made choice of, and, by the general Suffrage of the Senate, first given to him, with many more Things decreed in his Honour, by the Flattery of some, who courted his Favour, and the Fear of others, who dreaded his Power.

AUGUSTUS (for so we must now call him) having rais'd himself to this Height of Power and Glory, as soon as *Lepidus* \*, who had been *Pontifex Maximus*,  
or

and to deceive her Keepers, kept an Asp always hid in her Chamber, under Figs, Grapes, and Flowers, which, when she was determin'd to die, she took and held to her Arm, and soon after its biting her, fell into a Sleep, and so died.

Ausa & jacentem visere regiam  
Vultu sereno fortis, & asperas  
Traclare Serpentes, ut atrum  
Corpore combiberet venenum.

Deliberatâ morte ferocior:  
Strepit Liburnis scilicet invidens,  
Privata deduci superbo  
Non humilis mulier triumpho.

H o r. Carm. lib. i. Ode xxxvii.

\* In her Death, ended the Reign of the Family of the *Ptolemies* in *Egypt*, which hereupon was reduc'd into the Form of a *Roman Province*, and was govern'd by a *Prefect* sent thither from *Rome*. Under this Form, it continu'd a Province of the *Roman Empire*, six Hundred and seventy Years, till it was taken from them by the *Saracens*, in the Year of Our Lord 641. *Prideaux's Connection*, Anno 30.

(i) *Dion Cassius*, lib. li. and *Suetonius*, in *Octavio*.

\* This *Lepidus* was one of the *Triumvirate*, with *Octavianus* and *Anthony*, but a Man of no Manner of Merit. He join'd *Octavianus*, in carrying on the War against *Sextus Pompeius*, the Son of *Pompey the Great*; but when he arrogated



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or High-Priest of *Rome*, was dead, assum'd to himself (as did his Successors in the Empire) that Office; and the first Thing he did, was to examine into the *prophetical* Books, which, at that Time, went abroad under the Name of the *Sibyls* †.

An Account of  
the Sibylline  
Oracles, and  
their Validity.

THAT, in the Reign of *Tarquinius Superbus*, there came a strange Woman to *Rome*, who offer'd to sell to the King nine Volumes of these *Sibylline Oracles*, but, upon his refusing to purchase them, burnt three of them, and afterwards coming with six, and being rejected, burnt three more, and yet, at last, obtain'd the full Price of what she had ask'd at first, for the *three* remaining; that these Volumes, when purchas'd, (*k*) were laid up in the *Capitol*, committed to the Custody of proper Officers, never consulted but upon great Exigencies of *State*, and carefully preserv'd, until, at the Burning of the *Capitol*, in the Civil Wars between *Sylla* and *Marius*, they happen'd to be consum'd; that, upon the Rebuilding of the *Capitol*, (*l*) the *Romans*, with great Care, made another Collection of *Sibylline Oracles* from several Countries, and, after they had selected such, as their Church and State did approve of for their Purpose, laid them up in the new *Capitol*, instead of those, which the Fire had con-

sum'd; that, besides these *Capitoline* Volumes, there were a great many more *Sibylline Oracles* in the World, (*m*) which *Augustus*, in the Beginning of his Office of *Pontifex Maximus*, endeavour'd to collect, and what he reputed *genuine*, or rather what suited his Purpose best, these he deposited likewise in the *Capitol*, burning the rest; that (*n*) *Tiberius* made another Review of these *Oracles*, and condemn'd several Volumes of them to the Flames, but the *Capitoline* Copies were still held in great Veneration, (*o*) until they fell into Disgrace in the Reign of *Honorius*, and, by his Order and Appointment, were burnt, and destroy'd; (*p*) these are Facts, that are confirm'd by all *Antiquity*, and what comprise indeed the whole History of these *Sibylline* Writings. But, if they were all thus *finally* destroy'd, the Question is, how came we by the present Collection of *Greek* Verses, compris'd in eight Books, which go under the Name of the *Sibyls*, and of what *Merit* and *Authority* are we to account them?

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

Now, in Answer to this, it is to be observ'd, (*q*) that, long before the Times of *Christianity*, there were extant, among the *Heathens*, several Oracles, or Predictions of future Events, ascrib'd to one or more

of

gated the whole Honour of their Successes to himself, *Octavianus* drew over all his Army to desert him, and so reduc'd him to the Necessity of begging his Life, and of being content to lead the Remainder of it in a private and mean Condition, at *Circetii*, a small *Maritime* Town among the *Latins*, where he was sent into Banishment, and there died in Obscurity and Contempt. *Suetonius*, in *Octavio*, lib. xvi. *Appian*, de *Bellis Civilibus*, lib. v. and *L. Florus*, lib. iv. c. 8.

† The *Sibyls* were Women, of ancient Times said to be endu'd with a *prophetick* Spirit, and to have deliver'd *Oracles*, foretelling the Fates and Destinies of Kingdoms. We have, in the Writings of the Antients, mention made of ten of them. The *Cumæan*, the *Cumanian*, the *Persian*, the *Hellepontican*, the *Lybian*, the *Samian*, the *Delphian*, the *Phrygian*, the *Tiburtine*, and the *Erythrean*; but some are of Opinion, that the *Cumæan*, and the *Erythrean*, was one and the same *Sibyl*; that she was born at *Erythra* in *Ionia*, and therefore was by the *Greeks* called *Erythraea*; but, having remov'd from *Erythraea* to *Cumæ* in *Italy*, and there deliver'd all her *Oracles*, she was from thence, by the *Romans* and *Italians*, called *Cumæa*. These *Sibyls*, among the *Pagans*, were what the Prophets and Prophetesses were accounted among the *Hebrews*; and, as the most ancient of these was nam'd *Sibylla*, so all others of the same Sex, who pretended to the like *fatidical* Spirit, were called *Sibyls*. The Place, from whence these *Sibyls* gave out their *Oracles*, was generally a Cave, or *subterraneous* Vault, (if we may judge of others by that at *Cumæa*) whereof *Justin Martyr* gives us this Account. "I have seen the Place, says he, which is a large *Chapel*, or *Oratory*, hewn out of the main Rock, and must have been a Work of great Labour. Here the *Sibyl* (as the Inhabitants, who had a Tradition thereof, told me) gave forth *Oracles*. In the Middle of the *Chapel*, they shew'd me three hollow Places, hewn out of the same Rock, in which, when filled with Water, the *Sibyl* us'd to bathe herself, and so, having put on her Garment, retir'd into the innermost Cell of the *Chapel*, (which was likewise hewn out of the same Rock) and, having plac'd herself upon an elevated Seat, which jutt'd out into the Middle of the Cell, she there utter'd her *Oracles*." *Lactantius*, de *falsâ Religione*, lib. i. c. 6. *Salmasius*, in *Exercitat. ad Solinum*, pag. 8. & *J. Martyr*, *Cohortatio ad Græcos*.

(k) *Dionys. Halicar.* lib. iv. *Pliny's Nat. Hist.* lib. xiii. *Solin. Polyhist.* lib. ii. and *Aul. Gel.* lib. i. c. 19.  
(l) *Tully*, de *Divinat.* lib. i. *Dionys. Halicar.* and *Aul. Gel.* ubi supra. (m) *Lactan.* de *falsâ Religione*, lib. vi. & de *Trâ Dei*, c. 22. (n) *Sueton.* in *Octavio*. (o) *Dion Cassius*, lib. lvii. *Tacit. Annal.* lib. vi.  
(p) *Aug.* de *Civit. Dei*, lib. xviii. c. 53, 54. (q) *Whiston's* *Vindication of the Sibylline Oracles*.



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aut. Ær.  
Vulg. 3.

of these *Propheteſſes*, who were ſtil'd *Sibyls*; that theſe Predictions were held in great Eſteem among the *Antients*, as containing Notions conſonant to true Religion, the Worſhip of one God, the Conflagration of the World, the Renovation of it again, the general Reſurrection, and the Rewards and Punishments hereafter; and that both *Heathen*, *Jewiſh*, and *Chriſtian* Authors, who make mention of theſe *Sibyls*, give a ſtrong Sanction to their Authority. *Varro* looks upon them as inſpir'd *Propheteſſes*; *Virgil* does them Honour in citing their Predictions; *Joſephus* thinks them uſeful to eſtabliſh ſome Poſitions in ſacred *Hiſtory*; and *Clemens Alexandrinus* (as he quotes a more antient Author for it) brings in St Paul addreſſing himſelf to an *heathen Audience* in theſe Words; *Take the Greek Books in your Hands, read the Sibyls, and ſee what they ſay of the Unity of God, and how they fore-tel what is to come, and you will there clearly find the Son of God*. It muſt be acknowledg'd indeed, that the whole Collection of theſe *Sibylline Oracles*, as they are now extant in eight entire Books, is far from being *genuine*. The 1ſt, 2d, and moſt of the 5th, all the 6th, 7th, and 8th Books ſeem to be a manifeſt Forgery, the ſpurious Production of ſome zealous *Chriſtian* (perhaps about the Middle of the ſecond Age after Chriſt) for the Promotion of the Religion he profeſs'd.

(r) IN one Place, he explicitly declares himſelf to be a *Chriſtian*, and ſpeaks of the whole Myſtery of our Salvation, and of the Methods whereby it was accompliſh'd; of the Incarnation and Birth, the Circumciſion and Death, the Reſurrection and Aſcenſion of our Saviour Chriſt, with as much Accuracy, as do the *Evangelists*.

(s) IN another Place, he mentions Chriſt's future reigning here upon Earth, according to the Notion of the *Millenarians*, which was not ſtarted till the ſecond Century; and, (t) in another, gives us a Succeſſion of the *Roman Emperors*, in their Order, from *Julius Cæſar* to *Antoninus Pius*, together with the Adoption of Mar-

*cus Aurelius*, and *Lucius Verus*, which has much more the Air of an *hiſtorical Narrative*, than a *prophetick Prediction*.

From *Joſeph.*  
lib. xiii. c.  
19. to the  
End of lib. xv.

THESE Things diſcover a Forgery (at leaſt a great Part of theſe pretended *Oracles*) a little too palpably; but then, it muſt be obſerv'd, that neither the *Heathens* before, nor the *Chriſtians*, for the three firſt Centuries after Chriſt, knew any Thing of theſe *ſpurious* Pieces, becauſe we no where find them making any Citations from them; but now, (u) from the whole *Proem*, the greateſt Part of the *third*, all the *fourth*, and a ſmall Branch of the *fifth* Book, (which are the only Parts of the preſent *Collection*, that are either cited, or referr'd to by the antient *Heathens*) their *Quotations* are innumerable: And therefore, we may juſtly infer, that the preſent Copy of eight Books is not the ſame with what was extant before, and in the firſt Ages of *Chriſtianity*, but widely different from it; that thoſe are the *genuine* Prophecies only, which we find the *antient Heathens*, and *primitive Chriſtians* ſo frequently citing, and ſo generally eſteeming, upon the Account of their *Divine* Inſpiration; and that the reſt, which have viſible Marks of Forgery upon them, were probably the ſpurious Additions of ſuch conceited *Chriſtians*, as called themſelves *Gnoſticks*; becauſe *Epiphanius* tells us, that this Set of Men boated of having Books, written by the Daughter of *Noah*, even as the pretended *Propheteſs*, at the End of the third Book, (which is a ſpurious Addition to what went before) gives us to know, that *ſhe was a Wife to one of the three Sons of Noah, and was with him in the Ark, during the whole Time of the Deluge*.

UPON the Whole therefore we may conclude, that tho', in the *Collection*, which we now have of the *Sibylline* Prophecies, ſeveral whole Books, and ſome Parts in others, are confeſſedly *ſpurious*; yet others there are, which have all the *Evidences* we can deſire, of their being *genuine*: And therefore to condemn them all in the Lump, and, becauſe ſome appear to be palpable



A. M.  
4001, &c.  
Ant. Christ.  
1, &c.  
aut Ær.  
Vulg. 3.

palpable Forgeries, to include all under the same *Category*, is an Act of great Injustice.

If indeed we attend never so little to the Contents of those Oracles, which we deem *genuine*, we cannot but perceive, that neither *Heathens*, *Jews*, nor *Christians* could, consistently with themselves, be any Ways the Forgers of them. (x) The *Heathens* could not, because they are directly levelled against their Wickedness, Idolatry, and Polytheism. The *Jews* could not, because they foretel the Subversion of their State and Temple by the *Romans*, which, we all know, they would never believe: And the *Christians* could not, because many Quotations, out of these Oracles, are found in other Authors, previous to *Christianity*; and in the Beginning of it, several of them are cited by the first Christians, in the open View of all Men, as very antient at that Time, very well known, and universally receiv'd over all the *heathen* World.

If then these genuine Prophecies of the *Sibyls* were not of human Contrivance and Invention, the conclusive Question is, from whence was it that they deriv'd their *Original*? God, no doubt, who forc'd *Balaam*, contrary to his Will, to bless the *Israelites*, and to prophesy (y) *the Coming of his Son out of Jacob*, could, in what

Manner he pleas'd, controul the *diabolical* Spirits, which presided in the *heathen* Oracles, and make them utter Things, even relating to the Kingdom of the *Messias*, which otherwise they might have no Inclination to utter. But there is no Necessity for our having Recourse to this extraordinary Expedient; since the Contents of the *Sibylline* Oracles (those I mean that are *genuine*) are every where agreeable to the *Scriptures*, and foretel, for the main Part, the same great Revolutions of Providence, that they do: It is no Way inconsistent with the Divine Attributes to suppose, that, tho' God gave positive Laws, or an Institution of religious Worship to the *Jews* only, and intrusted none but them with those *Divine Oracles*, which related to that Worship; yet he might not wholly confine Divine Inspiration to that Nation, but might support the Law and *Religion of Nature*, and the right Worship of himself, as the one true God among the *Heathens* likewise, by the Help of these *Oracles*, until (z) *the Day dawned*, i. e. a more perfect Revelation came, and he, who commanded the Light to shine out of Darkness, gave the Light of the Knowledge of the Glory of God in the Face of JESUS CHRIST.

From Joseph.  
lib. xiii. c.  
19. to the  
End of lib. xv.

2

(x) Whiston's Vindication of the *Sibylline* Oracles.

(y) Numb. xxiv. 5, &amp;c.

(z) 2 Cor. iv. 6.

The End of the History of the Old Testament.



A  
H I S T O R Y  
O F T H E  
N E W T E S T A M E N T

Of our Lord and Saviour  
*J E S U S C H R I S T,*  
From his B I R T H, to the  
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By the Reverend T H O M A S S T A C K H O U S E, A. M.  
*Vicar of Beenham in Berkshire.*

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The S E C O N D E D I T I O N, carefully revised, corrected, improved, and enlarged,  
by the A U T H O R.

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L. G. A. D. O. N. S.

Printed for Stephen Austen, in Newgate-Street. 1743.





## GEORGE R.

**G**EORGE the Second, by the Grace of God, King of *Great-Britain, France, and Ireland*, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: Whereas our Trusty and Well-beloved *Stephen Austen*, of our City of *London*, Bookseller, hath humbly represented unto Us, That he is now Printing a Second Edition of a Work, entitled, *A New History of the Holy Bible, from the Beginning of the World, to the Establishment of Christianity, with Answers to most of the Controverted Questions, Dissertations upon the most remarkable Passages, and a Connection of Profane History all along. To which are added Notes, explaining difficult Texts, rectifying Mis-Translations, and reconciling seeming Contradictions. In Two Volumes in Folio. Compiled and written by Our Trusty and Well-beloved Thomas Stackhouse, Master of Arts, and Vicar of Beenham in our County of Berks.* And whereas the said *Stephen Austen* has informed Us, that the said Work has been perfected with great Labour, Study, and Expence, and that the sole Right and Title of the Copy of the said Work (as now publishing) is vested in him, he has therefore prayed Us to grant unto him the said *Stephen Austen*, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, for the Term of Fourteen Years. We being graciously inclined to give Encouragement to all Works that may be of publick Use and Benefit, and especially to those of this Kind, which tend so much to the Advancement of Religion, and the general Good of Mankind, are pleased to condescend to his Request, and do, by these Presents, (as far as may be agreeable to the Statute in that Case made and provided) grant to the said *Stephen Austen*, his Heirs, Executors, Administrators, and Assigns, Our Royal Privilege and Licence for the sole Printing, Publishing, and Vending the said Work, during the Term of Fourteen Years, to be computed from the Date hereof; strictly forbidding and prohibiting all our Subjects, within our Kingdoms and Dominions, to reprint or abridge the same, either in the like, or any other Volume or Volumes whatsoever, or to import, buy, vend, utter, or distribute, any Copies thereof reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *Stephen Austen*, his Heirs, Executors, Administrators, and Assigns, by Writing under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Peril: Whereof the Commissioners, and other Officers of our Customs, the Master, Wardens, and Company of *Stationers of London*, and all other Officers and Ministers whom it may concern, are to take Notice, that strict Obedience be given to Our Pleasure herein signified.

*Given at our Court at St. James's, the Eighth Day of January, 1741-2, in the Fifteenth Year of Our Reign.*

*By His Majesty's Command,*

HARRINGTON.





THE  
 APPARATUS  
 TO THE  
 HISTORY  
 OF THE  
 NEW TESTAMENT.

**B**EFORE we enter upon an Examination of *Matters* relating to the *Christian Revelation*, it may not be improper to enquire a little, how the *Dispensation of Moses*, which certainly was sent from God, and confirm'd by *Miracles*, came to be *superfeded* by this latter Institution of *Christ*; since this is one of the greatest *Prejudices* which the *Jews* have conceiv'd, and have Reason, *as they think*, to urge against the *Divine Authority* of our Religion, that has obtruded itself upon the World, and *unjustly* taken place of *theirs*, which, according to the Divine Ordination, (as they maintain) was to endure *for ever*.

“(a) *AN everlasting Covenant*, and a (b) *Statute*, or (c) *Ordinance for ever*, are so common Appellations, *say they*, of our *Law*, and the several *Branches* of it, that we cannot but think, had God at any Time intended a Repeal, he would have given us *previous* Notice of it, and signify'd his Will to that Purpose, in some *express* Texts of Scripture: But since, in the whole Compass of our Sacred Books, we meet with no such Thing, but, on the contrary, very frequent *Declarations* of the *perpetual* and *immutable* Obligation of the Dispensation we are under, we account ourselves safe in

N U M B. LXXX.

14. S 2

“ adhering

(a) Gen. xvii. 7.

(b) Levit. xxiii. 14.

(c) Exod. xii. 14.



“ adhering to *Moses*, and cannot but look upon *Jesus* as one of those false *Prophets*, (*d*)  
 “ who would thrust us out of the Way, which the Lord our God has commanded us to walk  
 “ in. (*e*) God is not a Man, that he should lye, neither the Son of Man, that he should  
 “ repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make  
 “ it good? And therefore (*f*) to suppose, that he has retracted his former, and sub-  
 “ stituted a new Revelation, is to argue him guilty, either of such *Levity* in the new,  
 “ or such *Weakness* in the old Establishment, as cannot, without the greatest Degree of  
 “ Ignorance or Impiety, be imputed to an All-wise, and, consequently, an unchange-  
 “ able Being.”

Answer'd, by  
 shewing the  
 different Kinds  
 of the Jewish  
 Law.

Now, in order to satisfy this *Objection*, (*g*) we must observe, that the Laws given to the *Jews* were of several Kinds, viz. *Moral*, *Ceremonial*, and *Judicial*. The *Moral*, which consider'd them as *Men*, contain'd their Duty to God, their Neighbour, and themselves: The *Ceremonial*, which consider'd them as a *Church*, regarded their Purifications, their Sacrifices, and other *Rites* of religious Worship; and the *Judicial*, which consider'd them as a *Commonwealth*, had respect to their Conduct, and different Conditions in Life; to Damages, Punishments, and other *civil* Matters. \* Now, in Relation to each of these we assert, — That the *moral* Precepts of their Law are so far from being repealed, that they are enforc'd, and exalted by the *Christian* Rule of Manners; that the *ceremonial*, which were never prescrib'd as Matters of *intrinsick* Goodness, but only as Figures of Things then to come, which *since* their Institution are come, were not so properly *cast off*, as worn out; and that the *judicial*, which were peculiar to their Country and Nation only, after the Dissolution of their State and Government, ceas'd of course; and that God, consequently, in this whole Affair, can be chargeable with *no Variableness*, nor *Shadow of turning*.

The Moral  
 Law confirm-  
 ed, and per-  
 fect'd by  
 Christ.

WHETHER our blessed *Saviour* made any material Addition to the *Moral* Law, as deliver'd by *Moses*; whether the Rules he left us for governing (*b*) our *Passions*, for suppressing (*i*) the first Motions of unclean Desires, for (*k*) forgiving *Injuries*, and for enlarging the *Object* (*l*) of our Charity, by loving even Strangers, even Enemies, and doing good to all Mankind; whether the Commands so often repeated of forsaking *all*, and laying down our very Lives for the Sake of the Truth, together with a Restraint from such Liberties, as were allow'd by the *Jews*, in Regard to *Polygamy*, and *Divorce*; whether these, and some other Precepts of the like Nature, are not entirely *new*, and *peculiar* to the *Gospel*, or deducible all (as the *Jews* contend) from the general Command of *loving God with all the Heart, and our Neighbours as ourselves*, we shall not stay here to determine. This, we imagine, all will allow; that the Excellence of a Law, consider'd as a *Law*, does not only consist in the *Subject-Matter* of the Duties enjoin'd by it, but, proportionably, in all those other *Qualifications*, which contribute to the Attainment of its proper *End*. Now, since the End of every Law is the *Regulation* of Manners, by promoting the Practice of the *Virtues* which it requires, and suppressing

(*d*) Deut. xiii. 5. (e) Numb. xiii. 19.  
 (*f*) *Stanhope's* Sermons at Boyle's Lectures. (g) *Kidd-  
 der's* Demonstration of the Messiah, Part iii. c. 1.

\* I lay no great Stress on what may be observ'd of the different Manner of delivering the three Laws, *Moral*, *Ceremonial*, and *Judicial*, but only let it be an Occasion to suggest to us a right Notion concerning the different Nature of them. The *Ten Commandments*, or *Moral* Law, was deliver'd on the Top of the Mount, and, in the Face of the whole World, as it were, to signify, that it was of universal Influence, and oblig'd all Mankind: But the *Ceremonial* was receiv'd by *Moses* in private, in the *Tabernacle*; which may suggest to us, that it was of a pe-

culiar Concern, that belong'd to the *Jews* only, and was to cease, when the *Tabernacle* was down, and when the *Veil of the Temple* was rent. And, as to the *Judicial* Law, it was neither so publicly, and audibly given, as the *Moral* Law, nor yet so privately, as the *Ceremonial*; thereby to intimate, that this Kind of Law is of an *indifferent* Nature, and either may be observ'd, or not observ'd, according as its Rules suit with the Place, and Government under which we live. *Edwards's* Survey of Religion, Part ii. c. 14.

(*b*) Matth. v. 22. (i) Ibid. ver. 28, 29, 30.  
 (*k*) Ibid. ver. 39, 42. (l) Ibid. ver. 44. and  
 Luke x. 29, 37.



suppressing the *Vices* which it prohibits, it must necessarily follow, that every Law must be more or less perfect, according as the *Plainness*, or *Obscurity* of its *Precepts*, or the *Weight*, or *Weakness* of its *Sanctions* appear to be.

(*m*) SINCE then the *Moral Law*, under the Gospel-State, has explain'd Mens Duty more fully ; and, (if not extended it farther) express'd it in its just and utmost Extent ; since it has cut off all Evasions from pretended *Ignorance*, in many Degrees of Goodness, and Cases of great Importance, which neither the common People, nor even the Teachers of the *Jews* held themselves oblig'd to before ; since it engages our utmost Diligence by express Promises of eternal Life, for which the Law did no where positively *covenant*, but only for Prosperity, and Health, and the promis'd Land ; since it restrains the Sinner by Threatnings of certain and *eternal Vengeance*, whereas the Law denounc'd only *temporal* Sufferings, Affliction, and Captivity, Diseases, and bodily Death ; since the Gospel-Compensation, I say, is an *Over-balance* for all we can do, or endure to attain it, and the *Gospel-Penalty* such, as no Pleasure, or present Profit can make us an Amends for incurring ; whereas the Law (supposing it requires all that the Gospel requires) does not propose a valuable Consideration for the Duties it enjoins, it cannot, I think, be deny'd, but that the *moral Part* of Religion is exalted by the Doctrine of JESUS CHRIST ; and that, either by *adding* to the Matter of it, or, at least, by adding to the *Clearness* and *Strength*, the Efficacy and Obligation of it, our Saviour hath left it a more *perfect* Rule and Motive to Obedience, than he found it at his Coming.

LONG before his Coming indeed, God, by the Mouth of his Prophets, had express'd a Contempt of all *ritual Services*, if they were not attended with *moral Virtue* ; that he (*n*) desired Mercy, and not Sacrifice, and the Knowledge of God, more than Burnt-<sup>That God all along express'd a Contempt for the ritual Law.</sup> Offerings ; that he was not pleas'd (*o*) with Thousands of Rams, nor ten Thousands of Rivers of Oil ; that (*p*) Incense was an Abomination to him, the New Moons and Sabbaths, and calling of Assemblies he could not away with ; and therefore he says, (*q*) I spake not to your Fathers, nor commanded them concerning Burnt-Offerings and Sacrifices ; but these Things I commanded them, saying, Obey my Voice, and I will be your God, and ye shall be my People. Now, it is certain, that, at this Time, these Things were Part of Divine Worship, and that, on the very Day when the *Israelites* departed out of *Egypt*, God instituted the *Paschal Sacrifice* ; and therefore we cannot imagine, what should be the Reason of his *rejecting* them, unless they were such *Precepts*, (as he tells them) (*r*) that were not good, i. e. had no intrinsic Goodness in them, and Judgments whereby they should not live ; design'd indeed for *Types* of some Things future, but never to be of perpetual and unalterable Continuance in Religion.

AND indeed, if we look into the Nature of *Sacrifices* in particular, we shall scarce be able to give a sufficient Reason, why, in the *first Ages* of the World, and immediately after the Fall, Beasts should be slain in the *Worship* of God, before they were us'd in Food ; why God should accept the Blood of any Creature, or be pleas'd with taking away the Life, which he had given it ; or why a peculiar Efficacy, towards the *Expiation* of Sin, should be suppos'd to reside in the *Blood*, more than any other Part, unless it had been upon the Account of the Blood of *Christ*, which was *typically* prefigur'd by the Blood of Beasts. Unless, I say, we are prepossess'd of this Truth, that the Sacrifices of the ancient Law were prefigurative of the Sacrifice of JESUS CHRIST, (*s*)

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(*m*) *Stanhope's Sermons at Boyle's Lectures*.  
see vi. 6.

(*n*) *Micah* vi. 7.

(*p*) *Isaiah* i. 13.

(*q*) *Jer.* vii. 22, 23.

(*r*) *Lamy's Introduction*.

(*s*) *Ezek.* xx. 25.



we can look upon the Tabernacle, and Temple of *Jerusalem*, no better than so many *Slaughter-Houses*, and the Blood, and Fat, and continual Burning of Flesh, would be a Means to incite our *Disgust*, rather than our *Devotion*. Such *Sacrifices* as these {(as the Apostle justly argues) (t) *could never be able to make him, that did the Service, perfect, as pertaining to the Conscience*; and therefore he concludes, that the *Tabernacle* was a *Figure for the Time then present*, and that the *ritual Services*, then impos'd, were limited to a certain Period, which he calls the *Times of Reformation*, i. e. they were to endure only so long, as till Matters could conveniently be order'd better, and the Condition of Things would allow a more *spiritual* Worship to be establish'd in their Stead.

And therefore  
only to be of  
temporal Con-  
tinuance.

PURSUANT (u) to this, the Opinion of some considerable *Jewish* Writers is, that God would give a new Law by the Hand of the *Messiah*; that the *Ceremonial* should last no longer than his *Advent*; that then it should be lawful for them to eat Swine's Flesh; and that, in Time to come, all *Oblations* should cease, except the *Sacrifice of Praise*: And therefore we may justly wonder, how they came to overlook that plain Prediction in the Prophet *Jeremiah*, (x) *Behold the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah: Not according to the Covenant, which I made with their Fathers, in the Day that I took them by the Hand to bring them out of the Land of Egypt; but this shall be the Covenant, that I will make with them, saith the Lord; I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they shall be my People*: From whence the (y) Apostle infers, that the Mention of a *new Covenant* implies the *first* to be *old*, and liable to the Fate of every Thing that is *so*, which is to be decaying, and ready to disappear.

And to be re-  
pealed upon  
the Coming-in  
of the Gen-  
tiles.

NOTHING, I think, can be plainer in Scripture, than the Calling of the *Gentiles* into the Bosom of God's Church, when, according to the sacred Phrase, (z) *his Mountain shall be established in the Top of the Mountains, and all Nations should flow thither*; and when (a) *pure Incense should be offered in every Place, and his Name become great among the Heathens, from the Rising of the Sun, until the Going-down of the same*. But now, how could this possibly come to pass so long as the *Levitical* Law subsisted? It was impossible for the *Gentiles* to come, three Times every Year, from the utmost Parts of the World to *Jerusalem*, as the *Jews* were requir'd to do; nor could there be any Sense in their celebrating the *Passover*, and other Festivals, in Remembrance of a Deliverance from *Egypt*, and other momentous Events, when neither they, nor their Ancestors had any Concern in them. These were the Things, which distinguish'd *Israel*, as God's *peculiar*, and this was (b) the *Partition-Wall*, which was to be *broken down, whenever the Prophecies, which declared that the Jew and Gentile should both be made one, should receive their Accomplishments*.

THE Truth is, (c) the *Judicial* and *Ceremonial* Laws of *Moses* are like the *Municipal* Laws of any particular *City*, which are no longer in Force, when once the *Prince* or *Lawgiver* has declared his Intention to govern all his Subjects, in all Parts of his Dominions, by one and the same Law: And that the *Destruction* of the *City* and *Temple* of the *Jews*, and the miserable Dispersion of that People (which made it impossible for them to perform the Precepts that were required of them) was to all Intents and Purposes, such a *Declaration*, no one can doubt, who considers, that the *Providence* of  
I God,

(t) Heb. ix. 9, 10.  
(v) Heb. viii. 8, 13.

(u) Kidder's Demonstration,  
(x) Chap. xxxi. 31, &c.

(y) Isaiah ii. 2.

(a) Mal. i. 11.

(b) Eph. ii. 14, 15.

(c) Kidder's  
Demonstration, Part iii. c. 1.



God, in such Cases, is the *Interpreter* of his *written* Word, and that he cannot more plainly signify the Repeal of any Precept, and the Release of all Obligation to it, than by rendering the Discharge of it absolutely *impracticable*.

UPON the Whole then it appears, that God gave the *Jews* plain and sufficient Warning, before he made any Change in the Institution of *Moses*; that, in making this Change, he acted the Part of a wise Prince, who accommodates his Laws to the Circumstances of his Subjects; that, in the *moral* Law he made no Alteration, only the Addition of stronger Sanctions; that the *ceremonial* Law he quite (*d*) *disannulled*, because of the *Weakness*, and *Unprofitableness* thereof; that the *political* Law of Course expir'd, after the Destruction of the *Jewish* State and Polity; and that therefore, when any Laws of these latter Sort are said to be appointed for ever, (*e*) the *Phrase* for ever must imply (*f*) (as it often does) no more, than a *periodical* Duration \*, limited according to the Nature of the Thing, and the Will of the Law-Giver.

(*g*) THE *Jews* indeed are strictly requir'd, not to add to the Word which God commanded them, nor to diminish aught from it; but, tho' they were forbidden to do this, yet God himself was not bound by the Prohibition. Their Law stood upon *Divine Authority*, and was revealed by God; but it does not therefore follow, that the same Authority, which set it up, could not take it away. He no where tells us that this was his *Last Revelation*, or that he intended that we should take it as such; on the contrary, he expressly declares, that he would (*h*) *make a New Covenant*, and that, not according to the Covenant, which he had formerly made: And therefore, as it is no Disparagement either to the Goodness, or Wisdom, or Immutability of God, to say, that the Heavens and the Earth, which he hath now fram'd, shall, at a certain Time, (*i*) *be dissolved* (*k*) *and pass away*, and in their Place a *New Heaven*, and a *New Earth*, much more beautiful and glorious, succeed; so it reflects no Dishonour upon him, to bring in a *New Covenant* (*l*), *established upon better Promises*, and, by the Means of that, to vacate his former Institutions.

Without any Reflection upon God.

“ BUT, if the *Evangelical Covenant* was, in this Respect, so much superior to the “ *Legal*, why did not God communicate to Mankind so great a Favour sooner? Why “ was the *Heathen* World left in Darkness so long? But, more especially God's peculiar People, why were they kept under the *beggarly Elements of the Law*, when such “ a perfect and glorious Dispensation lay, all this while, *dormant* in the Bosom of “ Almighty God?”

An Objection.

Now

(*d*) Heb. vii. 18. the Lives of the Apostles.

(*e*) *Cave's* Apparatus to (f) Vid. Lev. iii. 17.

—xvi. 31.—xxiii. 14.—xxiv. 3. Numb. x. 8. —xv. 15.—xviii. 8, &c.

\* It is certain, and confess'd among the *Jews*, that the Word *Olam*, which we render by *ever*, does not always signify *Eternity*, but a *limited* and *determinate* Time. Thus much *Joseph Albo* confesses, and produces several Instances for the Proof of it. To this Purpose it is said of the *Servant*, that he should serve his Master for ever, Exod. xxi. 6. i. e. to the *Jubilee*, because the Year of *Jubilee* was the utmost Extent of that Servitude. In like Manner, *Hannah* says of her Son *Samuel*, that he should appear before the Lord, and there abide for ever, 1 Sam. i. 22. which yet can be meant of no longer a Time, than that of his natural Life, or that Part of

of his Life only, in which he was capable of ministering legally. And so again, the *Doors* of the Temple are said to be *everlasting*, Psal. xxiv. 7, 9. i. e. the Temple itself, and its *Gates* were fix'd and permanent, in Comparison of the *Tabernacle*, which was remov'd from Place to Place, and were indeed a *Fabrick*, that was to last a long Time; and therefore from this Expression, the *eternal* Obligation of the *Levitical* Laws can by no Means be inferr'd; on the contrary, all that is meant by it, is, that they should continue no longer, than the *Jewish* State and Polity did continue, as our learned *Kidder*, in his *Demonstration of the Messiah*, Part iii. has abundantly shewn.

(*g*) *Kidder's* Demonstration, Part 2. c. 1.

(*h*) Jer. xxxi. 31.

(*i*) 2 Pet. iii. 12.

(*k*) Rev.

xxi. 1.

(*l*) Heb. viii. 6.



Answer'd, by  
showing, that  
there was al-  
ways a Cove-  
nant between  
God and Man.

Now, in Answer to these *Questions*, it might be sufficient to say, that so it pleas'd God to act, whose Wisdom is infinite, and (m) whose Glory it is (according to the Thoughts of the wise Man) to conceal the Causes and Reasons of his Actions from Mankind. But, in calling Christ the Mediator of the New Testament, (n) and the Lamb, that was slain from the Foundation of the World, he has vouchsaf'd to assign a Reason for his delaying the Gospel-Dispensation so long. For this intimates to us, that there was, all along, a Covenant between Christ, and his Heavenly Father, concerning the Redemption of Mankind; that, upon the Foreknowledge of their Transgression, Christ undertook to be their Mediator, and engag'd, as their Proxy, to come down upon the Earth, to assume human Nature, to fulfil the Law which they should violate, and to satisfy God's Justice, by offering his Blood a Sacrifice for their Sins; that, until the Time should come for Christ to execute this Engagement, all these Things should be look'd upon as actually done, his Humiliation effected, his Blood shed, God's Justice satisfy'd, and Man in a State of Reconciliation with him; consequently, that there was a Saviour of the World, even before the World began, a constant Mediator between God and Man, a standing Propitiation for Sin, and a daily Intercessor at God's Right-Hand, whose Merits were available, and Righteousness imputable to all the Race of Adam, tho' they, in their several Generations, might not have the Happiness to know it. And if this (as it seems to be) is the Import of the Words, then will it follow, that Christianity, in this Sense, was as old as the Creation; that Mankind, in the earliest Ages of the World, were under the same Dispensation in Effect, that we are now; had the same Admission to the Throne of Grace; the same Assistance (tho' not in Degree) to live virtuously; and, (o) if any Man sinned, the same Advocate with the Father, even Jesus Christ the Righteous, who is the eternal Propitiation for Sin: And the only Difference is, (p) that what was originally engag'd for, is since actually fulfilled; and the Blessings, which they had, but were not acquainted with, God, in his good Time, has declar'd unto us by an express Revelation. But, all this while they were under the same Covenant, and (upon a proper Use of the Means afforded them) in the same State of Salvation with us: For (q) in every Age, and every Nation, he that feared God, and worked Righteousness, was accepted with him; and 'tis injurious to his Goodness, and Justice, and other sacred Attributes, to say, that he either is, or ever was, a Respector of Persons.

And a Fitness  
that less per-  
fect Dispensa-  
tions should go  
before.

AND as he is no Respector of Persons, so has he always discover'd himself to be a God of Order, and not of Confusion; and therefore it seems requisite, that he should proceed by Degrees, and not introduce the most perfect Dispensation, till others, of an inferior and less perfect Nature, had gone before. In the Creation of the World we read, that Trees, and Plants, and all Kinds of Vegetables were made before Beasts, that have a sensitive Life; and that all Kinds of Beasts were made before Man, who has a rational Soul, and is the most excellent of all God's Works in this lower World: And, in like Manner, 'tis reasonable to suppose, that God should make a gradual Increase in his Revelations, and proceed from the Shadow to the Substance, from Types to Realities, and from lesser to greater Discoveries: And to this Purpose the Apostle to the Hebrews informs us, that the Worthies, who liv'd under the Law, and had (r) obtained a good Report by Faith, received not the Promise, (i. e. the full Intent of it, in the Coming of Christ) God having provided some better Things for us, that they, without us, should not be made perfect. Tho' therefore we may think, with the Royal Preacher, that (s) truly Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun; yet we are to consider, that the Darknests of the Night, which may resemble the Religion of Nature,

and

(m) Prov. xxi. 2. (n) Heb. ix. 15. Rev. | of Methods of Religion. (q) Acts x. 35.  
: iii. 8. (o) 1 John. ii. 2. (p) Edward's Survey | (r) Heb. xi. 39, 40. (s) Eccles. xi. 7.



and the *Dawning* of the Day, which may represent the *Institutions* of the Law, were to have their stated Periods, before our (t) *Sun of Righteousness* was to rise with *Healing in his Wings*, i. e. the Prince and Saviour of Mankind was to make his Entrance upon the Stage of the World, (u) not till after the *legal* Services were expir'd, the Predictions of the Patriarchs and Prophets accomplish'd, and the Appearances of Angels, and Visions, of Revelations, and extraordinary Declarations from Heaven had made Way for his *Arrival*.

(x) WHAT the *Platonists* hold concerning the several Powers and Faculties of Mens Souls, viz. that, in due Time and Place, they orderly awaken into Act; and, when a lower Power is extinguish'd, a more *extended* and *enlarg'd* Capacity succeeds it, a more Divine Faculty and Life spring up, and are invigorated; what these *Philosophers* (I say) hold concerning human Souls, is true of *Religion*, and its several *Dispensations*. There is a *gradual* Subordination of these several *OEconomies*; and, upon the Cessation, and Extinction of one that is *inferior*, a more *sublime* and *perfect* one arises in its Room. What God has been pleas'd to substitute in the Room of that *Administration*, which he hath thought proper to revoke, is the *Christian* Revelation, of the Excellency of whose Doctrines, both *moral* and *speculative*, we shall have occasion (y) to discourse hereafter; our present Business is, to enquire into the Merit of the Books, wherein these Doctrines are contain'd; and herein to consider their Truth and Authority, their Number and Genuineness, their Method, and Stile, and Manner of Composition, together with some other Properties, and *Adjuncts* peculiar to them, as the *Rule of our Faith and Manners*.

THAT, in the Reign of *Tiberius*, there liv'd such a Person as *Jesus Christ*, and suffer'd Death under *Pontius Pilate*, the Roman Governor in *Judea*, is what *Christians* in all Countries profess; what *Jews* of all Ages have acknowledg'd; and what even *Heathen* Authors (such as *Suetonius* (z), *Tacitus*, and *Pliny, jun.*) have recorded. That this *Jesus* had, from the very first, a Succession of Men to publish his Doctrines, and to testify to the World the History of his Life and Actions; and that, in a short Space of Time, a certain Number of approv'd *Historians* recorded them in Writing, to be the *Pillar and Foundation of all Truth*, (as the *Antients* call it) is what the earliest Writers in the *Christian* Church relate, and our present *Possession* of the Books themselves does imply. That the Books, which have descended to us, are the same, which these *Historians* indited, the Writers of the very next Age, and every Age since have asserted; both *Jews* and *Heathens*, in their Tracts against *Christianity*, have allow'd; and the numerous Passages cited from them, and in their Names, even to this Day, do evince: And lastly, that the *Contents* of these Books, in their Descent to us, have not suffer'd any considerable *Alteration*; but, (excepting some few Variations, occasion'd by the Negligence of *Transcribers*) from the Days of the *Apostles*, and *apostolick* Men, to the present Age, have always been the same; the long Continuance of the *Autographa* in the Church, the many *Copies* and *Transcripts* taken from them, and their early *Translations* into various Languages, have, under the Providence of God, been our Security.

The Truth and Authority of the Scriptures of the New Testament.

SINCE then we have in our Hand *authentick* Records of our Saviour's Life and Actions, let us look a little into them, and see, whether their Authors have been defective in any of the *Marks* and *Characters* of true *Historians*.

14. U

THAT

(t) Mal. iv. 2.

(u) Edwards's Survey, Vol. I.

(z) Vid. Grotius, de Veritate Chrill. Relig.

(x) Ibid.

(y) Vid. Dissert. iv.



The Evangelists true Historians from their own Characters.

THAT the *Evangelists* were Persons of too much *Truth* and *Honesty* to relate any wilful *Lyes*, is evident from the whole Tenor of their Writings; wherein the strictest Precepts about *speaking Truth*, and the severest Prohibitions of *Guile* and *Disimulation*, either in our Words or Actions, do every where meet us. Men of *Cunning* and *Artifice* have all their fawning and insinuating Ways to captivate the Weak, and such as delight in Flattery; but with what *Plainness* and *Simplicity* do they go about to persuade Men to become Christians, when they barely relate the Matters of Fact concerning the *Resurrection* of *Jesus*, saying, that they themselves *were Eye-Witnesses of it*, and, upon the Credit of this their Testimony, expect that we should assent? Had they been minded to *aggrandize their Master*, they would have display'd indeed the Wonderfulness of his *Birth*, the many *Miracles* he wrought, the *Descent* of the *Holy Ghost* upon him, the Voice from Heaven declaring him to be the *Son of God*, the Glories of his *Resurrection*, and the Triumph of his *Ascension*; but by all Means would they have labour'd to conceal the Obscurity of his Birth and Parentage, the low Condition of his Life, and the shameful and ignominious Circumstances of his Death. Had they been minded to *extol him above Measure*, as a great and mighty Worker of Miracles, they would have expatiated upon every one, that came in their Way, and not compris'd *some* in the short Compass of a Verse or two, and concealed others under a general *Enumeration*, as we find they frequently do. Had they design'd to set off themselves, their Labours, and Perils, and bold Adventures for the Sake of the Gospel, they might have describ'd them in all their *pleasing Horror*; but (what is a singular Instance of their *Truth* and *Ingenuity*) their own mean Extraction and Employments, their Ignorance and Mistakes, their ambitious Contentions, cowardly Desertions, and base Denial of their Lord in the Time of the greatest Exigence and Distress, they themselves have left upon Record, for all succeeding Ages to peruse and censure: Or, had they design'd any private Profit or Advantage to themselves, they took the most improper Method in the World, in publishing what *to the Jews*, they knew, would be a *Stumbling-block*, and *to the Gentiles*, *Foolishness*; and what, they could not but foresee, would expose both them and their Companions to Scorn and Contempt, to Dangers and Hazards, to Poverty and Want, to Bonds and Imprisonment, and Death itself.

Their Sufficiency of Intelligence.

Now, when Persons are both above all secular Interest, and forward to lay open too their own Faults and Failings merely for the Sake of Truth, 'tis a strong Presumption, that they have no Inclination to write Falshoods; if so be they are competent Judges of what they are about, and have sufficient Means of Information in their Power. And herein the *Evangelists* could not be defective, because (even upon the Supposition of no Divine Assistance or *Inspiration*) they had Persons enow living to give them full Instructions, as to the great Periods and Actions of our *Saviour's* Life. (a) Of his *Conception* and *Birth*, and other Particulars preceding his *Baptism*, they might have an Account from *Simeon* and *Anna*, and the Parents of *John*, as well as from *Joseph* and *Mary*. Of his *Baptism*, and what thereupon ensu'd, they might have Intelligence from *John* and his Disciples. Of his *Fasting* and *Temptation*, from the same *John*, who not unlikely retir'd with him into the Wilderness, (where himself had been before) and continu'd with him until his Return; and of the several Transactions in his *publick* Ministry, they themselves (as well as the other Apostles) were *Eye and Ear-Witnesses*, and as competent Judges of what they heard and saw, as the greatest Philosophers living. By these, and several other Helps, they might be supply'd with proper *Materials* for their respective Histories; and when they had thus compiled them, (we speak still upon the Supposition of no *Inspiration*) their Fidelity appear'd, in their speedy committing them to Writing.

AND

(a) *Greav's Cosmog.* fac.



AND indeed, if we look into the *Contents* of the *Histories*, as well as the *Characters* of the *Historians*, we shall soon perceive such a *Simplicity*, as well as *Majesty* in their *Narrations*, such *Purity* in their *Precepts*, and such *Sublimity* in their *Doctrines*, as plainly denote them to be of *Divine Revelation*. *And the Contents of their Gospels.*

MEN of quick Parts and Ingenuity, it is true, may tell us *cunningly devis'd Fables*, and amuse their Readers with *Tales* and *Romances*, that had never any Foundation in Nature : But, to frame such an excellent *System of Morality*, as is contain'd in the *Gospels* ; to give such an extraordinary Account of the Satisfaction for Sin, and of the Nature and Office of a *Mediator* ; to feign the Life and Actions of a *Messiah*, which should accord so exactly with the *Predictions* of the *Prophets*, and the *Types* and *Pre-figurations* of the *Mosaick Law* ; and to make the *Rewards* and *Punishments* of another Life so agreeable to human Reason, and so worthy of the Divine Majesty ; this was a *Scheme*, which these poor *illiterate Men* were no more able to invent, than they were to create a World. And, yet, notwithstanding the great Variety and Difficulty of this Province, it is wonderful to observe, how all the four *Evangelists*, who wrote at different Times, and in distant Places, agree, not only in the main *Topicks*, but sometimes in the most minute Circumstances ; inasmuch, that whenever they seem to disagree, (*b*) (which chiefly arises from their not confining themselves to the same *Words*, or the same *Order of Time*, and, with a little *critical* Observation, may easily be reconciled) whenever they disagree, I say, it looks as if the Spirit of God design'd on Purpose that it should be so, not only that they might be *distinct* Witnesses of the same Things, but that all succeeding Ages of the *Christian World* might see with their Eyes, that they neither *transcrib'd* from one another, nor *combin'd*, nor *complotted* together, like crafty Knaves.

I MIGHT here produce the Testimony, which God gave to the Truth of the Gospel, (*c*) by *Signs and Wonders*, and by *divers Miracles and Gifts of the Holy Ghost* ; and what a mighty Proof the *Evangelists* themselves gave of their Fidelity in composing those Writings, which they, and *Thousands* more, were not afraid to seal with their Blood : But, because an Agreement with other Authors is always reputed a good Token of *historical* Probity, I shall rather take notice of some few Facts, whereby the profess'd Enemies of *Christianity* (both *Jews* and *Pagans*) have confirm'd the Authority of these *sacred Penmen*.

THE (*d*) Coming of a *King* out of the *East*, who should do great and mighty Actions, was a constant Report, (founded on the *Sibylline Prophecies*) which prevailed about the Time of our Saviour's Birth, and (*e*) *Tacitus*, (as a great *Politician* and *Statesman*) will needs have it fulfilled in *Vaspasian* or *Titus*, because they were called out of *Judea* to the Empire of *Rome*. The Appearance of a *wonderful Star*, at the Time of his *Nativity*, is mention'd by (*f*) *Pliny*, in his *Natural History*, under the Name of a *bright Comet*. The Murder of the Babes of *Bethlehem* is recorded by *Dion* in his Life of *Octavius Cæsar* ; and *Macrobius* (who relates the Thing more at large) tells us, that *Herod*, upon the Account of the same Jealousy, order'd his own Son to be slain. The Miracles that *Jesus* did, when he enter'd upon his *Ministry*, the Title he laid claim to of being the *Messiah*, or a Divine Person sent from Heaven to redeem Mankind, and the *Doctrines*, which he preach'd, (as they are recorded in the *Gospels*) *The Testimony of other Authors.*

(*b*) *Grew's Cosmog.* fac. p. 304.(*c*) *Heb.* ii. 4.(*e*) *Lib.* ii. and xxv.(*f*) *Natural History,*(*d*) *Edwards's Truth and Authority of the Holy Scripture.* lib. ii. c. 4.



are acknowledg'd and confess'd by *Celsus*, *Julian*, and *Porphyry*, as (g) several of the antient Fathers assure us. The Death of our Blessed Saviour, and the Manner of his Suffering under *Pontius Pilate*, and in the Reign of *Tiberius*, is mention'd (as we said) both by *Tacitus*, and *Lucian*. The *universal Eclipse*, which happen'd at the Time of his *Passion*, is taken notice of by (h) *Dionysius*, before he was converted to the Faith. The terrible *Earthquake*, which was at the same Time, is related by *Dion*, *Pliny*, and *Suetonius*; and the *Rending of the Veil of the Temple*, (mention'd by three *Evangelists*) is testify'd by the *Jewish Historian*, *Josephus*, who, among other Passages, has given us this memorable one concerning our Saviour Christ. "At this Time there was one  
 " *Jesus*, a wise Man, if I may call him a Man; for he did most wonderful Works,  
 " and was a Teacher of those, who receiv'd the Truth with Delight. He brought  
 " many to his Persuasion, both of the *Jews* and *Gentiles*. This was CHRIST: And  
 " tho' he was, by the Instigation of some of our Nation, and by *Pilate's* Sentence, hung  
 " on the *Cross*, yet those, who lov'd him at first, did not cease to do so; for he came to  
 " Life again the third Day, and appear'd to them: And to this Day there remains a  
 " Sect of Men, who have from him the Name of *Christians*." A Passage, which (as several \* learned Authors have fully prov'd) is far from being an *Interpolation*.

That the Apostles were actually inspir'd.

THAT God, who is a *Spirit*, can speak as *intelligibly* to the Spirits and Minds of Men, as Men can speak to the Ear, is obvious to our first Reflections on the Divine Attributes; and that there was some Necessity for God's communicating himself to the Apostles in this Manner, the Difficulty of their *Province*, which was to *preach the Gospel to all Nations and Languages*, seems to imply. When *Moses* was sent to *Pharaoh*, and, for Fear of the Face of so great a King, was ready to retract, God, to encourage him, gives him the Promise, that (i) *he would be with his Mouth, and with Aaron's Mouth, and would teach them what they should say*: And, in like Manner, when our Saviour tells his Disciples, that (k) *they should be brought before Governors and Kings for his Sake, for a Testimony against them and the Gentiles*; he bids them *take no Thought how or what they should speak; for it shall be given unto you*, says he, *in the same Hour, what ye ought to say; for it is not ye that speak, but the Holy Ghost, or the Spirit of my Father, which speaketh in you*. Now, if *Moses* was inspir'd upon that particular Occasion, and the Apostles, in Cases that were but *personal*, when brought before Magistrates upon Account of their Religion, had Assistances extraordinary imparted to them, (as whoever looks into their Defences must certainly acknowledge that they had) there is much more Reason for the same Gifts and Communications, in Matters that were to be of general Use to the Church in all Ages. To the End therefore that we might have no Doubt concerning the Doctrines, which the Apostles were to teach, we find our Saviour making them this farther Promise; (l) *The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you*, i. e. whatever Doctrines I have commanded you to teach, these he will remind you of continually; and whatever I have omitted teaching you, (because

you

(g) *Orig. cont. Cels. Cyril. cont. Julian. & August. Civ. Dei*, lib. xxii. c. 18. (h) *Annal. lib. xviii. c. 44.*

\* Upon the whole, I cannot see (*says the Translator of Josephus*) the least Reason to think this Passage *supposititious*; on the contrary, there seems as much Evidence for the Truth and Sincerity of this Place in *Josephus*, as of any other in all his Works: And it would have been far more strange, if, in his Circumstances, and Time, when he wrote, he had said nothing of *Christ*, than that he said what he does. Yet, if any one desires to be more fully satisfy'd in this Particular, let him consult *Andreas Bofius's*

*Exercitationes Hist. Critic. Chr. Arnoldus's Collection of Letters concerning the Testimony of Josephus. Vossius's Chronologica Sacra*, c. 17. *Huetius's Demonstratio Evangel. Prop. 3. Patrick's Demonstration of the Divine Authority of the Law of Nature, and the Christian Religion*, page 222. *Dr Cave's Historia Literaria*, Part. ii. pag. 17. and *Mr Martin, a French Author*, who has handled this Subject *ex professo*. Discourse I.

(i) *Exod. iv. 12, 15.*

(k) *Matth. x. 18, &c.*

*Mark xiii. 10, &c.*

(l) *John xiv. 26.*



you are not yet capable of receiving them) these he will instruct you in : For, that this is the true Import of the Promise, we may learn from the ensuing Words ; (m) *I have yet many Things to say unto you, but ye cannot bear them now ; but when he, the Spirit of Truth, is come, he shall guide you into all Truth, and he shall shew you Things to come :* And from hence we may be assur'd, (n) that all the Sermons and Discourses of the Lord to his Disciples, recorded in the Evangelists, are faithfully deliver'd by his Apostles, (as to the genuine Sense and Import of them) otherwise the Holy Ghost did not bring to their Remembrance all Things, which he had said unto them ; and that, whatever they taught in any of their Epistles, address'd to the Christian Churches, they taught by the Guidance and Direction of the same Spirit, otherwise he did not teach them all Things, nor guide them into all Truth.

AND indeed considering, that (o) the End of these Writings was to be perpetual Monuments of the Doctrines of Jesus Christ, and a standing Rule of Faith to Christians in all Ages of the World, there was a certain Necessity, (for Fear that the Churches should fall into Error at any Time) that their Authors should be directed and assisted, in the Composition of them, by some infallible Guide. And, accordingly, we may observe, that (whatever Conceptions we may have of their Modesty) they are no where ashamed of making open Declarations of their being divinely inspir'd. For (p) *I am a Minister of Christ, says St Paul, according to the Dispensation of God, which is given to me to fulfil (i. e. fully to preach) the Word of God ; and, (q) for this Cause thank we God without ceasing, because, when ye received the Word of God, which ye heard of us, ye received it, not as the Word of Men, but, as it is in Truth, the Word of God ; and therefore, (r) if any Man be a Prophet or spiritual, let him acknowledge that the Things, I write unto you, are the Commandment of the Lord.*

*As appears from the Nature and End of their Writings.*

AND that this was the Acknowledgment of Christians in all Ages from the Beginning, viz. that the Apostles, and other Penmen of the Books of the New Testament, were assisted in their Writing, as well as in their Preaching, by the Spirit of God, is evident from innumerable Passages in the earliest Fathers, and the constant (s) Practice of the Church, in reading these Writings on the Lord's Day, for the Instruction of the People ; in proving all their Doctrines, and confuting Hereticks from their Authority ; and in esteeming such Persons, as deny'd their Inspiration, no better than Infidels : For what Wickedness is this, (t) says an ancient Author ? *Either they believe not the Holy Scriptures to be divinely inspir'd, and then they are Infidels ; or they pretend to be wiser than the Holy Ghost, and then they are mad, and possess'd.*

Now, if Persons so near the Times of the Apostles, that some of them either convers'd with them, or were acquainted with their immediate Successors ; if the Churches, which receiv'd these Writings from the very Hands of the Apostles, and kept still the Originals or authentick Copies of them, did so unquestionably receive them as inspir'd Writings, and look upon them as the Rule and Pillar of their Faith ; if they read them, together with those Writings of the Prophets, which on all Hands were acknowledg'd to be the Word of God ; prov'd from them all the Doctrines of the Christian Faith ; receiv'd them as the perfect Rule of Christian Duty ; confuted all Heresies, and erroneous Doctrines from them ; and represented those as Infidels, who question'd or deny'd their Inspiration from the Holy Ghost ; they doubtless were well assur'd, that, as such, they were deliver'd to them by the Apostles, and other sacred Penmen : And,

14. X

if

(m) John xvi. 12, 13.  
Preface before St Matthew.  
History of the Canon.

(n) Vid. Whitty's general  
(o) Vid. Du Pin's Hi-  
(p) Col. i. 25.

(q) 1 Thess. ii. 13.

(r) Vid. Whitty's general Preface.

(s) 1 Cor. xiv. 37.

(t) Ibid. p. 14.



if this was Matter of Fact, what Reason have we, in these latter Ages, to call in Question what was universally acknowledg'd by those, who liv'd in the very Time, wherein the Books were written, and sent to the Churches of *Christ*?

*That the primitive Christians had sufficient Opportunities of knowing the genuine Books of the New Testament.*

THAT the primitive *Christians* had sufficient Means and Opportunities to distinguish the genuine and inspir'd Writings, from what were *Apocryphal* or *spurious*, no one can doubt, who considers, that the *original* Writings of the Apostles themselves (whose Hands they were not unacquainted with) were in their Custody; that tho' the Apostles wrote to whole Churches, yet particular Men are frequently nam'd in their Epistles, which was a great Means to ascertain their Authority; that no sooner were these Epistles sent (as is plain in Case of (u) St Paul's) to particular Churches, but they were publish'd and read, with other sacred Scriptures, in their open Assemblies; that Copies *authentically* attested were immediately taken of them, sufficient to answer the Number of the Churches and Church-Officers, which the Apostles had every where settled; and (what is more than all) that, at this Time, there still remain'd the miraculous Gift (x) of *discerning Spirits*, whereby Persons, who were endu'd with it, were enabled to distinguish true *Revelation* from *Impostures*.

*That the Canon of the New Testament was settled by St John.*

'TIS reasonable to suppose therefore, that, during this Period of Time, wherein the Helps and Advantages attending the Church were so many, God should provide himself with a proper *Instrument*, to settle and determine the Rule of our Faith, and thereby preserve the *Christian* World from all future Uncertainty. And, accordingly, some have observ'd, that St John, who wrote his Gospel and Epistles against those *Hereticks* chiefly, who were the most notorious Forgers of *spurious*, and Corrupters of the true Books of the Scripture, had his Life prolong'd by Providence, that he might be able both to vindicate, and compleat the whole *Canon* thereof. 'Tis certain from *Eusebius*, that he revis'd the three Gospels, before he wrote his own; and *Photius* tells us another Circumstance, *viz.* that the *Versions* of the Gospels were approv'd by him, as well as the *Originals*; nor can we doubt, but that, in so long a Life, he had seen the Works of the rest of the Apostles, and given them his Approbation: As what indeed could be more worthy his Care, or more necessary at that Juncture, than that he should ascertain the Authority of those Writings, which were to be the Church's great Preservative against those *Heresies*, which, even then, became too numerous, and which he could not but foresee, would occasion no small Scandal and Disturbance in future Ages?

*This prov'd from Tertullian, Irenaeus, and the Confession of the Enemies of the Apostles.*

WHAT gives a farther Confirmation of this Opinion is the Testimony of the same *Eusebius*, who, (y) in his *Ecclesiastical History*, tells us, that in the Beginning of the second Century, about the Time of St John's Death, or immediately after it, there were great Numbers of Persons, *Disciples*, who travelled over the World, building up Churches, where the Apostles had before laid the Foundation, and preaching the Faith of *Christ* in Places, that had never heard of it before; who carry'd the Copies of the Gospels, to all the Churches whither they went, and not improbably, took along with them other Parts of the *New Testament* besides, because they were own'd and admitted every where soon after. *Tertullian* (z), who flourish'd at the End of the second Century, tells us expressly, that *the Law and the Prophets, the Gospels and Apostolick Writings were the Books, from whence we were to learn our Faith*; and, that we may know what he meant by *Apostolick Writings*, he appeals as Occasion offers, not only to the four Gospels, but to the Acts of the Apostles, to all the Epistles of St Paul, (except that

(u) Col. iv. 16.    z Pet. iii. 16.    (v) 1 Cor. xii. 10.    (y) Lib. iii. c. 37.    (z) De Praescript. Haeret. c. 36.



that to the *Hebrews*) to the first of *St Peter*, and the first of *St John*, as the Writings of the Persons, to whom they are ascrib'd. Nay, *Irenæus*, (a) who liv'd before him, and convers'd (as himself tells us) with *Polycarp*, and others, that had been instructed by the Apostles, and immediate Disciples of our *Lord*, mentions the *Code* of the *New Testament*, as well as of the *Old*, and calls the one, as well as the other, *the Oracles of God*, and *Writings dictated by his Word and Spirit*. And what wonder indeed, if the first Fathers of the Church did so, when we find the greatest Adversaries of the Christian Name, even (b) *Julian* and (c) *Celsus*, acknowledging their *Genuineness* by quoting their Words, and referring us to them upon all Occasions?

SOME *Difference* indeed there always was in the *primitive* Church, concerning the *Order* wherein the *Epistles* were plac'd, but none at all in Relation to the *Gospels*. The *Acts of the Apostles*, as containing an Account of what they did and suffer'd, were very properly plac'd after the four *Gospels*, which are the several Histories of our *Saviour's* Life and Actions. The *Epistles* did not stand according to the *Order of Time*, wherein they were wrote, but according to the Number, or Dignity of the Persons, to whom they were address'd. The whole Collection consists of 27 Tracts: And we shall set them down according to the *Order*, wherein they now stand, which (as it appears from ancient *Commentators*, as well as all *Greek* and *Latin Manuscripts*) was the most common and general Order, wherein they always stood.

*The common  
Order of the  
genuine Books.*

#### The Four Gospels of

*St Matthew, St Mark, St Luke, St John.*

#### The *Acts of the Apostles*.

#### The Fourteen Epistles of *St Paul* to

*The Romans, Corinthians 1, Corinthians 2, Galatians, Ephesians, Philippians, Colossians, Thessalonians 1, Thessalonians 2: Timothy 1, Timothy 2, Titus, Philemon; The Hebrews.*

#### The Seven Catholick Epistles of

*St James, St Peter 1, St Peter 2, St John 1, St John 2, St John 3, St Jude. And*

#### The *Revelation* of *St John*.

THE *Gospel* of *St Matthew*, which, according to the Sense of all *Antiquity*, was originally written in *Syriack*, (the Vulgar Tongue, at that Time, in *Jerusalem*, and commonly, in the *New Testament*, called *Hebrew*) (d) was, in the Apostles Time, translated into *Greek*, which Translation, in the Beginning of the Church, was publish'd in all Nations, preserv'd without Alteration, cited by *Clemens Romanus*, *Barnabas*, *Ignatius*, and *Polycarp*, and, (e) after the Corruption of the *Original*, was always look'd upon as authentick, and *canonical*.

*St Matthew.*

THE *Gospel* of *St Mark*, was originally the same as we now have it, compos'd in *Greek* by a Disciple of *St Peter*, who, in his first Epistle stiles him (f) *his Son*, because very probably he had converted him to the *Christian* Faith. It was certainly revis'd and approv'd by that great *Apostle*, and from its first appearing, allow'd to be *canonical*.

*St Mark.*

(a) Vid. *Richardson's* Canon of the New Testament, vindicated.  
(b) Vid. *Cyril. Alex. cont. Jul. lib. x.*  
(c) *Juss. Mart. Dial.*

(d) *Du Pin's* History of the New Testament, Vol. II. c. 2.  
(e) Vid. *Dissert. 1, of this Book.*  
(f) 1 Pet. v. 13.



*canonical*, as is evident from several Passages, which *Justin Martyr*, a very early Writer in the Church, is known to cite from it.

*St Luke.*

THE *Gospel of St Luke* was written, in more elegant *Greek* than ordinary, by a Disciple of *St Paul*, who attended him in his Travels, and continually assisted him in the Labour of the Ministry, as we may learn from the History of the Acts, and (g) the advantageous Character, which the Apostle gives him. The Apostle is therefore said to have assisted him in the Composition of his History, which, upon that Account, is quoted by *Clemens Romanus*, *Barnabas*, and *Irenæus*, as Scriptures of undoubted Authority.

*And St John.*

THE *Gospel of St John* was the Work of our Saviour's favourite Apostle, which, according to *Eusebius*, was publish'd last of all, as a Supplement of what the other *Evangelists* had omitted; and, from its first Appearance, (h) was always receiv'd as *authentick* Scripture. *Justin Martyr*, and *Irenæus* have both quoted Passages out of it; and (what tends not a little to its Commendation) the *Platonick* Philosopher, *Amelius*, avers, that the *Barbarian* (as he calls *St John*) had hit on the right Notion, when, in the first Chapter of his Gospel, he makes the *Word of God incarnate*.

*The Acts of the Apostles.*

THE Book, that is called the *Acts of the Apostles* (which, from the Time of our Lord's Ascension into Heaven, contains the History of what his Followers did in *Judea*, and *Jerusalem*, until the Time that they dispers'd themselves to preach in different Countries; and then continues a more particular Account of *St Paul's* Travels and Actions, until he was carry'd to *Rome* in the Reign of *Tiberius*) was compos'd by *St Luke*, as himself testifies in his Preface to *Theophilus*, and had this Evidence of its *Antiquity*, that it was rejected by the Heretick *Cerinthus*, who was contemporary with the *Apostles*.

*St Paul.*

THE XIV Epistles of *St Paul* were all (except that to the *Hebrews*) receiv'd with a general Consent, and read in the Churches, even in the first Ages of the Apostles, as appears from the Testimony of *St Peter*, who gives us this Character of his Brother's Writings, viz. (i) *that in them there are some Things hard to be understood, which they, who are unlearned, and unstable, wrest, as they do also the other Scriptures, to their own Destruction.*

*St James.*

THE *Catholic Epistle* of *St James*, (not of *James (k)*, the Son of *Zebedee*, Brother of *St John*, but of *James the Just*, our Lord's near Kinsman, and Bishop of *Jerusalem*) according to the Account of *Eusebius*, and *St Jerom*, did, in their Time, stand in the Canon of the *New Testament*, tho' it was not so commonly quoted by the most antient of the Fathers, as being both very *short*, and containing almost nothing, but *moral* Instructions.

*St Peter.*

THE *first Epistle* of *St Peter* was all along receiv'd in every Church as *canonical*; nor was there any great Reason to call in question the *Genuineness* of the *latter*, since the Author describes himself as a Person, who was present (l) at our Lord's *Transfiguration*, and as the Writer of the *second Letter* to the same People, to whom he had directed his former, which are *Characters*, that can agree with none so well, as with *St Peter*.

THE

(g) 2 Cor. viii. 13, &c. 2 Tim. iv. 11. Conference with the Theill, Vol. II. Part iv.

(h) *Nichols's*

(i) 2 Pet. iii. 16.

(k) *Du Pin's Hist. of the Canon*, &c. Vol. II. c. 2. sect. 9.

(l) 2 Pet. i. 16, &c.



THE *first* Epistle of St *John* is allow'd by all Antiquity to be *authentick*; nor were St *John* the other two ever disputed, whether they were *Divine* Writings or no; but only whether they were the Compositions of the Apostle, whose Name they bear; tho' it was not long, before this Dispute was decided by their Admission into all the antient Canons of the *New Testament*, as having indeed the same Spirit and Sentiments, the same Stile and Manner of Expression, with the *first*.

THE Epistle of *Jude*, the Brother of *James*, tho' question'd by some, was, upon St *Jude*'s mature Consideration, receiv'd into all the *Catalogues* of Sacred Books, from the Time of *Clemens Alexandrinus*: And the Book of *Revelation*, (which is the last in the *New Testament*) for several Reasons, that (m) we shall hereafter assign; was the Work of St *John*, and compos'd in the Isle of *Patmos*, to which *Irenæus*, *Eusebius*, and several others agree, that he was banish'd.

SOME of these Books indeed (as we have already hinted) were plac'd among the ἀντιλεγόμενα, or *doubtful* Pieces, by the Antients; but for this, many good Reasons may be alledg'd. The Epistle to the *Hebrews* had no Name prefix'd to it, which St *Paul*, out of a Principle of Modesty, might do, as not seeming to assume the Office of an *Apostle to the Hebrews*, which was St *Peter*'s immediate Province, and \* for this Reason it went under some Suspicion of not being his. The second Epistle of St *Peter* † was thought to differ in Stile from the first; That of St *James*, to maintain the Doctrine of *Faith* and good Works, contrary to St *Paul* to the *Romans*; and That of St *Jude* to quote a Passage from an † *Apocryphal* Book, for which Causes they might, for

Why some of these were doubted of.

(m) Vid. Dissert. the 1st, in the following Book.

\* Without entering into the Testimony of the *Antients*, if we consult the Epistle itself, we shall find Circumstances in it, that can scarce agree with any other Person, than St *Paul*: For it appears, that it was wrote in *Italy*, since the Author of it salutes the *Hebrews* by the Name of *Brethren in Italy*, Heb. xiii. 24. by a Person, who was in Bonds, but shortly expected his Liberty, Heb. xiii. 19. and who had *Timothy* for his *Fellow-Labourer*; which are three Circumstances, that agree in no other Person, but St *Paul*. 'Tis certain, that St *Luke* (as some imagine) could not be the Writer of this Epistle; for, besides that the *Hebraisms* in it are much more frequent, than in his Gospel, it is evident, that its Author was a Man of consummate Knowledge in the *Ceremonies and Mysteries* of the *Jews*, which cannot be said of St *Luke*, who was originally a *Gentile*; and tho' others have ascrib'd it to *Barnabas*, yet, as it no where appears, that *Barnabas* ever stay'd in *Italy*, or was in Prison there, so the great Difference of Stile between this, and the *genuine* Letter of *Barnabas* (which is much rougher, and far less elevated) plainly shews, that this was the Product of a different Pen; "and St *Paul* had Reason (as *Clemens of Alexandria* informs us) not to put his Name to the Inscription "of the Letter, because, writing to the *Hebrews*, who "had, a long Time, borne a Prejudice against him, and "judging that he should become suspected by them, he "acted prudently in making that Concealment." *Du Pin's History of the Canon*, &c. Vol. II. c. 2.

† That there is a Difference in the Stile of the *first* and *second* Epistles of St *Peter* is allow'd; but it is not such a

Difference, as ought to create any Doubt of the *Genuineness* of the Epistle. One Reason is, because this Difference of Stile does not run through the whole Epistle, but affects only one Part of it. Another Reason is, that this Difference may be more probably accounted for, than by supposing the *second* Epistle to come from another Hand, than the first. The *second* Epistle is divided into *three* Chapters; the first, and the third stand clear of this Difficulty, agreeing very well with the Stile of the first Epistle: The *second* Chapter is full of bold *Figures*, and abounds in pompous Words and Expressions. It is a Description of the false Prophets and Teachers, who infested the Church, and perverted the *Doctrines* of the Gospel, and seems to be an Extract from some antient *Jewish* Writer, who had left behind him a Description of the false Prophets of his own, and perhaps earlier Times. If this be the Case, where is the Wonder, that a Passage, transcrib'd from another Author, and inserted into the *second* Epistle, should differ in Stile from St *Peter*'s first Epistle? Since all must agree, that tho' a Man, when he expresses his own Sentiment, writes in his own proper Stile, be it what it will, yet, when he translates from another, he naturally follows the *Genius* of the *Original*, and adopts the *Figures*, and *Metaphors* of the Author before him. Bishop *Sherlock*'s Dissertation I. annex'd to the Use and Intent of Prophecy.

† What the true antient Book was, which St *Jude* quoted, by whose penn'd, or of what Authority in the *Jewish* Church, no Mortal can tell: This only we know, that it was not among the *Canonical* Books. But, let the Book be suppos'd to have been of as little Authority as you



for some Time, be rejected. The second and third Epistles of St *John* were too much levelled against the Hereticks of that Age, not to provoke their Endeavours to hinder their Reception; and the Book of *Revelations* contain'd some Things, which aim'd so directly at *Rome*, and the *Empire*, that it might not be thought prudent at first to admit it into the *Canon*.

But admitted  
into the Canon  
sooner, than is  
pretended.

NOR can it in the least diminish the Credit and Authority of the *New Testament* to alledge, that the first *Recognition* of its controverted Books was by the Council of *Laodicea*, 330 Years after our *Lord's* Ascension, (n) since it is plain, that the Business of that Council was, to declare, not so much which *were* the *authentick* Books of Scripture, as which *were* not; the Growth of *heretical* Books having made it necessary *then*, tho' not *before*, (for the better Information of the People) to distinguish the *true* from the *false*. For that the *true* were known long before this Council made their Declaration, (o) is manifest from the fifty-ninth Canon, which appoints, that no Books, which were *extra Canonem*, i. e. none, but such as were *Canonical*, should be read in Christian Assemblies; which Title of *Canonical* they had, because they were inserted in the Apostles Canons, and the Apostles Canons (according to the Opinion of the best Critics) were the Canons of *Councils*, assembled before the Council of *Nice*, because we find them referr'd to in that Council; and were very probably stiled *Apostolical*, because they were made by Men, who liv'd next to the Apostles Days, and who declar'd, in those Canons, what they had receiv'd from them.

Their late Ad-  
mission an Ar-  
gument for  
them.

BUT allowing these disputed Books to be of later Admittance, than we have given them, yet the only *just* Inference that we can deduce from thence, is, that since these Books were not every where admitted upon their first appearing, this shews, that the Church did not proceed rashly and carelessly in the Affair; and since they were *every where* admitted afterward, this shews, that, upon Examination, clear Proof and Evidence was found of their *Genuineness*; and accordingly they have ever since been join'd, by Persons of all Sects and Opinion, to the rest of the Books, which we esteem *Canonical*.

The Case of  
other antient  
Books.

WE readily grant, that, in the *primitive* Times, there were other Books, besides the Holy Scriptures, wrote by pious and learned Men, and held in such high Esteem, as to be read in Christian Assemblies; but then we are to consider, that (q) how justly soever we may value them, yet, upon Enquiry, we shall find, that there is something *human*, something of *Infirmity*, something of *Fallibility* in them, which makes them inferior to what is *Apostolical*; that the best approv'd Piece of them all (I mean the Epistle of *Clemens* to the *Corinthians*) was, for many Ages, suppos'd to be lost, and tho', upon its appearing again, the best Critics thought they had good Reason to pronounce it *genuine*, yet they could not be sure that it was entirely free from Corruption or Interpolation; that

you please, yet, if it contain'd a good Description of the antient false Prophets, why might not St *Jude* make use of that Description, as well as St *Paul* quote *Heathen* Poets? Was it ever made an Objection against the Authority of his second Epistle to *Timothy*, that he cites some antient *Apocryphal* Book for the Story of *Jannes* and *Jambres*? Or is it any Diminution to the Authority of the Gospel, that our Saviour (as many learned Men think) in *Luke* xi. 49. quotes another such Book, under the Title of *the Wisdom of Solomon*, and appeals to it, as containing antient Prophecies? If not, how comes it to be any Objection against St *Jude's* Epistle, that he quotes a Prophecy of

*Enoch* from the like Authority? For these Reasons little Regard is due to the Objection of the *Antients* against the Authority of St *Jude's* Epistle; and, accordingly, we are inform'd by St *Jerom*, that, notwithstanding this Piece of *Criticism*, it was, in his Days, universally receiv'd in the Churches. *Authoritatem*, says he, *vetustate jam & usu meruit, & inter sanctas Scripturas computatur*. Bishop *Sherlock*, *ibid*.

(n) *Jenkins's* Reasonableness. &c. Vol. II. (o) *Ibid*.  
(p) *Greav's* Cosmog. Sacra. (q) *Clarke's* Reflections on Amyntor.



that though these *Ecclesiastical* Writers (as they were called) were, for some Time, read in Churches; yet they were not read as *Canonical Scripture*, but only in the Nature of *Homilies*, and Exhortations to Virtue and Piety; and that, in Process of Time, even this Practice came to be laid aside, and nothing allow'd to be read publicly, but what was of undoubted *Apostolick* Authority.

THIS is the true History of the Canon of Scripture, in the earliest Times of Christianity; and that it continu'd the same in succeeding Ages, without any Addition or Mutilation, its being translated into so many Tongues, in the four first Centuries, and dispers'd into so many Hands, in so many different Countries, as well as † the Copies of great Antiquity still extant among us, are a convincing Argument; especially considering, that the several Sects of Christians were, all along, so jealous and watchful over each other, that no *spurious* Piece could be introduc'd, or *genuine* Piece suppress'd, without their Knowledge and Remonstrance; nor can we imagine, how any Catalogue of Books should be receiv'd, (exclusive of all others) but upon the clearest Evidence and Conviction of their containing the true, and only *authentick* Rule of Faith and Practice.

*The Canon of the New Testament, continu'd entire.*

WE readily own again, that, in the Books of the *New Testament*, there is not that Elegance of Stile, or Accuracy of Method, which may be observ'd in some *human* Compositions; but then it ought to be consider'd, that, as (r) too great a Niceness about these Matters is an Argument of a little *Genius*, and an Employ unbecoming the Dignity of the Spirit of God; so the Apostle has given us a very good Reason, why least of all it should have found a Place in such Scriptures, as were design'd for the Rule of our Faith: (s) *And I, Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of God; for I determined not to know any Thing among you, but Jesus Christ, and him crucified; and my Speech, and my Preaching was, not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of God.* (t) Strains of Rhetorick, whereby the Passions are rais'd to a great Height, are sometimes necessary to gain a present Point, and carry a Cause by a violent and sudden Transport, before Reason can interpose; but, since Religion was to be propounded upon reasonable Motives, there was no Need for any Art of this Kind, when the Evidence of the Miracles, by which it was establish'd, (here called *the Demonstration of the Spirit, and of Power*) afforded so many other more certain and convincing Means of Persuasion.

*Its Stile and Method vindicated.*

BUT there is another Way of accounting for the Want of Elegance, as well as Uniformity, in the Stile and Method of the *Evangelical* Writers, and that is, by supposing, that, tho' the Spirit of God took care to direct and over-rule them all along, so as to make it impossible for them to record any Thing, but what was consonant to Truth, and expressive of his Meaning; yet he might nevertheless leave them to their own Words and Manner of Expression, which, considering the Difference of their Parts and Education, must necessarily occasion a great Variety of Stile, and sometimes *Solecisms*, or *Confusion* of Method in their Compositions: (u) Which *Solecisms*, if they were but expressive of their Meaning, were, in that Respect, as valuable, as the greatest Propriety of Language; and which

† Such are the *Cambridge* Copy, in *Greek* and *Latin*, containing the four Gospels, and the Acts of the Apostles; That in the *French* King's Library, containing *St Paul's* Epistles; and That in the Library of the *Benedictines* of *St Germain's*, all suppos'd to be above a Thousand Years old. The *Alexandrian* Copy is believ'd to have been written by *Thecla*, above 1300 Years ago; a *Syriack* Manuscript, in the Library of the Duke of *Florence*, and a

*Gotbick* Translation of the four *Evangelists*, formerly belonging to the Abbey of *Werden*, are each of them of above a Thousand Years Antiquity; besides many more, which are in private Hands. *Jenkins's* Reasonableness, &c. Vol. II.

(r) *Jenkins's* Reasonableness, &c. Vol. II.

(s) 1 Cor. ii. 1, &c.

(t) *Jenkins*, *ibid.*

(u) *Nichols's* Conference.



which *Confusion* the Holy Spirit might the rather allow of, because it might be of Use to prevent the Scriptures being corrupted or falsify'd, as they might have been, if either their *historical* Part had been digested into *Diaries* or *Annals*, or their *preceptive* Part reduc'd to several distinct Heads, and plac'd according to the Rules of Art.

Other Objections.

WHAT we have said in our former *Apparatus* concerning the great *Obscurity*, seeming *Contradictions*, frequent *Digressions*, tedious *Repetitions*, false *Reasonings*, and impertinent *Relations*, that are complain'd of in the *Old Testament*, may, with a small Variation, be apply'd to the Solution of the like Objections, that are made against the *New*. It is reasonable to suppose, (x) that a Book, written so many Ages ago, since which all the Circumstances of the World have been strangely alter'd; a Book, written in *Languages*, which bear so little *Analogy* with those we converse in; a Book, that delivers many new and unheard of *Doctrines*, which the World would know nothing of, unless they were recorded here; that speaks of many *mysterious* Points, concerning the Divine Nature, and the surprizing *Dispensations* of God's Providence; that gives us an Account of a *spiritual* Kingdom, and another World, which, in this imperfect State, we can have no exact Notices of; that combats all the Vices and Vanities of this wicked World, and, consequently, incites all the Wit and Malice of the loose and unthinking Part of Mankind to find out Objections against it: It is reasonable to suppose, I say, that a Book of this Kind should be more liable to Difficulties, and Exceptions, than any other of *common* Composition. But then we are to consider, that this is a Fault, not chargeable upon the *Holy Scriptures*, but upon *human Infirmities*, the *Depravation* of our Nature, and the *Insufficiency* of our Understanding to comprehend the deep Things of God.

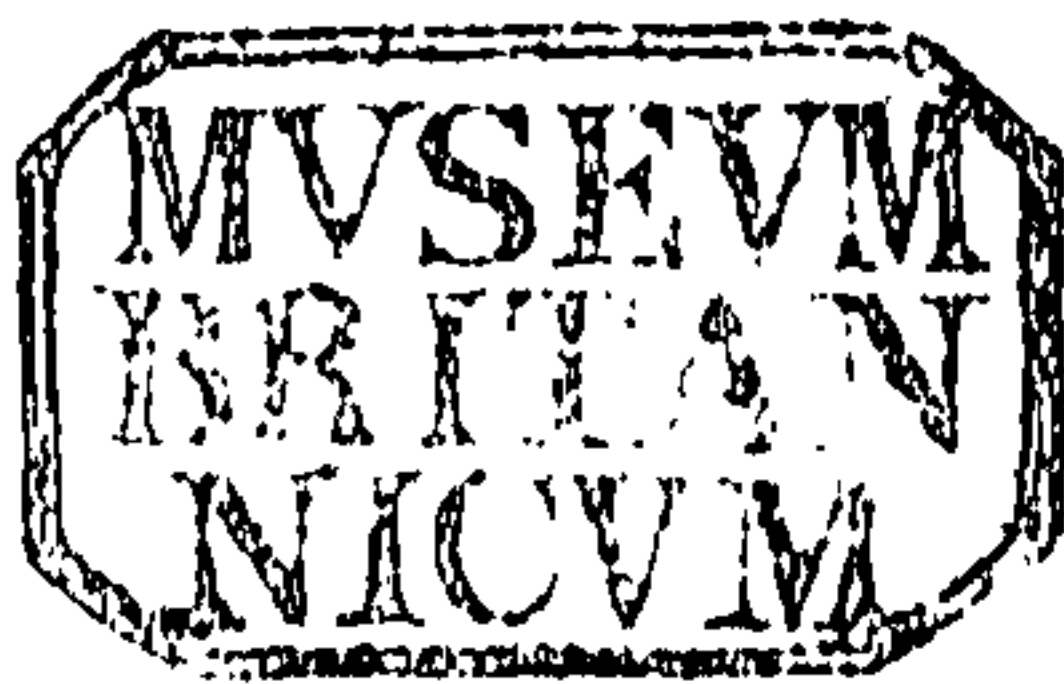
And its Translations consider'd.

WHAT the Use and Character of the ancient *Vulgate*, as well as more modern *Latin* Translations, both of the *Old* and *New Testament*, are; and what the Rise and Occasion of the *English* Version, which, at present, we make Use of; in what Point of *Light* we are to consider its *Defects*, and by what Means and Assistance, be enabled to make a better; these were Subjects, that fell under our Observation in our former *Preparatory* Discourse, and all we have to add in this Place is, the great *Caution* and *Sincerity*, as well as *Skill* and *Sagacity*, that is requisite in every one, that undertakes a Work of this Nature, bearing always in Mind that awful *Denunciation*, which is continually hanging over his Head; (y) *If any Man shall add to the Things, contained in this Book, God shall add unto him the Plagues, that are written therein: And if any Man shall take away from the Words of this Book, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things, which are written in this Book.*

2

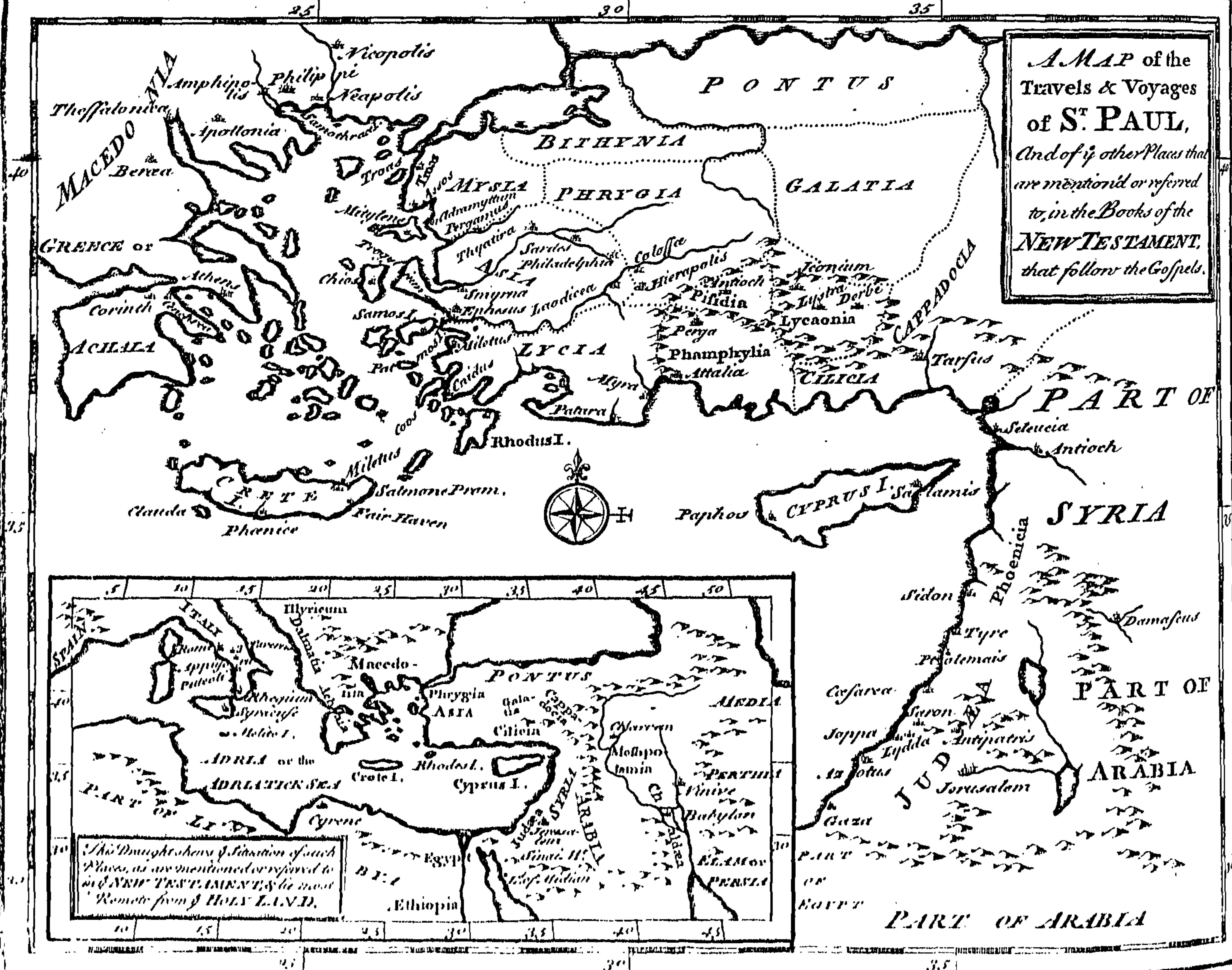
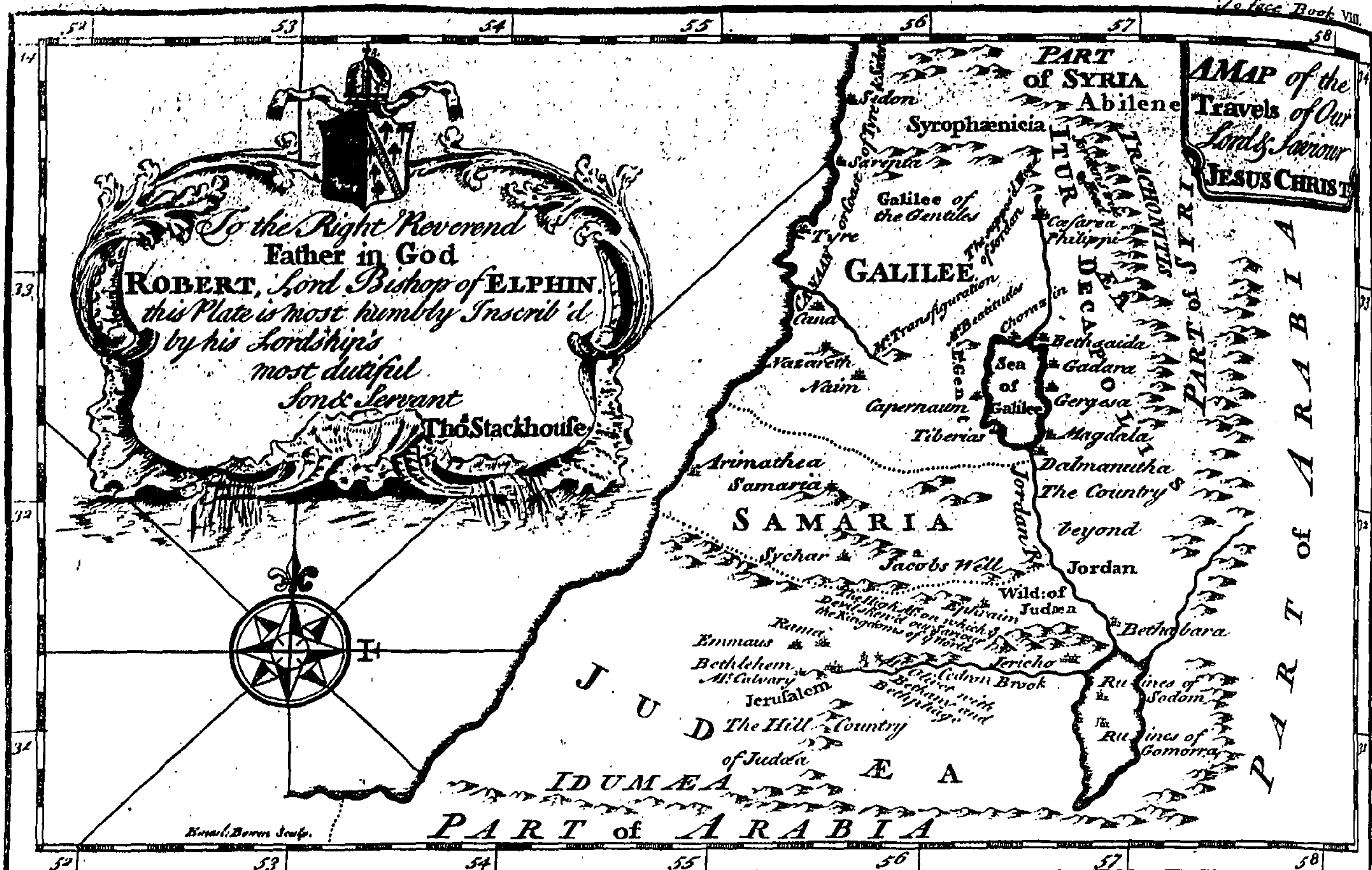
(x) *Jenkins's Reasonableness*, Vol. II.

(y) *Rev.* xxii. 18, 19.



T H E









Threll Sculp.

T H E  
H I S T O R Y  
O F T H E  
B I B L E.  
B O O K V I I I.

*Containing an Account of Things, from the Birth of CHRIST  
to the Completion of the Canon of the New Testament.  
In all about 97 Years.*

C H A P. I.

*From the Birth of CHRIST, to the Beginning of the first Passover.*

The HISTORY.

A. M.  
3999, &c.  
Ant. Christ.  
1, &c.  
ant Aër.  
Vulg. 5.

The Birth of  
John the Bap-  
tist, and of  
Jesus Christ.



AS soon as the Time, foretold by the Prophets †, for the Incar-

nation of the Son of God, began to draw near, † the Evangelist St Luke gives us this

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

† The two principal Prophets, who determine the Period, when our Lord was to appear in the World, are Daniel, and Haggai. Daniel foretels, that, at the End of the seventy prophetic Weeks, i. e. at the Expiration of four hundred Years, after the Building of the Walls of Jerusalem, the Messiah should come, Chap. ix. 25. and Haggai prophesies, that, before the Destruction of the second Temple, (even when the Scepter was departed from Judah, Gen. xlix. 10.) the Desire of all Nations should come, and, by his frequent personal Appearance in the Temple, make the Glory of that latter House much greater, than that of the former, Chap. ii. 7, &c.

† The Word *ἑαγγελιον* signifies, in general, good News, and is of the same Import with our Saxon Word *Gospel*; only,



A. M.  
3999, &c.  
Ant. Christ.  
1, &c.  
ant. Ær.  
Vulg. 5.

this Account of the Birth of his great Fore-  
runner, *John the Baptist* †.

WHILE his Father † *Zacharias* (who

was a Priest of the eighth Course, viz. the  
Course of *Abiah*) was executing his Office  
at *Jerusalem*, (which was in the latter Part  
of the Reign of *Herod the Great* †) it came

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to

only, in the sacred Use of them both, there seems to be a *Metonymy*; whereby the Words, that denote *good News*, are set to signify *the History* of that good News, viz. of the Birth and Life, the Miracles and Doctrine, the Death and Resurrection of our Saviour Christ, all of which put together do make up the joyful *Tidings*, which we call the *Gospel*; and from this *Etymology* of the Words, the Persons, who have recorded the Life and Actions of our Saviour, are called *Evangelists*, or Writers of the Gospel. The Works of this Kind, which are receiv'd as *Canonical*, are but four, viz. that of *St Matthew*, *St Mark*, *St Luke*, and *St John*; but the *spurious* Pieces, which are handed down to us, (even tho' several of them be lost) do exceed the Number of forty. The Truth is, the ancient *Hereticks* began generally with attacking the *Gospels*, in order either to maintain their Errors, or excuse them. To this Purpose, some rejected all the *genuine* Gospels, and substituted others, that were *spurious*, in their Room. This produc'd the Gospels of *Apelles*, *Basilides*, *Cerintus*, the *Ebonites*, and *Gnosticks*. Others corrupted the true Gospels, by suppressing whatever gave them any Trouble, and inserting whatever might favour their erroneous Doctrines. Thus the *Nazarens* corrupted the original Gospel of *St Matthew*, as the *Marcionites* did That of *St Luke*; while the *Alogians* rejected *St John*, as the *Ebonites* did *St Matthew*; and the *Valentinians* only acknowledg'd *St John*, as the *Cerinthians* did *St Mark*. *Hammond's* Annotations, *M. Fabricius's* Codex Apocryphus N. Test. and *Calmet's* Dictionary, under the Word *Gospel*.

† There are two Places in the *Prophets* referr'd to, both by our Saviour, and his *Evangelists*, wherein the *Baptist* is describ'd under this Character. The former is in the Prophet *Isaiah*, *The Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make straight in the Desert an Highway for our God*, Chap. xl. 3. and the latter (which is more plain and exprefs) is in *Malachi*, *Behold I will send my Messenger, and he shall prepare the Way before me*, &c. Chap. iii. 1. Both the Passages allude to *Harbingers*, and such other Officers, as, upon the Journeys of Princes, are employ'd to take care that the Ways should be levelled, and put in Order, and all such Obstructions remov'd, as might hinder their Passage, or render it less commodious; and the Manner, in which the *Baptist* thus prepar'd the Way of the Lord, was, by his *Preaching*, and by his *Baptism*. By his *Preaching*, he endeavour'd to bring the *Jews* to a due Sense of their Sins; to abate their Confidence in being of *Abraham's* Seed, and punctual Observers of the *Ceremonial Law*; and to forewarn all of the dreadful Effects of God's Anger, who did not bring forth Fruits, worthy of *Repentance*: And by his Baptism, when administer'd to such Persons, as were under the Obligation of the Law, he plainly shew'd, that he was therein admitting them to some *Privileges*, which they had not before, viz. the Remission of their Sins upon their Faith and Obedience to him, who was the *Messenger of the Covenant*. Since therefore the *Baptist* was born six Months before our Saviour, and enter'd upon his Ministry six Months before our Saviour began his; and since no Part of his Doctrine terminated in himself, and his Baptism referr'd every one to *Christ* for Acceptance and Salvation; he is very properly said to be his *Harbinger*, a *Messenger sent to prepare his Way before him*, or to set all Things in Readiness for his Approach, by putting an End to the *old*, and making an Entrance into the *new* Dispensation, in which Sense he is represented by the *Fathers*, as a Kind of *middle Partition* between the Law and the Gospel; of the *Law*, as a Thing now come to a Period, and of the *Gospel*, as commencing under him, who was shortly to make his Appearance. *Stanhope*, on the Epistles and Gospels, Vol. I.

† Some of the Fathers were of Opinion, that this *Zacharias* was, at this Time, *High-Priest*, upon a false Supposition, that the offering of Incense was reserv'd to the High-Priest only: But, besides the Testimony of *Josephus*, who tells us expressly, that *Simon*, the Son of *Boethus*, was High-Priest this Year; it appears from *St Luke* himself, that *Zacharias* was no more than an ordinary Priest, of the Family or Course of *Abiah*, which, of the four and twenty Courses, appointed by *David* for the Service of the Temple when it should be built, was the eighth, 1 *Chron.* xxiv. 10. For, tho' it was the *High-Priest's* Prerogative, on the great Day of *Expiation*, to enter into the *Holy of Holies*, and there burn Incense, which no ordinary Priest might do, *Levit.* xvi. 12. yet, in the common Service of the Day, each Priest, whose Lot it was, went every Morning and Evening into the *Sanctum*, or Body of the Temple, and there burnt the daily Incense upon the Altar, which was plac'd before the Veil of the most holy Place, *Exod.* xxx. 6, &c. For these, and several other Reasons, which *Annotators* have produc'd, it seems plain, that *Zacharias* could not possibly be High-Priest at this Time; and, whatever Credit may be given to the Tradition, ——— That, by the Order of *Herod the Great*, he was put to Death between the Poreh and the Altar, viz. in the Inclosure, that surrounded the Altar of *Burnt-Offerings*; and that, when every one was ignorant of his Murder, a certain Priest, thinking that he stay'd too long, enter'd into the Temple, and found him dead, and his Blood congealed upon the Ground, and, at the same Time, hearing a Voice, that it should never be wip'd out, until his *Revenger* came; whatever Credit, I say, may be given to this Tradition, it was doubtless upon this Foundation, that many of the Ancients thought, that *Zacharias*, the Father of *John the Baptist*, was that *Zachariah*, Son of *Barachiah*, mention'd by our Saviour in the Gospel, whose Blood was shed between the Temple and the Altar. *Pool's* and *Whitby's* Annotations, and *Calmet's* Dictionary.

† *St Luke*, in particular, takes notice, that the Time, when our Lord's Forerunner was to be conceiv'd, was in the Reign of *Herod*, Son of *Antipater*, (for it was *Herod Antipas*, that put him to Death) commonly called the *Great*, who, (under the *Roman*) fought his Way to the Government of the *Jews*, and came to his Throne by the Slaughter of their *Sanhedrim*, by which Means he extinguish'd all the Dominion, which, till that Time, they held in the Tribe of *Judah*.



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Vulg. 5.

to his Lot † to go into the Temple with his Censer in his Hand, in order to burn Incense, while the People *without* were † offering up their Supplications in the Court, that was called the *Court of Israel*. At the Altar of Incense † he was greatly surpris'd with the Sight of an Angel standing on the right Side of it; but the Angel soon dissipated his Fears with the joyful News,

that God intended to bless him with a Son, (whose Name should be *John*) who would prove a Person of uncommon Merit, and be appointed to the Office of *Harbinger* † to the *Messiah*, who, in a short Time, was to make his Appearance.

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THE Sense of his own great Age, as well as his Wife's long *Sterility*, made *Zacharias* || express a Kind of Diffidence in

*Judah*, not in a single Person indeed, (for that was extinguish'd in the *Asmonæan* Family) but in a select Number out of that *Royal Tribe*, and so verify'd the Prophecy of old *Jacob*, Gen. xlix. 10. *that the Scepter, or Government, was departed from Judah, and the Lawgiver from his Feet*, which was a certain Sign that *Shilo*, i. e. the *Messiah*, was shortly to come. *Pool's* Annotations.

† The several Courses of the *Priests* begun on the *Sabbath-Day*, and continu'd to serve till the Sabbath following; but, because, they were now increas'd to a great Number, (*Josephus* tells us, that there were no less than a Thousand in each Course) there were several Parts of the priestly Office, (whereof burning of Incense was one) which the *Course*, that then minister'd, seems to have divided among themselves, for the Week that they were to attend, by *Lot*. *Pool's* and *Whitby's* Annotations.

† A Jewish Congregation, for the most part, consisted of all the *Priests* of the Course, which was then in waiting, of the *Levites*, and of certain *Stationary Men*, (as they called them) who represented the Body of the People, besides some other accidental Worshippers; and, when the Priest went into the *Sanctuary*, or within the first Veil to offer Incense, Notice was given by the Sound of a *Bell*, that it was then the *Time of Prayer*, whereupon every one present offer'd up his Supplications to God *silently*: And tho' this silent Prayer was not commanded, yet there seems a manifest Allusion to it in those Words of *St John*, where, *at the offering of Incense with the Prayers of the Saints*, 'tis said, *there was Silence in Heaven for half an Hour*, Rev. viii. 1, &c. Nor is that Passage in *Ecclesiasticus*, Chap. l. 19, 20. any bad Representation of this Part of the *Jewish* Worship, *And the People besought the Lord, the most High, by Prayer, before him, that is merciful, till the Solemnity of the Lord was ended; and then he went down* (viz. *Simon the High-Priest*) *and lifted up his Hands over the whole Congregation of the Children of Israel, to give the Blessing of the Lord with his Lips*. *Hammond's* and *Whitby's* Annotations.

† The *Jews* had a peculiar Notion, that such like Apparitions were always *fatal* to those that had them, and a sure Token of their *instantaneous* Death, Gen. xvi. 7. xxii. 11, 15. *Exod.* xx. 19, &c. but if this were not, 'tis natural for Men to be affrighten'd at sudden and unusual Things, especially at any Divine Appearances, whether of God himself taking a visible Shape, or authorizing an Angel so to do. For tho' God does not make the Appearances to affrighten us, yet such is the Imbecility of our Nature, that we cannot but be startled at them; and Reason good there is, that God, by this Means, should both declare his own Glory and Majesty, and humble his poor Creatures, in order to make them more susceptible of his Divine Revelations. *Pool's* Annotations, and *Calmet's* Commentary.

† This Word is deriv'd from the *Hebrew Masbach*, to *anoint*, and is the very same with *Χριστός*, the *Anointed*, in *Greek*. It is a Name sometimes given to the Kings, and High-Priests of the *Hebrews*, 1 Sam. xii. 5, &c. *Psal.* cv. 15. but principally, and by Way of Eminence, it belongs to that sovereign Deliverer, who was expected by the *Jews*, and whom they vainly expect even to this Day, since he is already come at the appointed Time, in the Person of our Lord and Saviour *JESUS CHRIST*. The *Jews* were us'd to anoint *Kings*, *High-Priests*, and sometimes *Prophets*. *Saul*, *David*, *Solomon*, and *Joash*, Kings of *Judah*, receiv'd the *Royal* Unction; *Aaron* and his Sons receiv'd the *Sacerdotal*; and *Elisha* receiv'd the *Prophetical*, at least God order'd *Elijah* to give it to him. But now, tho' *JESUS CHRIST* united in his own Person all the Offices of Prophet, Priest, and King, yet we no where find, that he receiv'd any outward or sensible Unction; and therefore the Unction, which the Prophets and Apostles speak of, with Regard to him, is the *spiritual* and internal Unction of *Grace* and the Holy Ghost, of which the outward Unction was no more than a Figure and Symbol. *Calmet's* Dictionary.

|| The Words of *Zacharias* to the Angel are, *Whereby shall I know this? For I am an old Man, and my Wife well stricken in Years*, Luke i. 18. much of the same Import with those of *Abraham* upon a like Occasion, *Whereby shall I know that I shall inherit the Land of Canaan?* Gen. xv. 8. How then came it to pass, that *Abraham* was gratify'd with a Sign in the same Request, for which *Zacharias* was punish'd with Dumbness? Now, tho' there may be a great Similitude in the Words, which are spoken by several Persons, yet there may, at the same Time, be a very considerable Difference in the Heart and Habit of Mind, from whence they proceed, which, we must all allow, God can see much better, than we can perceive by Words. In Relation to *Abraham* then, the Holy Spirit bears him Testimony, that *he staggered not at the Promise through Unbelief, but was strong in Faith, giving Glory to God, being fully persuaded, that what he had promised, he was able to perform*, Rom. iv. 19, 20, &c. and therefore if he asked a Sign, it was not to *beget*, but to nourish and confirm this Faith in him. But in *Zacharias*, the asking of a Sign savour'd of perfect Infidelity, in that he believ'd not an Angel, appearing to him in the Name of the Lord, and in a Place, where evil Angels durst not come: An Angel, telling him *his Prayer was heard*, which evil Angels could not know; and acquainting him with Things, which tended to the Glory of God, the Completion of his Promises, and the Welfare of Mankind, which evil Angels would not do. His Punishment therefore was the just Result of his Unbelief; but

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in this Promise, and, for his farther Satisfaction, desire some Miracle in Confirmation of it: Whereupon the Angel let him know, "That he was no less than "*Gabriel*, a special Attendant on God's "Throne, and dispatch'd on Purpose to "inform him of this great Happiness; "but that, since he was so *incredulous*, as "to require a Sign, he should have such "an one, as would be both a *Punishment* "of his Unbelief, and a *Confirmation* of "his Faith; for, until the Birth of the "Child, he should be both deaf and "dumb;" which accordingly came to pass: For, when he came out to the People, (who waited to (a) receive his Bene-

dition) he made Signs, that he was not able to speak to them, and they thence inferr'd, that he had seen some extraordinary Vision within. After the Time of his Ministration however was over, he return'd home, and it was not long before his Wife *Elizabeth* perceiv'd herself with Child, tho' her Modesty made her conceal it for the Space of five Months.

SIX Months after *Elizabeth's* Conception, the same Angel *Gabriel* † was sent to *Nazareth*, a City of *Galilee*, to a Virgin, nam'd ‡ *Mary*, (a near Relation to *Elizabeth*, and of the House of *David*) who had lately been † espous'd to one *Joseph*, a Person of the same Pedigree indeed,

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(what shews the Mercy of God in inflicting it) it was a Punishment of such a Nature, as carry'd with it an Answer to his Desire, being no more than a *Privation* of Speech, until the Words of the Angel were fulfilled. *Pool's* and *Whitby's* Annotations.

(a) Numb. vi. 24.

† *Nazareth* was a City of the *Lower Galilee*, situate in the South Part of that Province, and so not far from the Confines of *Samaria* to the South, and nearer to the Territories of *Tyre* and *Sidon* to the North-West. According to Mr *Maundrell's* Account, in his Journey from *Aleppo*, it is at present only an inconsiderable Village, lying in a Kind of round *concave* Valley, on the Top of an high Hill. Here is a Convent built over what is said to be the Place of the *Annunciation*, or where the blessed Virgin receiv'd the joyful Message brought her by the Angel. It is built over the Place, I say, because the Chamber, where she receiv'd the Angel's Salutation, was above four Hundred and fifty Years ago, remov'd from *Nazareth*, and, according to the *Roman* Legends, transported by Angels to *Loretto*, then a small Village in the *Pope's* Dominions, but now become a City and Bishop's See. Here is likewise the House of *Joseph*, the very same, (as the *Friars* of the Convent tell you) wherein the Son of God liv'd for near thirty Years in Subjection to Man; and, not far distant from hence, they shew you the *Synagogue*, wherein our blessed Saviour preach'd that Sermon, (*Luke* iv. 16.) whereby his Countrymen were so exasperated, that they rose up, and thrust him out of the City, and led him to the Brow of the Hill, whereon their City was built, that they might cast him down headlong, *Luke* iv. 28, 29. for which Reason that Brow is to this Day called the *Mountain of Precipitation*. *Wells's* Geography of the New Testament.

‡ In our Translation, the Words in the Text run thus,———To a Virgin, espoused to a Man, whose Name was *Joseph*, of the House of *David*; but, in my Opinion, they might better be plac'd in this Manner, ——To a Virgin, of the House of *David*, espoused to a Man, whose Name was *Joseph*, and the Virgin's Name was *Mary*; because this agrees better with the Words of the Angel, The Lord God shall give him the Throne of his Father *David*. For, since the Angel had plainly told the Virgin, that she should have this Son without the Knowledge of any Man, it was not *Joseph's*, but *Mary's* being of the House of *David*, that made *David* his Father. Of her immediate Parents, however, the Scripture tells us nothing, not so much as their Names; but from Tradition we learn, that she was the Daughter of *Joachim* and *Anna*, of the royal Tribe of *Judah*, and yet related to the Race of *Aaron*, because *Elizabeth*, the Wife of *Zacharias*, was her Cousin. *Whitby's* Annotations, and *Calmer's* Dictionary under the Word.

† *Espousing* or *Betrothing* was nothing else, but a solemn Promise of Marriage, made by two Persons, each to other, at such a Distance of Time, as they agreed upon. The Manner of performing this Espousal was, either by a Writing, or by a Piece of Silver given to the Bride, or by Cohabitation. The Writing, that was prepar'd on these Occasions, ran in this Form———"On such a Day of such a Month, in such a Year, A, the Son of A, has said to B, the "Daughter of B, Be thou my Spouse according to the Law of *Moses*, and the *Israelites*, and I will give thee for the "Portion of thy Virginity, the Sum of two hundred *Zuzims*, as it is ordained by the Law. And the said B has consented "to become his Spouse, upon these Conditions, which the said A has promis'd to perform upon the Day of Marriage. "To this the said A obliges himself; and for this he engages all his Goods, even as far as the Cloak, which he "wears upon his Shoulder. Moreover, he promises to perform all, that is intended in Contracts of Marriage, in Favour of the *Israelitish* Women. Witnesses A, B, C." The Promise by a Piece of Silver, and without Writing, was made before Witnesses, when the young Man said to his Mistress, Receive this Piece of Silver, as a Pledge that you shall become my Spouse. Lastly, the Engagement by Cohabitation (according to the *Rabbins*) was allow'd by Law, *Deut.* xxiv. 1. but it had been wisely forbidden by the *Antients*, because of the Abuses that might happen, and to prevent the Inconvenience of clandestine Marriages. After such Espousal was made, (which was generally when the Parties were young) the Woman continu'd with her Parents several Months, if not some Years, (at least till she was arriv'd at the Age of Puberty) before she was brought home, and her Marriage consummated: For so we find that *Samson's* Wife



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indeed, but of no higher Profession, than that of a *Carpenter*. The Angel, approaching the pious Maid, began to congratulate her with *being highly in the Favour of God, and blessed above all the rest of her Sex; because she should have the Happiness of bearing a Son, called by the Name of JESUS †, or Saviour, the long expected Messiah, to whom God would give the Throne of his Father David †, and of whose Sovereignty and Dominion there should be no End.*

CONSCIOUS of her own Virtue, and yet surpriz'd at this uncommon Appearance and Salutation, the Holy Virgin † began to expostulate with the Heavenly Messenger the Possibility of the Thing, since she had all along liv'd in a strict State of *Virginity* †. But the Angel, to satisfy her in this Particular, told her, " That this wonderful Work was to be effected by the invisible Power and Operation of the *Holy Ghost* †; and, to shew her that " nothing

Wife remain'd with her Parents a considerable Time after *Espousal*, Judg. xiv. 8. and that the blessed Virgin was discernably with Child, before she, and her intended Husband *came together*, Matt. i. 18. Whether this Method of betrothing was at first ordain'd, or only  *approv'd* by God, Deut. xx. 7. or whether it be now of any Obligation to us *Christians*, we shall not pretend to determine. 'Tis certain, that it has nothing, that is *Typical*, nothing of the *Carnal Ordinance* in it, but something very proper and convenient, *viz.* that the Parties contracted may have some intermediate Time to think seriously of the great Change, they are going to make in their Conditions; to discourse more freely together about their *domestick* Affairs; and to implore God's Blessing and Protection over them and theirs, in all the Changes and Chances of this mortal Life. *Poole's* Annotations, and *Calmet's* Dictionary under the Word *Marriage*.

† We read but of few Instances in Scripture, where Men had Names determin'd for them by particular Appointment from Heaven, and before the Time of their Birth; and, as such Names appear to be very significant, so the Persons, distinguish'd by them, were always remarkable for some extraordinary Qualities or Events, which their respective Names were design'd to denote. Our Lord's Name indeed, in Sense and Substance, is the same with *Joshua*, that famous Leader heretofore, who, after the Death of *Moses*, settled the *Israelites* in the promis'd Land, and subdu'd the Enemies, that oppos'd their Entrance into it. But, as that *Earthly* was a Figure of the *Heavenly Canaan*, so was the Captain of *That*, an eminent Type of our Salvation; and, if he was worthy to be called a *Saviour*, much more is this *Jesus* what his Name imports; for he delivers us from the heaviest of all Bondages, and from the most formidable of all Enemies, as he, and he only it is, who *saves his People from their Sins*. *Stanhope*, on the Epistles and Gospels, Vol. I.

† The Prophets, in their Predictions, are very full and express, that the *Messiah* should be a great King, and descend from the Line of *David*; vid. Psal. x. 16. Isaiah ix. 6, 7. Dan. vii. 14. and Ezek. xxvi. 7. and therefore the Angel, in his Message to *Mary*, characterizes him, as a Successor to that Prince's Throne, and seems to accommodate himself, in some Measure, to the Prejudices of the *Jews*, and perhaps of the Virgin-Mother herself, who, being bred up in the *Synagogue*, might expect that the *Messiah* should be a temporal Prince, as well as they: But our Lord's Kingdom (as himself plainly declares) *is not of this World*, nor of the like Nature with other Empires upon Earth. His Reign is in the Hearts and Minds of Men; and his Dominion is in the Church, against which *the Gates of Hell shall not prevail*, and in which, *of the Increase of his Government and Peace there shall be no End*, Isa. ix. 7. *until the End cometh, when he shall deliver up the Kingdom to God, even the Father*, 1 Cor. xv. 24. *Calmet's* Commentary.

† The Words of her Expostulation are, *How shall this be, seeing I know not a Man?* Which some look upon as no more, than a Reply of *Admiration*, and a Desire to be further inform'd in what Manner God intended to effect such a wonderful Work; tho' others perceive in them some small Indications of *Diffidence*, but what might be more excusable, because there had been no such Precedent of the Divine Power made in the World, as to cause a *Virgin to conceive, and bring forth a Son*. *Pool's* Annotations.

† Some are of Opinion, that *Mary*, very early in her Life, had made a Vow of *perpetual Chastity*, and that *Joseph* was appointed her Husband, not to live with her in the ordinary Use of Marriage, but merely to be the Guardian of her Virginity: But, besides that no Vows of perpetual Virginity were ever in Use among the *Jews*, it can hardly be suppos'd, that a *Jewish* Woman, in whom *Barrenness* was reputed a Reproach, and look'd upon as a *Curse*, would be ever induc'd to make one. Among the Precepts of the *Law*, the *Jewish* Doctors account Matrimony to be one, Gen. i. 28. from which none are exempted, but they, who devote themselves wholly to the Study of the *Law*: But, since this was not the Blessed Virgin's Case, it reflects a Dishonour upon her Memory to imagine, that, after she had enter'd into such a Vow, she should admit of an *Espousal* to *Joseph*, which could be for no other End, but merely to mock him. *Pool's* and *Whitby's* Annotations.

† The Words in the Text are, *the Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee*; wherein, according to the usual Modesty of Scripture-Language, is imply'd all that Action of the *Holy Ghost*, whereby the Blessed Virgin was enabled to become fruitful, and the Place of ordinary Generation was in this Case supply'd. Now, when this Action is in Scripture represented as entirely the Work of God, and yet is attributed to the *Holy Ghost* in particular, we are not to understand it so peculiarly his, that the two other Persons, subsisting in the



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Ant. Christ.  
1. *Ec.*  
aut. *Ær.*  
Vulg. 5.

“ nothing was impossible to the *Almighty*,  
“ gave her to understand, that her Cousin  
“ *Elizabeth* (notwithstanding her old Age,  
“ and former Sterility) had been now six  
“ Months with Child :” Whereupon the  
Holy Virgin humbly acquiesc'd in what-  
ever God had determin'd to do with her,  
and, as soon as the Angel was departed,  
made Preparations for her Journey to *He-*  
*bron* †, where her Cousin *Elizabeth* liv'd.

Luke i. 39.

As soon as she arriv'd at *Zacharias's*  
House, *Elizabeth*, upon hearing her first  
Salutation, perceiv'd that the Child †  
sprang in her Womb, and, being inspir'd  
with the *Holy Ghost*, she cry'd out, *Bles-*  
*sed art thou above thy Sex! Blessed is the*  
*Fruit of thy Body! And how vast is my*  
*Felicity to be visited by the Mother of my*  
*Lord!* And having, by the same *prophe-*  
*tick* Spirit, assur'd *Mary* of the Accom-

plishment of every Thing, that the Angel  
had told her, she so transported the Blessed  
Virgin, that she broke out into a Rapture  
of Thanksgiving † to God, wherein she  
recounted his Mercies, and the Promises,  
which he had made to the People of *Israel*,  
and which, by making her the blessed  
*Instrument* of them, he was now about to  
fulfil.

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ginning of the  
Gospels to  
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Mark ii. 23.  
Luke vi. 1.

ABOUT three Months *Mary* continu'd Luke i. 57.  
with her Cousin *Elizabeth*, and then re-  
turn'd home. *Elizabeth*, not long after,  
was deliver'd of a Son; but, on the eighth  
Day †, when the Child was to be *cir-*  
*cumcis'd* and nam'd, his Relations and  
Friends were not a little surpris'd to hear  
that he was to be called *John* †, since  
none of the Family bore that Name; but  
their Surprise became much greater, when  
they found, that, upon this Occasion, his  
Father's

the *Godhead*, should have no Concern in it: For here that Rule of the *Schools* takes Place, that the entire *Union* of the  
Divine Nature makes all *such* Actions common to all *three*, as do not refer to the *Properties* and Relations, by which  
they stand distinguish'd from each other. As therefore the *Holy Spirit* began the first Creation by *moving* (or brooding  
as it were) upon the Face of the Waters, so did he here begin the *new* Creation, by conveying a Principle, or Power of  
Fruitfulness into a Person, otherwise incapable of it: And yet, as *there*, without the Father, and his Divine *Word* or  
Son, *not any Thing was made, that was made*, John i. 3. so did he here bring this *second, this Creation of a new Thing*  
Jer. xxxi. 22. to effect, by the same Co-Operation of the whole *undivided* Trinity, as he had done the former. *Stanhope*,  
on the Epistles and Gospels, Vol. I.

† This very probably was the Place, where *Zacharias* and *Elizabeth* liv'd, and where *John the Baptist* was born,  
because it was not only one of the Cities appointed for the Priests to dwell in, *Josh. xx. 7.* but situated likewise in  
Mountains, which, running cross the Middle of *Judea* from South to North, gave to the Tract, which they run along,  
the Name of the *Hill-Country*. *Hobron* was ten Leagues distant from *Jerusalem*, and about forty from *Nazareth*,  
which made it a long Journey for the Blessed Virgin, had not her Zeal to go and partake in her Cousin's Joy (more  
than to satisfy her Curiosity, whether what the Angel had told her was true) made her surmount all Difficulties. *Wells's*  
*Geography of the New Testament*, and *Calmet's Commentary*.

† 'Tis said indeed of the *Baptist*, that he *should be filled with the Holy Ghost from his Mother's Womb*; and from  
hence some have thought, that this extraordinary Motion of the Child in *Elizabeth* was an Act of his own, and pro-  
ceeded from a Sensation of Joy, which himself felt at the Salutation of the Blessed Virgin: But, besides that *being*  
*filled with the Holy Ghost from his Mother's Womb* means no more, than that the Power of the *Holy Ghost* should be  
discerned to be upon him very early, 'tis certain, that Infants, in the Womb, are not capable of any Joy themselves,  
as having no Apprehensions of *Good* to be enjoy'd, or *Evil* to be avoided; but, as they are sensibly affected with the  
Joy, or Grief, or Surprise of the Parent, to whom they are united, the uncommon Motion of the Child, at this  
Conjuncture, must be occasion'd by the Joy, which transported his Mother. *Hammond's* and *Whitby's* Annotations.

† It was customary, among the *Jews*, for pious and devout Persons, when they found themselves inspir'd, upon  
great and solemn Occasions to celebrate the Praises of God, in Songs made on Purpose. Several of this Kind we meet  
with in the *Old Testament*, but this of the Blessed Virgin is the first, that occurs in the *New*, and, for the Majesty of its  
Style, the Nobleness of its Sentiments, and that Spirit of Piety, which runs through the Whole, is inferior to none.  
*Calmet's Commentary*.

† The *Jews* had a positive Command in their *Law*, that no Child should be circumcis'd before the eighth Day;  
because the Mother, for seven Days, was reputed *unclean*, and so was the Child by touching her, *Lev. xii. 1, 2.* but  
the Law appointed no certain Place, in which Circumcision was to be done, nor any certain Person, that was to  
perform it; neither did it enjoin, that the Child should have his Name given him at that Time, only the Custom pre-  
vailed of doing it then; because when God instituted the Rite, he chang'd the Names of *Abraham* and *Sarah*. *Whitby's*  
Annotations.

† The *Jews*, from their first Beginning, seem to have made it a Point of Religion to give such Names to their  
Children, as were *significant* either of God's Mercy to them, or of their Duty to God, and from the Passage now  
before us, (tho' it was no ancient Usage) it seems to be a Custom, introduc'd at least in the Days of *Zacharias*, to call  
Children by the Name of their Parents, or the nearest Relations, (as it is usual now among us) if there was no particular  
Reason to the contrary. *Pool's* Annotations, and *Calmet's Commentary*.



A. M. 3999, &c.  
Ant. Christ.  
1, &c.  
ant. Ær.  
Vulg. 5.  
Matth. i. 18.

Father's Speech was immediately restor'd to him, which he employ'd in the Praises of Almighty God, who had wrought such Prodigies among them.

THE Holy Virgin, being return'd to Nazareth, still concealed the *Mystery*, which God had wrought in her, from her espous'd Husband, but her pregnant *Symptoms* soon discover'd it; and tho' her Deportment had been extremely chaste and modest, yet he might be well assur'd that she was with Child. This rais'd no little Concern in his Breast; but, being a merciful good Man ||, and unwilling, either to expose the Honour of her Family,

which he thought she had stain'd, or to inflict publick Punishment upon her, (b) according to the Sentence of the Law, he resolv'd upon a *Separation* † with the utmost Privacy: But, before he came to put it in Execution, an Angel from Heaven † appear'd to him in a Vision, informing him, "That his Wife's Conception was the immediate Work of the *Holy Ghost*, and that she should bear a Son, the same Person (c), whom the Prophet had foretold under the Name of *Emanuel*, or *God with us*:" Whereupon *Joseph* was not disobedient to the Heavenly Vision, but taking the Holy Virgin

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

|| The Words in the Text, as we translate them, are———*Joseph her Husband being a just Man*: But, if he was a just Man, and was satisfy'd, that his intended Wife had, some Way or other, violated her Chastity, (as he knew nothing to the contrary at that Time) instead of *screening* her Crime, he ought to have brought her to Punishment, *Deut. xxii. 20, 21*. Now it is to be observ'd, that, upon the Discovery of his Wife's Pregnancy, *Joseph* had the Choice of three Things, 1st, Either he might (notwithstanding this) have taken her to his House as his Wife, because the Law of *Divorce* laid none under an Obligation, but gave a Permission only (in Case of some discover'd Uncleaness) to put away the Wife: Or 2dly, He might give her a *Bill of Divorcement*, either in publick or in private, (for that was left to his Option) either before two or three Witnesses, or before a proper Magistrate, and that without specifying any Crime against her: Or 3dly, He might, according to the Law, have brought her upon her Tryal, whether, in the Matter of her Pregnancy, she had suffer'd a *Rape*, or was herself consenting, *Deut. xxii. 23, 24*. Had therefore *Joseph* done the *first* of these, he must have acted counter to his own Honour, and have incurr'd the common Reproach, that he, *who retained an Adulteress, is a Fool*. Had he done the *last* of these, he was not sure of convicting her; because, upon Examination, it might appear, that she had been *forc'd*; and, in that Case, the Man, that did it, was to die, *Deut. xxii. 25*. or she might have been with Child before her betrothing, and, in that Case, she was only oblig'd to marry the Person, that had abus'd her, *Ver. 28, 29*. Upon the Whole therefore, *Joseph* thought it the best and *justest* Way to proceed upon the Foot of a *Divorce*. *Mary's* being visibly with Child was Reason sufficient to authorize his parting with her; but he did not know for certain, that she was guilty of Adultery, or that, consequently, she deserv'd to die; and therefore he did not think it right, by bringing her upon her Trial, to expose her. *Pool's Annotations*, and *Calmet's Commentary*, and *Spanheim's Dub. Evang. Part I. Dub. 31*.

(b) *Deut. xxii. 23*.

† The common Way of Separation among the *Jews* was, by the Man's giving the Woman a *Letter of Divorce*. This, in their Language, is called *Geth*, and the Substance of it is to this Effect——— "On such a Day, Month, and Year, and at such a Place, I *A*, divorce you voluntarily, put you away, and restore you to your Liberty, even you *B*, who was heretofore my Wife, and I permit you to marry whom you please." When the Day of Divorce comes, the *Rabbi*, that attends, having strikly examin'd both Parties, and finding that they are resolv'd to part, bids the Woman open her Hands, and, when she has receiv'd the *Deed*, to close them both together, lest it should chance to fall to the Ground. The Man, when he gives her the *Parchment*, (for on Parchment the Bill of Divorce was to be wrote, in the Presence of two Rabbins, and with many other trifling Circumstances) tells her, *Here is thy Divorce. I put thee away from me, and leave thee at Liberty to marry whom thou pleassest*; and, when the Woman has taken it, and the *Rabbi* read it over once more, she is entirely free. There is in this Ceremony however to be remark'd, that they always endeavour to have ten, or twelve Persons at it, besides the two Witnesses, who sign the *Deed*. When therefore *Joseph* intended to dismiss *Mary* privately, it could not be, by having no Witnesses at all, but as few as the Nature of the Thing would bear, and by giving her the Letter of *Divorcement* into her own Hand, which she might suppress, if she thought fit, or by inserting no Accusation against her in it, in Case it came to be read before the Company. *Calmet's Dictionary*, under the Word *Divorce*. *Whitby's* and *Beaufobre's* Annotations.

† This Vision was in a Dream, and while he was asleep; and Dreams, we know, were one Way, whereby God revealed his Mind to People formerly, *Job vii. 14*. whereby he made himself known to his Prophets, *Numb. xii. 6*. and not to Prophets only, but to *Pagan Princes* sometimes, as appears by the Instances both of *Pharaoh*, and *Nebuchadnezzar*, *Gen. xli. 1*. *Dan. ii. 1*. But how to distinguish *Divine* from *Natural* Dreams 'tis difficult to say, unless it be by the clear and distinct Series of their Representation, and the forceable Impression, which they leave upon Mens Spirits; whereas *natural* Dreams, for the most part, are rambling and inconsistent, and *whose regardeth them* (says the wise Son of *Sirach*) *is like him, who catcheth at a Shadow, or followeth after the Wind*, *Ecclef. xxxiv. 2*. *Pool's Annotations*. Why God reveals himself by Dreams, and in the Night-Time. Vid. *Spanheim's Dub. Evang. Part. ii. Dub. 59*.

(c) *Isaiah ix. 6*.



A. M.  
3999, &c.  
Ant. Christ.  
1, &c.  
aut. Ær.  
Vulg. 5.

Virgin home to him, he liv'd with her, to all outward Appearance, in *Conjugal* Love, tho' he certainly had no carnal Knowledge of her, † till she was deliver'd of her *First-born Son*, who, by a lineal Descent, was true Heir to the Kingdom of *Israel*, as sprung from the House of *David*.

Luke ii. 1.

SOME Time before this, *Augustus Cæsar* had issu'd out a general Edict, that all Persons in the *Roman* Empire, with their Estates and Conditions, should be register'd

at certain appointed Places, according to their respective Provinces, Cities and Families. By Virtue of this Edict, *Joseph* and his Wife *Mary*, being both of the Tribe of *Judah*, and Family of *David*, were oblig'd to go as far as *Bethlehem* †, which was the Mother-City of their Tribe, there to have their Names and Estates enrolled. The great Conflux of People, upon this Occasion, had already filled all the Inns †, and Houses of Reception, so that no better Place could be found for their Lodging

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

† The Word *First-born*, in Scripture, admits of various Significations. Sometimes (and most commonly indeed) it denotes the *Elders* of two or more Children, as *Eliab* is called the *First-born* of *Jesse*, 1 Sam. xvii. 13. at others, the first that is born, without Regard to any else, as when God says to *Moses*, *Sanctify me all the First-born*, Exod. xiii. 2. In some Places it imports *figuratively* what is most dearly lov'd by us, in which Sense, God frequently calls the *Israelites* his *First-born*; and in others, what is most remarkable for Greatness or Excellency, as God promises *David*, (who was but a younger Brother of the Family) to make him the *First-born* of the Kings of the Earth, Psal. lxxxix. 27. In any of these three last Senses our Saviour might very properly be called his Mother's *First-born Son*, for as much as he was really her *first* Child; her most, and only lov'd; and the most illustrious of his Race: But then *Joseph's* not knowing his Wife until she was deliver'd of her *First-born Son*, seems to imply, that he knew her afterwards. Those, who maintain the *perpetual Virginity* of the Blessed Mother, tell us, that *ἕως* &c., which we render *until*, in several Places of Scripture, has Relation only to the Time which *precedes*, and not to that which follows any Event; so that *he knew her not until*, may be taken in the same Sense, as *Samuel came not to see Saul till the Day of his Death*, 1 Sam. xv. 35. i. e. he never came to see him: But, (besides that most of the Passages, which are produc'd to this Purpose, are far from coming up to the Case in Hand) since the Angel commanded *Joseph* to take *Mary* as his Wife, without any Intimation, that he should not perform the Duty of an Husband to her, it is not easy to conceive, why he should live twelve Years with her, and all that while deny that Duty, which both the Law and the *Canons* of the *Jews* command the Husband to pay his Wife, Exod. xxi. 10. If we imagine, that our Saviour would have been dishonour'd in any other's lying in the same Bed after him, we seem to forget, how much he humbled and debas'd himself, in lying in that *Bed* first, and then in a *Stable*, and a *Manger*. But, leaving this Question to those, who affect to be curious beyond what is written, we may safely conclude with St *Basil*, ——— “ That, tho' it was “ necessary for the Completion of the *Prophecy*, that the Mother of our Lord should continue a *Virgin*, until she had “ brought forth her *First born*; yet, what she was afterwards, 'tis idle to discuss, because it is of no Manner of “ Concern to the *Mystery*.” *Howell's History*, in the Notes, *Pool's* and *Whitby's* Annotations, and *Spanheim's* Dub. Evang. Part. i. Dub. 28.

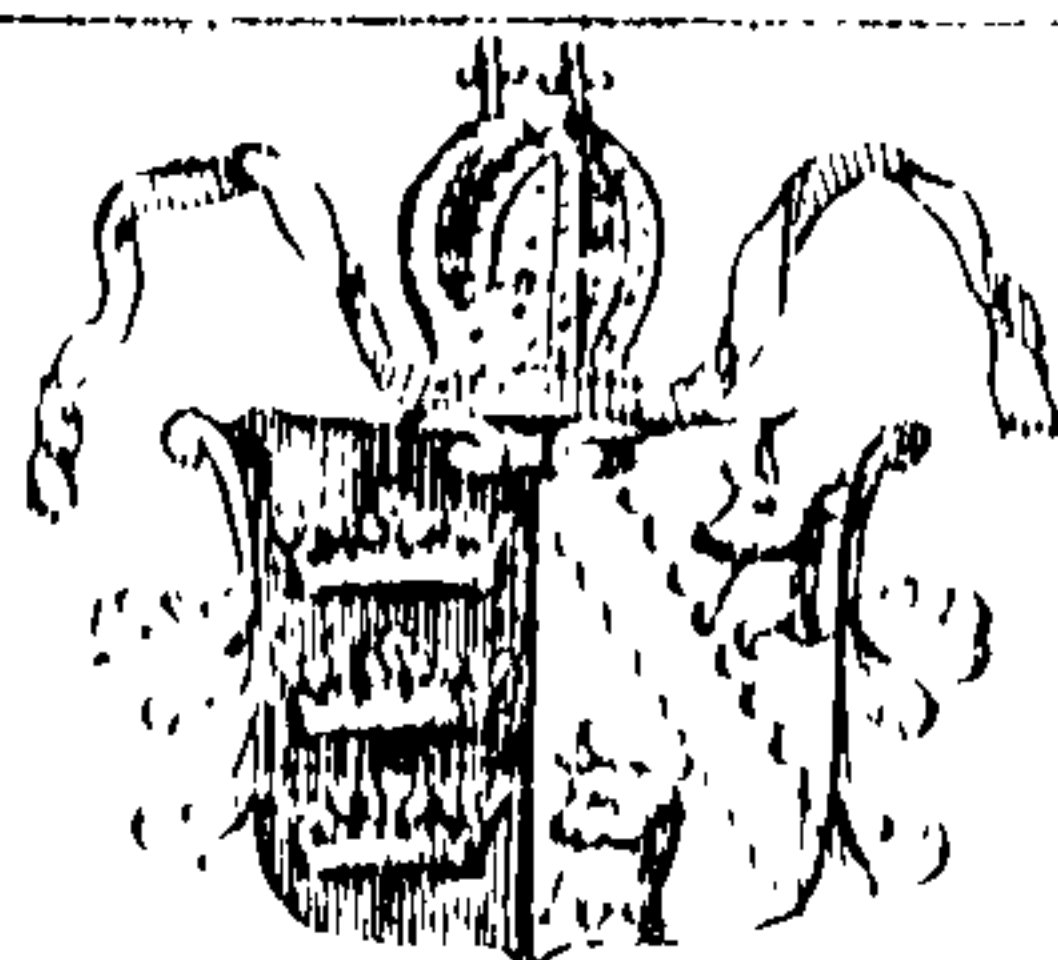
† *Bethlehem*, where our Saviour was born (for there was another City of the same Name in the Tribe of *Zebulun*) is situate on the Declivity of an Hill, in the Tribe of *Judah*, two Leagues distant from *Jerusalem*, and near thirty from *Nazareth*; so that we might justly wonder, how the Blessed Virgin, big with Child as she was, could be able to take so long a Journey on Foot, (for we hear of no other Voiture that she had) were it not presumable, that the Child, which she conceiv'd without Loss of her *Virginity*, she might be enabled to carry without the Sense of any Load, or Uneasiness. What might possibly be the Motive of her taking such a Journey, is not so well accounted for by pretending that she was an *Heiress*, and the sole Relict of her Family, which, upon this Occasion, she was oblig'd to represent; as it is by saying, that this was done by the especial Providence and Appointment of God, who order'd this *Enrollment* (which *Augustus* intended to have had done before) to be delay'd to this very Time, and then instigated the Blessed Virgin to accompany her Husband, that so *Christ* might be born in *Bethlehem*, according to the Prediction of the Prophet, *Micah* v. 2. and that his Lineage and Family might at that Time be known, and preserv'd in the publick Tables. The Birth indeed of our Blessed Saviour (more than its Extent or Riches) has made *Bethlehem* ever since a Place of high Renown, which is generally visited by *Pilgrims*, and, at present, is furnish'd, not only with a *Convent* of the *Latins*, but also with one of the *Greeks*, and another of the *Armenians*. Here are shewn you the very Place, where our Saviour was born; the *Manger*, in which he was laid; and the *Cave* or *Grot*, in which the Blessed Virgin hid herself, and her Divine Babe, from the Malice of *Herod*, for some Time, before their Departure into *Egypt*. Here are shewn you likewise the Chapel of St *Joseph*, the suppos'd Father of our Lord; the Chapel of the *Innocents*; as also those of St *Jerom*, St *Paula*, and *Eustochium*. About half a Mile Eastward from the Town, you see the Field, where the Shepherds were watching their Flocks, when they receiv'd the glad Tidings of the Birth of *Christ*, and, not far from the Field, the Village, where they dwelt. *Whitby's* Annotations, *Calmet's* Commentary, and *Well's* Geography of the New Testament.

† The Inns in the East are, even to this Day, large square Buildings, but generally no more than one Story high, with a spacious Court in the Middle of them. Into this Court you enter in at a wide Gate, and, on the Right and Left





*To the right Reverend  
Lord Bishop of BRISTOL  
inscribed by his Lordship's*



*Father in God THOMAS  
this Plate is most humbly  
most dutiful Son & Servant  
Thomas Blackmore*



A. M.  
3999, &c.  
Ant. Christ.  
1, &c.  
aut. A. R.  
Vulg. 5.

A. M.  
4001, &c.  
Ann. Dom.  
1, &c.  
aut. A. R.  
Vulg. 3.

His Manifestation to the  
Shepherds, old  
Simeon, and  
Anna.

Lodging, than a Stable, where they had not been long, before the Blessed Virgin was deliver'd of a Son, whom (herself performing the Office of a *Midwife* †) she bound in swaddling Cloathes, and laid down to rest in a *Manger*. But, notwithstanding this Obscurity of our Saviour's Birth, God was pleas'd, that very Night, by the Message of an Angel, with a radiant Light surrounding him, to make a pompous Revelation of it to certain poor Shepherds, who were attending their Flocks on the Plains of *Bethlehem*; and, after one Angel had deliver'd the joyful *Tydings*, an innumerable Company, of the same Celestial *Choir*, broke out all together into this triumphant *Doxology*, *Glory be to God on high, Peace on Earth, and Good-Will towards Men*.

No sooner was this heavenly Concert ended, but the over-joy'd Shepherds, re-

membering the *Signs*, which the Angel, before he disappear'd, had given them, immediately hasten'd to *Bethlehem*, where they found the Virgin-Mother, and *Joseph* the suppos'd Father, attending the God-like Babe, whom, in humble Reverence, they ador'd, and then return'd, praising and extolling the Mercies of God, and, to the great Amazement of all that heard them, publishing in all Places what they knew concerning this Child.

As soon as the Child was eight Days old, his Parents had him *circumcis'd* † according to the Law; when, pursuant to the Order, which the Angel had given before his Conception, they called his Name *JESUS*; and, as soon as he was forty Days old, two other Ceremonies were perform'd, *viz.* the *Purification* † of his Mother, and the *Presentation* of her *First-born*. Tho' therefore her Son's imma-

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Luke vi. 1.

culate

Left-Hand, meet with Rooms, that are appointed for Travellers to lodge in. Those, that come first, take the Rooms they like best, but must be mindful to provide themselves both with Bedding and Viſtuals, because the Rooms are perfectly naked, and have no Furniture in them. 'Tis some Comfort however, that, for this Lodging (such as it is) you'll pay nothing, only a small *Toll* to the Town, as you pass along; and have no Reason to Fear the Loss of any Thing you bring with you, because the *Master of the Inn* takes great Care of the Gate at Night, and is indeed responsible for the Safety of whatever *Baggage* you carry into your Lodging. *Calnet's Commentary*.

† Which she could not have done, to be sure, had she been deliver'd in the common Manner of other Women: But it was always the Opinion of the Church, from the Days of *Gregory Nazianzen* until now, (tho' before his Days there were some Opinions to the contrary) that, as there was no Sin in the Conception, so neither had the Virgin any Pains in the Production; for to her alone the Punishment of *Eve*, that in *Sorrow* she should bring forth Children, did not extend; because, where nothing of Sin was the *Ingredient*, there nothing of Misery could *cobabit*. *Taylor's Life of Christ*.

† Our Blessed Lord, as he was the supreme Lawgiver of the World, was not, in Strictness, bound to the Observation of his own Law, nor did he stand in any Need of *Circumcision*, consider'd as a *Remedy* against *Original Sin*; because, in his *Incarnation*, he had contracted no Pollution; but, as he was *made of a Woman, made under the Law*, and *came* (as himself testifies, *Matth. iii. 15.*) *to fulfil all Righteousness*, it became him to receive the *Character*, which distinguish'd the *Jews* from all other Nations. Among the *Jews* indeed, it was thought a Reproach to keep company with Persons, that were not circumcis'd. *Thou avenest into Men uncircumcis'd, and didst eat with them*, is the Accusation, which they brought against *St Peter*, *Acts xi. 3.* and therefore, as our Lord was sent chiefly to the *lost Sheep of Israel*, he could not have been qualify'd for their Acceptance and free Conversation, had he not submitted to this Ordinance. Of him, was that most glorious of all the Promises made to *Abraham* intended, *In thy Seed shall all the Nations of the Earth be blessed*, *Gal. iii. 16.* And therefore fit it was, that he should have the *Seal* or *Testimony* of Circumcision, in order to shew, that he was truly and rightly descended of that *Ancessor*: And, as he was come to be the Mediator of a *New and better Covenant*, it was but decent, that the *former* should recede with Honour, and that it might do so, himself should approve of a *Sacrament*, which was both of Divine Institution, and a Means of Admission into that former Covenant. *Pool's Annotations*, and *Stanhope*, on the Epistles and Gospels, Vol. 1.

† The Law concerning the *Purification* of Women, we have in the ninth Chapter of *Leviticus*, wherein it is ordain'd, that a Woman, after bearing of Children, should continue, for a certain Number of Days, in a State, which the Law term'd *unclean*. For the *seven* first Days, all Conversation or Contact polluted them, that approach'd her, and for three and thirty Days more, (which in all amounted to forty) she was still (tho' in an inferior Degree) reputed *unclean*; but, at the Expiration of this *Term*, if her Child was a Son, (for the Time was double for a Daughter) she was commanded to bring a *Burnt-Offering*, and a *Sin-Offering*, which wip'd out the Stain, which the Law laid upon her, and restor'd her to all the Purity and Privileges, she had before. Now, tho' the miraculous Conception of the Blessed Virgin, set her quite above any Obligation to the Law of *Impurity*, yet, since her being a Mother was sufficiently



A. M.  
4001, &c.  
Ann. Dom.  
1, &c.  
aut. Ær.  
Vulg. 3.

culate Conception needed not that *Ceremony*, yet the Holy Virgin went up with *Joseph* to *Jerusalem*, there to offer the Sacrifice † prescrib'd by the Law for her own *Purification*, and there to present her Son to the Lord, by delivering him into the Priest's Hands, and redeeming him again for five *Shekels*. But, while she was in the Temple performing this, old *Simeon* † (who had long waited for the Redemption of *Israel*, and had been promis'd, by the Mouth of Heaven, that he should not leave this World, before he had seen the illustrious Person, who was to effect it) came in, and taking the Blessed Infant in his Arms, in an heavenly Extacy prais'd God for the Completion of his Promises, in letting him live to see the *Saviour* of the World, before he quitted it. And no sooner had he ended his

Divine Rapture, but an antient Widow of the Tribe of *Aser*, whose Name was *Anna*, and whose Piety and Devotion, Severity of Life, and constant Frequentation of the publick Worship were very remarkable, coming into the Temple, and being herself likewise excited by a *prophetick* Spirit, gave God Thanks for his infinite Mercies; testifying, that this Child was the true *Messiah*, and declaring the same to all such devout Persons in *Jerusalem*, as waited for his Coming.

AFTER these legal Performances, and solemn Testimonies in Favour of the Child; *Joseph* and *Mary* return'd to *Bethlehem* ||, where, in a very short Time, they were visited by certain Strangers, coming from afar, of a Rank and Character somewhat extraordinary. For God, to notify the Birth of his Son to the *Gentiles*, as well as to

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

Matth. ii. 1.  
And to the Wise-men of the East.

ciently notorious, tho' the Manner of her being so, was a Secret; 'twas fit, that she should submit, as the known Mother of a Son, to the *Ceremonies* expected from her. Her *Sin-Offering*, was not indeed due in any Sense; but she lay under the same legal Incapacity, in the Eye of the World, as other Women did, and was to be restor'd to the Temple by it. Her *Burnt-Offering* was not due, as that of other Parents is, to commemorate a Deliverance from Pangs and Danger; but never sure, were Thanks so justly due for any Son, as *this*; never from any Mother, as from *her*, who had the Honour, to bring forth her own, and the World's Saviour, the Blessing and Expectation of all the Earth. As therefore he was *circumcis'd* in his own Person, tho' the *mystical* and *moral* Part of Circumcision had nothing to do with him; so his Mother submitted to all the *Purifications* of any other *Israelitish* Woman, tho' she pertook not in any Degree of the *Infirmities*, and *Pollutions* common to other Births. *Stanhope*, on the Epistles and Gospels, Vol. IV.

† What the Blessed Virgin offer'd, we read, was a Pair of *Turtles*, which being the Oblation appointed only for the meaner Sort of People, *Lev. xii. 6, 8.* discovers the Poverty of *Joseph* and *Mary*, that they could not reach to a *Lamb of the first Year*, the Offering, which they, who had Ability, were oblig'd to make. *Whitby's* Annotations.

† Some are of Opinion, that this *Simeon* was the Son and Successor of *Hillel*, a very famous Doctor in the *Jewish* Church before our Saviour's Time, and that he was either the Father, or Master of *Gamaliel*, at whose Feet *St Paul* was educated. But, (besides that, we can hardly suppose, how a Person of this Note could make so publick a Declaration in Favour of our Lord, and yet, no more Notice be taken of it) if we look into the several Revelations, which God, at this Time, was pleas'd to give of his Son, we shall find, that none of them were directed to any of the *Pharisees*, or principal Doctors of the Law, but that to *Joseph* a Carpenter, to *Zacharias* an ordinary Priest, and to a Company of poor Shepherds, such Discoveries were made: And therefore, it is much more reasonable to presume, that this *Simeon*, to whom God had revealed the Time of Christ's Coming, was some honest plain Man, more remarkable for his Piety and Devotion, than any other Quality or Accomplishment. When he came into the Temple, 'tis said, that among the other Mothers, who brought their Children to be presented to the Lord, he observ'd the Holy Virgin all shining with Rays of Light, and that, putting the Multitude aside, he went directly to her, gave her his Blessing, took the Child *Jesus* in his Arms, and, being divinely inspir'd, pronounc'd the Canticle, *Nunc dimittis*. *Nicephorus* relates, that, as soon as he return'd the Child to his Mother, he died; and, *Epiphanius* adds, that the *Hebrew* Priests refus'd to give him Burial, because he had spoken of our Saviour with too much Advantage. But these Traditions may be groundless Fictions. *Pool's* Annotations, *Calmet's* Commentary, and Dictionary, under the Word *Simeon*.

|| The Words in *St Luke* are, *when they had performed all Things according to the Law of the Lord, they returned into Galilee, to their own City Nazareth*, Chap. ii. 39. which must be interpreted of some Time at least, after they had perform'd these Things. For, upon Supposition, that the *Magians* came to *Bethlehem*, after that *Joseph* and *Mary* had been at *Jerusalem* with the Child, upon the Child's Return from thence, his Parents must have taken *Bethlehem* in their Way, and there made some small Stay, (in which Time we suppose that the *Wise-men* came) before they departed to the Place of their settled Abode: Because the other two Suppositions, *viz.* That the *Wise-men* came to *Bethlehem* before the Presentation of the Child at *Jerusalem*, or, that they came not till he was in the second Year of his Age, when his Parents, upon some Business or other, happen'd to be at *Bethlehem*, are attended with more Difficulties, than can easily be surmounted. Vid. *Spanheim's* Dub. Iivang. Part. ii. Dub. 25, 26.



A. M.  
4001, &c.  
Ann. Dom.  
1, &c.  
aut. Ær.  
Vulg. 3.

to the *Jews*, caus'd an uncommon *Star* to arise in the *East*, which some *Wise-men*, or *Astronomers*, in those Parts observing, and understanding withal, that this was to signify the Birth of the *Messiah* promis'd to the *Jews*, travelled to the *Metropolis* of *Judea*, there enquiring after this new-born Prince, that they might testify their Homage and Adoration of him. Their publick Character and Appearance, and their openly calling him the *King of the Jews*, put *Herod* † into a great Consternation, and the whole City indeed into no small Commotion, as both fearing, and hoping something extraordinary.

Herod's murderous Intentions against him disappointed.

*HEROD* however, being resolv'd to destroy this suppos'd Rival in his Kingdom, immediately assembled the whole Body of the *Sanhedrim*, and demanded of them the very Place, where the *Messiah* should be born. *Bethlehem*, in the Land assign'd to the Tribe of *Judah*, (*they told him*) was the very Spot, which the Holy Spirit, by the Prophet *Micah*, had mark'd out for this great Event; which when he understood, he dismiss'd the Assembly; and sending for the abovemention'd *Astronomers*, with the utmost Secrecy he enquir'd of

them the exact Time of the *Star's* first Appearance, and then dismiss'd them to *Bethlehem*, with Orders to make diligent Search for the young Prince, and, when they had discover'd where he was, to bring him Word to *Jerusalem*, that he, in like Manner, might go, and pay him his Homage: But this Pretence of *worshipping* was no more, than a Cloak to his Intention of *killing* the Child.

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

THESE Persons however, having receiv'd the King's Instructions, † departed towards *Bethlehem*, and, in their Way, were very agreeably surpris'd with a new Sight of the same miraculous *Star*, they had seen in their own Country, which went before them, and (like the *fiery Pillar* in the *Wilderness*) directed them to the very House, where *Jesus* and his Mother abode. As soon as they enter'd in, they fell prostrate on the Ground, according to the *Eastern* Custom, and, having in this Manner ador'd the Child, † presented him with the richest Products of their Country, *Gold*, and precious Odours, more particularly *Frankincense*, and *Myrrh*.

HAVING thus perform'd their Homage and Congratulations, these *Eastern Strangers*

gers

† *Herod*, who was naturally of a jealous and suspicious Temper, knew very well, that himself was hated by the *Jews*, and that the *Jews* were then in full Expectation of the *Messiah*, (a Prince, that was to subdue all other Nations) to come and reign over them, and had therefore great Reason to fear, that this Rumour of a King's being born among them, confirm'd by such extraordinary Means, as Persons coming from a far Country, and conducted to *Jerusalem* by the Guidance of a wonderful *Star*, might be a Means to excite Sedition among the People, and occasion perhaps a Revolution in the Government. *Calmet's Commentary*.

† Some, upon this Occasion, are apt to wonder, why none of the *Jews* should have the Curiosity to attend the *Wise-men* in their Journey to *Bethlehem*; and the Reason, that is commonly assign'd for their Omission in this Respect, is the Dread they might have of offending the Tyrant, under whom they liv'd: But, as it is highly probable, that, when the *Wise-men* came to *Jerusalem*, they made their immediate Application to *Court*, as the most likely Place where to gain Intelligence of him, *that was born King of the Jews*; and, as it is much to be question'd, whether *Herod*, when he conven'd the Doctors of the Law, made any Mention of the *Wise-men's* Coming, but nakedly propounded the Question to them, *where Christ was to be born?* So there is great Reason to presume, that he sent them away so privately, that, if any of the *Jews* had been courageous enough to have gone along with them, they possibly might not have had an Opportunity. The greater Wonder of the two therefore is, that *Herod* should send none, in whom he could confide, to be present at the Discovery of this *Rival Prince*, and to bring him Word thereof, if not *dispatch* him: But in this, the Protection and Providence of God was visible. *Pool's Annotations*.

† Some of the Antients are of Opinion, that, in the Presents, which these *Eastern* Sages made, they had a mystical Meaning, and design'd to signify their Acknowledgment both of the *Divinity*, *Royalty*, and *Humanity* of our Blessed Saviour: For the *Incense*, say they, was proper to be given him, as a *God*; the *Gold*, as a *King*; and the *Myrrh*, as a mortal Man, whose Body was to be embalm'd therewith. But all this is no more than the Sport of a luxuriant Fancy. 'Tis certain, that the *Eastern* People never came into the Presence of their Princes, without some Presents, and that their Presents were usually of the most choice Things, that their Country did afford. All that they meant therefore was to do Homage to a new-born Prince of a neighbouring Nation, in the best Manner they could; and if (what *Naturalists* tell us be true) viz. that *Myrrh* was only to be found in *Arabia*, and *Frankincense* in *Sabæa*, which is a Part of *Arabia*; and that this Country was not destitute of Gold, 2 *Chron.* ix. 14. and at the same Time, was famous for Men conversant in *Astronomy*; this makes a very probable Argument, that the *Wise-men* came from thence. But of this we shall see more hereafter. *Pool's Annotations*.



A. M.  
4001, &c.  
Ann. Dom.  
1, &c.  
aut. Ær.  
Vulg. 3.

gers were thinking of nothing more, than to return to *Jerusalem*, and acquaint *Herod* with the happy Discovery, they had made; but God, who knew the Heart of that Tyrant, prevented them by a *Vision* that very Night, which directed them into their own Country another Way; and, not long after, sent an Angel to *Joseph*, to acquaint him with *Herod's* intended Cruelty against the Child, and to order him to retire into *Egypt*, with him, and his Mother, and there to continue, till farther Notice; which *Joseph* instantly obey'd, and, for Fear of Discovery, taking the Advantage of the Night, with all possible Speed set forward for *Egypt*.

His massacre-  
ing the Chil-  
dren at Beth-  
lehem, and  
wretched  
Death.

IN the mean Time, *Herod* waited impatiently for the Return of the *Eastern* Sages; but, at length, finding himself deluded, and his most secret and subtle Designs blasted, he fell into a violent Rage and Fury; and, having resolv'd to

effect by *Cruelty*, what he had been disappointed of doing by *Policy*, he sent out his Soldiers, and † made a bloody *Massacre* of all the Children in the City of *Bethlehem*, and the neighbouring Towns, that were || two Years of Age, and under, including herein the whole Time, and more; that the *Wise-men* had told him, and not doubting, but that, in this general Slaughter, he should dispatch the young Prince, whom he so much dreaded: But God had provided him with a safe Retreat. The Shrieks, however, of tender Mothers for their innocent Babes, and the Groans of expiring Infants, which, on this Occasion, filled the Skies, were inexpressible, and were one Reason, doubtless, why the Divine Vengeance, not long after, overtook this Tyrant, and \* smote him with a strange and terrible Distemper, which put an End to his wicked and brutal Life.

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

#### BEFORE

† It is thought strange by some, that *Josephus*, who writes the Life of *Herod* in most of its Circumstances, should make no Manner of Mention of the Murther of these *Innocents*: But, when it is consider'd, that *Josephus* was only born in the first Year of *Caligula*, and the thirty-seventh of Christ; that he wrote his History of the *Jewish* Wars (which he extracted from public Records) in the fifty-sixth Year of his Age; and that it can scarce be suppos'd, an Action so inglorious to the Memory of *Herod*, as this Massacre was, should be preserv'd in the *Jewish* Records; it is not so very wonderful, that he, who wrote above ninety-three Years after the Fact was committed, should make no Mention of it: Nor is it very material that he did not, since we find *Macrobius*, an *heathen* Author, about the latter End of the fourth Age, not forgetting to acquaint us, that *Herod the King* ordered to be slain in Syria (which, in *Roman* Authors, is frequently set for *Judea*) some Children, that were under two Years old, tho' he is mistaken in the Circumstances of the Story, when he makes *Herod's* own Son to be one of them. *Saturn. lib. ii. c. 4.*

|| Some will needs infer from hence, that this dreadful Massacre was not committed until our Lord was almost two Years old, because they were Children of that Age, and under, whom *Herod* order'd to be slain: But, besides that the Word *δυσήτης* may signify one, who has liv'd one Year only, and so the Words *ἀπὸ δυσήτης καὶ ἡλικίας ἑτάρα*, may be translated from a Year old, and under; *Herod* might possibly think, that the Star did not appear till some considerable Time after the young King's Birth, and so (to make sure Work) might be induc'd to slay all born at *Bethlehem*, a Year before, and more, even to the Time of the Star's appearing: For he, who had the Heart to slay three of his own Sons, would hardly be sparing of the Blood of other People's Children. *Whitby's* Annotations.

\* The Disease, of which he dy'd, and the Misery, which he suffer'd under it, plainly shew'd, that the Hand of God was then, in a signal Manner, upon him. For, not long after the Murther of the Infants at *Bethlehem*, his Distemper (as *Josephus* informs us) daily increas'd, after an unheard-of Manner, and he himself labour'd under the most loathsome and tormenting Accidents, that can be imagin'd. "He had a lingering and wasting Fever, and grievous Ulcers in his Entrails and Bowels; a violent Cholick, an insatiable Appetite, venomous Swelling in his Feet, Con-  
"vulsions in his Nerves, a perpetual *Asthma*, and stinking Breath, Rottenness in his Joints, and privy Members, accompany'd with prodigious Itchings, crawling Worms, and intolerable Smells, so that he was a perfect Hospital of incurable Diseases." And thus he dy'd in horrid Pain and Torment, being smitten by God for his many enormous Iniquities. For, setting aside some Appearances of Generosity and Greatness, there was never a more compleat Tyrant than he. He suppress'd, and chang'd the High-Priest's Office as he thought fit, and even profan'd the Temple itself. He slew the *legal* King of the *Jews*, extirpated all the Race of the *Maccabees*, destroy'd the whole *Sanhedrim*, and substituted others in their Room: Nor was his Rage confin'd to the *Jews*, but descended to his own Family and nearest Relations, even to the executing his beloved Wife *Mariamne*, and his own Sons, *Alexander*, and *Aristobulus*, upon slight and trivial Occasions. So wicked a Prince, as he was conscious he had been, could not (he knew) occasion any true Lamentation at his Death, but rather a great deal of Gladness and Rejoicing all the Kingdom over; and therefore to prevent this, he fram'd a Project, which was one of the most horrid, that ever enter'd into the Mind of Man. All the Nobility, and most considerable Men in every City, Town, and Village in *Judea*, upon Pain



A. M.  
4001, &c.  
Ann. Dom.  
1, &c.  
ant. Abr.  
Vulg. 3.

Matth. ii. 19.

Joseph returns  
with him, and  
his Mother,  
and settles at  
Nazareth.

(d) BEFORE his Death, he had, by *Will*, (which, in some Measure, *Augustus* confirm'd) settled his Dominions upon his Sons, and his Sister. *Archelaüs* he had made his Successor in that Part of his Kingdom, which included *Judea*, *Idumæa*, and *Samaria*; To *Philip* he had given *Auronitis*, *Trachonitis*, *Panæa*, and *Batanea*; To *Herod Antipas*, *Galilee*, and *Perea*; and to his Sister *Salome*, some particular Cities, with a considerable Sum of Money. After his Death therefore, (which was notify'd to *Joseph* by a Vision) God order'd him to return, with the Child and his Mother, into the Land of *Israel*, which *Joseph* readily obey'd; but, when

of Death, he summon'd to come together to *Jericho*, where he was then lying sick, and, when they were come, commanded his Soldiers to shut them all up in a spacious Place, called the *Hippodrome*; when having called his Sister *Salome*, and her Husband *Alexas*, with some choice Friends, he told them with Tears, "That he was sensible of the *Jews* Hatred to his Government and Person, and that his Death would be an high Satisfaction to them; that his Friends therefore ought to procure him some Solace in the Midst of his bitter Anguish, which if they perform'd according to his Order, the Mournings and Lamentations at his Death would be as great and magnificent, as ever any Prince had; and this Order was, that, on the same Hour, when he expir'd, the Soldiers should surround the *Hippodrome*, and put all the enclos'd Persons to the Sword, and then publish his Death, which (as he said) would cause his Exit to be doubly triumphant; first, for the posthumous Execution of his Commands; and secondly, for the Quality and Number of his Mourners." But *Salome* and *Alexas*, not being wicked enough to do what they had been made solemnly to promise, chose rather to break their Obligation, than make themselves the Executioners of so bloody a Design; and therefore, as soon as *Herod* was dead, they open'd the *Hippodrome*, and permitted all that were shut up in it, to return to their respective Homes. *Josephus de Bello Jud. lib. i. c. 18. Prideaux's Connection Part II. and Eatchard's Ecclesiastical History, lib. i.*

(d) *Joseph. Antiq. lib. xvii. c. 8.*

\* This *Antipas* his Father *Herod* had once appointed to be his Successor in his Kingdom, but afterwards expung'd him out of his Will, and only made him *Tetrarch*; but, not long after his Brother's Accession to the Throne, he went to *Rome*, with a Purpose to dispute the Kingdom with him, on Pretence, that his Father's former Will, by which he was constituted King, ought to take place before the latter, which was made, when his Understanding was not so perfect. Both the Brothers procur'd able Orators to set forth their Pretensions before the Emperor, but the Emperor nevertheless refus'd to decide any Thing concerning their Affair, nor did he at length give *Archelaüs* the Title of a King, but only of an *Ethnarch*, with one Moiety of the Territories, which his Father enjoy'd; but these, in a few Years after, he, by his ill Conduct, forfeited. Of all the Sons of *Herod* indeed, this *Archelaüs* is said to have been of the most fierce and bloody Temper. At his first Accession to the Government, (under the Pretence of a Mutiny) he had killed near three Thousand of his Subjects; and therefore *Joseph*, hearing of this, might well dread to go, and settle in any Part of his Dominions; but, as *Antipas* was a Man of a more mild Disposition, and the Birth of *Jesus* not made so publick in *Galilee*, and at *Nazareth*, as it was at *Bethlehem*, and even at *Jerusalem*, by the Coming of the Wise-Men, and what happen'd at the Purification of the Blessed Virgin, it was thought more advisable to retreat into this Village, than to set up his Abode in any populous City. *Pool's Annotations.*

† N. B. That the vulgar Christian Era, according to *Dionysius Exiguus*, which commences four Years after the true Time of *Christ's* Birth, may begin to be computed much about this Time, viz. from the Beginning of the fourth Year of *Archelaüs's*, and thirty-first of *Augustus's* Reign, computing from his Victory over *Anthony* and *Cleopatra*.

|| The Words in the Text are, *Jesus increased in Wisdom, and in Stature, and in Favour with God and Man*, Luke ii. 52. But if it be ask'd, how he, who was the Eternal Wisdom of the Father, could be improv'd in any Quality of his Mind? The Answer is, that all Things in Scripture, which are spoken of *Christ*, are not spoken with Respect to his entire Person, but only with Respect to one or other of the Natures, that are united in that Person. His Divine Nature was infinite, and, consequently, capable of no Improvements, but his Human was: And therefore, tho' the Divine Logos was united to the human Soul by his Conception, yet might the Divine Nature communicate its Powers to the Human by distinct and gradual Illuminations; and, accordingly, we may observe, that all publick Manifestation of it to the World, seems to have been industriously declin'd, till Ripeness of Years and Judgment had

he arriv'd in *Judea*, hearing that *Archelaüs* succeeded *Herod* in that Part of the Country, and being apprehensive that the Cruelty and Ambition of the Father might be entail'd upon the Son, he fear'd to settle there; and therefore, being directed by God in another Vision, he retir'd into the Dominions \* of his Brother *Herod Antipas*, in *Galilee*, to his former Habitation in *Nazareth*, where the strange Occurrences of our Lord's Birth were not so well known.

† After this, we have no certain Account either of him, or his Parents, only that they annually repair'd with him to *Jerusalem* at the *Passover*; and that, as his Body increas'd in Stature, so, more

From the Beginning of the Gospels to Matth. ix. 8. Mark. iii. 23. Luke. xiv. 1.



A. M. 4001, &c.  
Ann. Dom. 12, &c.  
Ær. Vulg. 8, &c.

especially the Faculties of his Soul were enlarg'd, being highly replenish'd with Wisdom, and the Grace of God.

IN the mean Time, (e) Archelaüs, following the Steps of his Father, made himself so odious to the Jews, that the principal Men among them, joining with those of Samaria, made a publick Complaint of him to Augustus, who, upon a full Hearing both of his Crimes, and Vindication, depriv'd him of his Government, confiscated all his Goods, banish'd him to Vienna, a City in Gaul, and reduc'd his Dominions to the Form of a Roman Province, which, for ever after, was ruled by a Governor sent from Rome, who was called by the Name of Procurator, but, in some Cases, was subject to the President, or Governor of Syria.

WHEN Palestine was reduc'd to this State, and our Blessed Saviour now ad-

vanc'd to the twelfth Year of his Age, † he went up with his Parents (according as their Custom was) to Jerusalem at the Time of the Passover. His Parents, after a Stay of the whole seven Days, having perform'd the usual Ceremonies of the Feast, were now returning, with great Numbers of their Neighbours and Acquaintance, towards Galilee; and, never doubting, but that Jesus had join'd himself with some of the Company, they travelled on patiently for a whole Day's Journey: But, when Night came on, and, among their Relations and particular Friends they could hear no Tydings of him, it is not easy to imagine the Greatness of their Fears and Apprehensions, which made them return to Jerusalem with the utmost Speed, to make all possible Enquiry for him.

† AT the End of three Days, they found him in one of the Rooms of the Temple,

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Christ's disputing with the Doctors in the Temple at twelve Years of Age, and living with his Parents afterwards.

Ann. Dom. 12, &c.  
Ær. Vulg. 8, &c.

had carry'd him up to the Perfections of a Man. So little Reason have we to suppose, that he, who condescended to be like us in Body, should think it below him to be so too in that other no less essential, but much more noble Part of us, our Soul, without which, it was impossible for him to be Man; so little Reason to imagine, that the Divine Essence in him supply'd the Place and Offices of intellectual Faculties. Whitby's Annotations, and Stanhope on the Epistles and Gospels, Vol. II.

(e) Jewish Antiq. lib. 17. c. 12. & de Bello, Jud. lib. ii. c. 2

† It is commonly observ'd by those, that are learned in the Customs and Institutions of the Jewish Church, that, 'till a Child was of twelve Years old, he was not oblig'd to go to Jerusalem at the Time of the Passover; and that tho' their Youth were usually thirteen before they were brought before the Masters of the Synagogue to give an Account of their Proficiency in Religion, (which answers in a great Measure to the Christian Rite of Confirmation) yet, since the Season then appointed was accommodated to the Capacities and Attainments of Children in general, without forbidding those of Qualifications extraordinary, and whose Genius (in the Jewish Phrase) did run before the Commandment, to appear sooner, our Saviour might offer himself to his Examination a Year before the common Time: And this is the best Reason, that can be assign'd, for his staying behind his Parents, when he could not but know, that they were departed from Jerusalem without him, and for his being found in one of the Rooms adjoining to the Temple, where the Doctors of the Law us'd to meet, not only to resolve the Questions that were brought before them, but to examine likewise and confirm such of the Youth, as they found to be qualify'd for that Ceremony, which (according to the same Authors) was usually perform'd by devout Prayers, and solemn Benedictions. Grotius in Luke ii. 45. Beaufort's and Pool's Annotations, and Stanhope, on the Epistles and Gospels, Vol. II.

¶ It may seem a little strange perhaps, that Mary and Joseph, who had been sufficiently instructed, one would think, in the great Article of Christ's Divinity, and therefore must certainly know, that, as he was the Power and Wisdom of God, he could neither fall into any Danger, nor come to any Harm, should so mightily afflict themselves, when they came to miss him. The Reason, which Origen (Hom. i. 9. in Luc.) seems to assign, is, not that his Parents suppos'd that he was lost, or come to any Mischance, but were apprehensive that he had withdrawn himself to some other Place, and was possibly gone up to Heaven, there to continue, until his Eternal Father should think proper to send him down again: But the most easy and natural Solution is, that, without ever considering what they had sufficient Reason to believe concerning his Divinity and Omnipotence, they suffer'd themselves to be carry'd away by their natural Tendernefs; and could not, without great Concern, see themselves depriv'd of his Company, uncertain of what had befallen him, or for what possible Reason he should absent himself from theirs. It must not be deny'd however, that, tho' something may be allow'd to a Parent's Fondness, yet it does not appear from their whole Conduct, and especially from Mary's Complaint, and our Saviour's Reply, ver. 48, 49. that they had, as yet, a clear and perfect Knowledge of his Divine Nature in Union with the Human, and therefore the Evangelist has remark'd upon them, that they understood not the Saying, which he spake unto them, ver. 50. Calmet's Commentary, and Pool's Annotations.

¶ The Words in the Text are, after three Days they found him; but we need not from thence infer, that they were three Days seeking him, but rather, that it was three Days from the Time they set out from Jerusalem: going,



A. M.  
4012, &c.  
Ann. Dom.  
Ær. Vulg.  
9, &c.

Temple, (probably in that of the grand *Sanhedrim*) sitting among the learned Doctors, and Masters of *Israel*, hearing them discourse, and propounding such Questions to them, as rais'd the Admiration of all that heard him, and made them astonish'd at the Ripeness of his Understanding. Nor were his Parents less surpris'd to find him in that Place; but, when his Mother told him, with what Impatience they had sought him, and, in some Measure, blam'd him for putting them in such a Fright, the Excuse, which he made for himself, was, *Knew you not, that I must be employed in my Father's House?* Words, which, though she at that Time did not rightly understand, she took care nevertheless for ever after to register in her Mind!

Luke ii. 51.

BEING thus happily found by his Parents, he return'd with them to *Nazareth*, and there living in all dutiful Subjection to them, wrought (very probably) with his reputed Father, in the Trade of a *Carpenter*; and, after his Father's Death, (which is suppos'd to have happen'd about a Year before the Preaching of *John the Baptist*) (f) still continu'd in the same Occupation: As indeed we can scarce help inferring,

from the rude Treatment of the *Nazarenes* his Towns-men; as also from the total Silence of the *Evangelists*, as to the intermediate Actions of his Life †, that, though he grew in Favour with God and Man, yet (considering his Excellencies) he liv'd in a very obscure Manner, and, till the Time of his *Manifestation to Israel*, shew'd no miraculous Marks to distinguish him from the rest of Mankind.

(g) IN the eighteenth Year of our Saviour's Life, died *Augustus Cæsar* at *Nola*, in *Campania*, (after a Reign of near forty-four Years) to the inexpressible Grief of all his Subjects, and was succeeded by *Tiberius*, the Son of his Wife *Livia*, by a former Husband, but a Prince of a quite contrary Disposition to his Predecessor. In the second Year of his Accession to the Empire, he recalled *Rufus* from the Government of *Judea*, and sent *Valerius Gratus* (who was the fourth Governor in these Parts, since the Banishment of *Archelaüs*) to succeed him. (h) *Gratus*, having continu'd in *Judea* about eleven Years, was at length recalled, and *Pontius Pilate* (a Person too like his Master *Tiberius*, of a fierce and irreconcilable Spirit, and of a \* cruel and

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

The Death of Augustus, and Disposition of Judea.

going on their Journey the first Day; returning to *Jerusalem* the second; and finding him in the Temple on the third: For, since they found him in the Temple, which, in all Probability, was the first Place, they sought for him in, we can hardly imagine, that they should be three Days in *Jerusalem* before they found him. *Pool's Annotations.*

(f) Mark. vi. 3.

† It may possibly be made a Question, why the *Evangelists* have given us no Account of our Saviour's Life, from the twelfth Year of his Age, till he began his Ministry, which (according to the Vulgar *Æra*) was about the thirtieth; because if, in this intermediate Space, he did any Thing worthy of Remembrance, it ought, in all Reason, to have been recorded. But, when it is consider'd, that the End of the sacred Penmen was, not so much to gratify our Curiosity, as to consult our Profit, we cannot but admire the great Wisdom of God, (by whose Inspiration they wrote) in passing by the less active Parts of our Lord's Life, which would certainly have swelled their Gospels to immensurable Volumes, fit for the Perusal of none, but the Studious, and such as had Plenty of Time at their Command; whereas now, taking the four Gospels together, they make but a small Book, and separately, no more than little Manuals, that may be carry'd about with us wherever we go; may be soon read over, and easily remember'd, even by Men of mean Capacities and no great Leisure: And yet, they contain all the Transactions of our Saviour's Life, which chiefly concern us to know; I mean, such as relate to his mediatorial Office, as that he came into the World to teach us, to die, and to rise again for us; to instruct us by his heavenly Doctrine, as our Prophet; to offer himself a Sacrifice on the Cross, as our Priest; and to loose the Bands of Death, and ascend triumphant into Heaven, as our King. *Illa ergo Tempora*, says the learned *Spanhemius*, *notata, quæ nobis impensa, quæ in munere transmissa, quæ ad ἀσφάλειαν fidei nostræ sufficere visa, quæ Christum exhibent, vel in Cathedrâ, vel in Cruce, vel in Throno. Sic etenim ostensum, illa tantum nobis querenda & vestiganda esse in Messîa, quæ actus officii tum Prophetici, tum Sacerdotalis, tum Regii, ejus Causâ venit, concernunt.* For there are also many other Things, says the *Evangelist*, that Jesus did, which are not written in this Book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have Life through his Name, John xxi. 25. and xx. 31. *Spanheim's Dub. Evang. Part II. Dub. 96.*

(g) Joseph. Antiq. lib. xviii. c. 3. and Dion.

(h) Ibid.

\* *Josephus* has given us several Instances of *Pilate's* great Cruelty in the Course of his Government, viz. that he caus'd



A. M.  
4018, &c.  
Ann. Dom.  
Ær. Vulg.  
15, &c.

and covetous Disposition) was sent Governor in his Place. In the first Year of his Coming, (which was the fifteenth Year of Tiberius, from the Time, that he was admitted to reign in Copartnership with Augustus) \* John the Baptist began to open

A. M.  
4033, &c.  
Ann. Dom.  
30, &c.

Matth. iii. 1. Mark i. 3. Luke iii. 1.

his Commission for the Preparation of our Saviour's Way before him, † by preaching the Baptism of Repentance for the Remission of Sins.

HE had been † bred up in the Wilderness, and liv'd an austere Life. \* Locusts and

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

The Preaching of John the Baptist, and his Manner of Life.

caus'd the Roman Soldiers to fall upon a great Number of Galileans, (very likely the Followers of Judas Gallonites) and to slaughter them, like so many Sheep in the Temple, and on the very Day appointed for the killing of the Passover, and so mingled their Blood with their Sacrifices, Luke xiii. 1. That, when the People clamour'd against his taking some of the sacred Money out of the Temple, he order'd the Soldiers, upon a Signal given, to fall upon them with large Battoons, so that many dy'd of the Blows which they receiv'd, and many were trodden to Death in the Throng: And that the Samaritans, as well as the Jews, felt the Severity of his Administration, when he destroy'd great Numbers of them near Tirathaba, and of those, whom he took, that were of any Interest or Quality among them, struck off their Heads. Josephus de Bello Jud. lib. ii. c. 8. and Antiq. lib. xviii. c. 5.

\* How John pass'd the former Part of his Life, the Scripture is silent, but there is an ancient Tradition in the Church, that Elizabeth, hearing of the sad Havock, which Herod's Barbarity had made among the Infants in Bethlehem, fled into the Wilderness to secure her Child from the Tyrant's Rage, and there attended him with all the Care and Tenderneſs of an affectionate Mother: That the Child was about eighteen Months old, when his Mother thus fled with him, but, after forty Days, she died, and his Father Zachariah, at the next Time of his Ministration, was, by the Command of Herod, (because he would not discover the Place of his Son's Concealment) put to Death: That, in this Destitution of natural Parents, God sent an Angel to be his Nourisher and Guardian, (as he had formerly done to Elijah, when he fled from the Rage of Abab) until he came of Strength to provide for himself, and that then he liv'd in the Manner, that the Evangelists have describ'd. When he began his Preaching it is not so well agreed. Lightfoot, and some others, who believe that our Saviour was born in September, and that John was now beginning to be thirty Years of Age, are of Opinion, that he began his Ministry about the Passover; but Usher, and his Followers, do, with more Probability, suppose, that his Preaching began upon the tenth Day of the seventh Month, (which answers to our nineteenth Day of October) five Days before the Feast of Tabernacles, upon the great Day of Expiation, when the High-Priest enter'd the Holy of Holies, and when so solemn a Fast was enjoin'd, that whosoever did not afflict his Soul at that Time, was to be cut off from the People. Howell's History, and Calmet's Dictionary, under the Word John.

† The Meaning of this Phrase is, that John preach'd Repentance, Matth. iii. 2. and baptiz'd those, that were penitent, in Token of the Remission of their Sins, even as they, on their Parts, receiv'd Baptism, in Testimony of the Sincerity of their Repentance. Now Baptism, we know, was no new or strange Thing among the Jews. It was acknowledg'd, and practis'd, as an Emblem of Purification from past Guilt, and a Rite of entering solemnly into Covenant with God. The Expositors of their Law agree, that this Ceremony pass'd upon the whole Congregation of Israel, just before the Law was given at Mount Sinai; and their Custom, in all succeeding Ages, has been, to receive their heathen Proselytes by Baptism, as well as by Sacrifice, and Circumcision. In Conformity to this therefore, John both administer'd, and exhorted his Followers to his Ordinance of Baptism, as an Evidence of their Penitence for past Sins, and Profession of better Obedience for the future: But then, as Faith is a Qualification for Baptism, as well as Repentance, he propounded our Lord for the Object of Faith to all, who receiv'd this Ordinance at his Hands; for John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe in him, who should come after him, i. e. on Christ Jesus, Acts xix. 4. 'Tis a great Mistake therefore in some, to suppose, that the Baptism of John was, in Substance, the same with what Christ did afterwards institute: For John neither did, nor could baptize his Disciples in the Name of the Holy Ghost, as the Apostles did, because the Holy Ghost was not yet given, John vii. 39. he did not baptize them in the Name of Christ; for had he done so, there had been no Occasion for the Question, Whether he himself were the Christ, or not? Luke iii. 15. Herein therefore lay the Imperfection of John's Baptism, that tho' it prepar'd Men to be Christians, yet it did not make them so; and therefore we find St Paul baptizing again some Disciples at Ephesus, (who had before receiv'd the Baptism of John) in order to fit them for the Reception of the Holy Ghost, Acts xix. 5, 6. Whitby's Annotations, and Stanhope, on the Epistles and Gospels, Vol. IV.

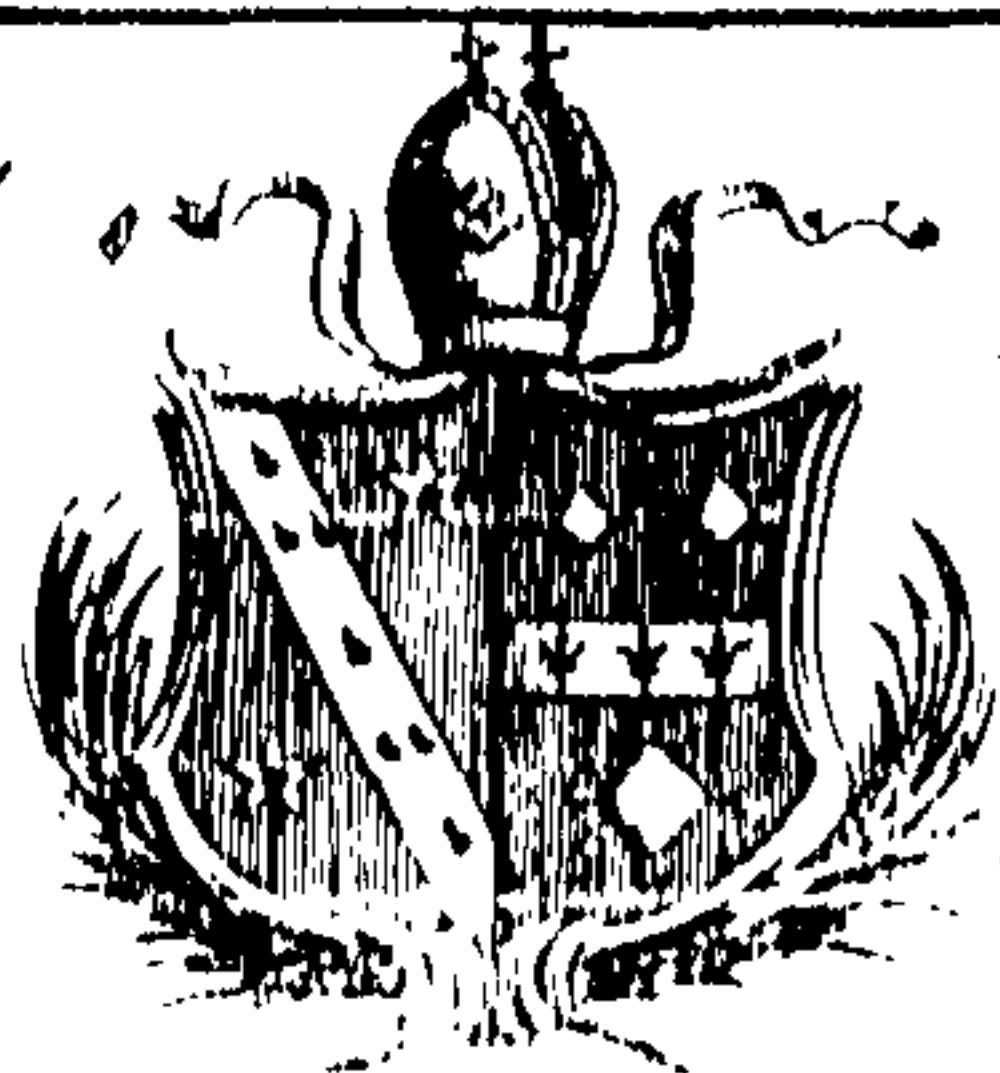
‡ A Wilderness, among the Jews, did not signify a Place wholly void of Inhabitants, but a Place, that was more mountainous, less fruitful, less peopled, and where the Habitations were more dispers'd, than in other Parts of the Country. For, as it is incongruous to suppose, that the Baptist should preach the Doctrine of Repentance to Stocks, and Stones, and wild Beasts; the Wilderness here must be understood in a Comparative Sense, and, consequently, the Wilderness of Judea, where he preach'd and baptiz'd, must be that Tract of Land, which lay on each Side of the River Jordan, on the Confines of Enon and Salim. Whitby's Annotations, Wells's Geography of the New Testament, and Spanheim's Dubia Evang. Part. ii. Dub. 97.

\* There is no Reason for running into Criticisms, what the common Diet of the Baptist was, whether Fowl, or Fish, or Herbs, or wild Pease, (for the Word ἀγρίος has been made to signify all these) since the Thing is notorious, that Locusts (in the most obvious Sense of the Word) were Creatures, which the Levitical Law look'd upon as Clean, and allow'd the Jews to eat, Levit. xi. 22. That they were a common Food, as the Ancients affirm, (Plin.





To the right Rev<sup>d</sup>. Father in God  
his Grace is most humbly  
dutiful Son and Servant



MATTHEW S.<sup>r</sup> Bishop of BANGOR  
inscribed by his Lordships most  
Obedient Servant  
Thomas Mackhouse.



A. M.  
4033, &c.  
Ann. Dom.  
Ær. Vulg.  
30, &c.

and *Wild-Honey*, such as Nature produc'd in these desert Places, was the chief Diet he liv'd upon, and a † *loose Coat* made of Camels Hair, and fasten'd with a Leathern Girdle, the only Garb he wore; and therefore no Person was so proper to inculcate the Doctrines of *Repentance* and *Reformation*, as he, who, by his free and resolute Preaching, join'd with this great Severity of Life, soon procur'd a vast Auditory, and numerous *Profelytes* of all Ranks and

Qualities, from *Jerusalem*, and all *Judea*, and all the Region about *Jordan*, confessing their Sins before God, and entering into this new *Institution* by *Baptism*.

AMONG the great Multitudes, that came to his Preaching and Baptism, there were *Pharisees* †, and *Sadducees* not a few, whose Confidence and Immorality he sharply reprov'd; while, at the same Time, he exhorted the common People to Works of extensive Charity; the *Publicans* †, to

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23, Luke vi. 1.

(*Pliny*, lib. xvii. c. 3. and *Strabo*, lib. xvi.) in *Africk*, *Perfia*, *Syria*, and even *Palestine* itself; that, according to the Account of some modern Authors, in some Places they are brought in Waggon-loads, and sold in the Market for the common People to feed on; and that they are frequently seen upon the Banks of the River *Jordan*, of the same Form, but much larger, than ours; and, being either fried in Oil, or dry'd in the Sun, are accounted a good Sort of Food. As little Reason is there for Men to puzzle themselves about what this μέλι άγριον, or *wild Honey* means, since every one knows, that *Judea* was so fam'd for Plenty of Honey, that, in several Places of Scripture, it is said to *flow with Honey*, and from the Instances of *Sampson*, Judg. xiv. 8. and *Jonathan*, 1 Sam. xiv. 25. it must be concluded, that *wild Honey*, such as either distilled from the Boughs like Dew, or was found in the Cliffs of Rocks, or hollow Trunks of Trees, was no uncommon Thing in that Country. But, tho' these *Locusts* and *wild Honey* may very properly be taken in their *natural* and most obvious Sense, yet it must not therefore be thought, that *John* never eat any Thing else, but that, for the Generality, he made Use of such slender Diet, and contented himself with what the *desert* Place, which he chose for his Habitation, could afford him. *Spanhem's* Dubia Evang. Part. ii. Dub. 99.

† We are told by some Authors, that the Hair of Camels, about the *Caspian-Sea*, was formerly the softest in the World, of which was made a very fine Stuff; and that, in the Empire of the great *Cham* of *Tartary*, in the City of *Calacia*, the Metropolis of the Province of *Tangouth*, there is a Kind of Cloth, which the Inhabitants call *Zam-belotte*, (the same, no Doubt, with what we call *Camelot*) made of Wool and Camels Hair, perfectly good, and as fine as any Cloth whatever. But there is Reason good to think, that *John's* Habit was far from being of this Kind, because, it would not so well suit with the Condition of a Man living in a Wilderness, to whom our Saviour opposes those, that are *cloathed in soft Raiment*; would not so well agree with the Evangelist's Design of setting forth the *Baptist's* Austerity in his Habit, as well as his Diet; nor comport so well with the Description of *Elias*, whom he came to represent, *an hairy Man, and one girt with a Girdle of Leather about his Loins*, 2 Kings i. 8. Tho' therefore we may not infer from the Expression, that the *Baptist's* Habit was mere *Sack-cloth*, (as some would have it) yet we cannot but conclude from thence, that it was plain and coarse, such as became the Place where he liv'd, (where Camels, we are told, were in great Plenty) and a Prophet and Preacher of Righteousness to wear. For so in the Poem, written by *Paulinus*, it is describ'd,

Vellus erat curvi fetis conferta Cameli,  
Contra luxuriam molles duraret ut artus,  
Arceretque graves compuncto corpore somnos.

*Ælian's* History, c. 24. *Hammond's* Annotations, and *Spanhem's* Evang. Part. ii. Dub. 98.

† We have already, in a separate *Dissertation*, given a particular Account of the Rise and Principles of the several Sects among the *Jews*, and need only take notice here, that the *Pharisees* are thought to take their Name from the Word *Parash*, which signifies *Separation*, because they were separated from all others in their extraordinary Pretences to Sanctity, and some particular Observances; and that the *Sadducees*, (who were directly opposite to the *Pharisees* both in Temper and Principles) deriv'd their Name, either from *Sadock*, who liv'd near 300 Years before our Saviour's Birth, and is suppos'd to be the Founder of the *Sect*, or (as some think) from *Sedek*, which signifies *Justice*, because they pretended to be the only exact Distributors of Justice, and were very rigid indeed in the Execution of it. *Eachard's* Ecclesiastical History, in the Introduction.

† The *Publicans* were Persons of no particular *Sect*, nor of any religious Function among the *Jews*, but certain publick Officers, whom the *Romans* employ'd to collect their Tributes, Tolls, and Impolls. This Office was once of great Account among the *Romans*, and conferr'd upon none less than the *Equestrian* Order; but, when it came to fall into the Hands of the *Jews*, who farm'd it of the *Romans*, it soon became base, and infamous, and more especially odious to the *Jews* upon these two Accounts: 1st, Because these Tributes were look'd upon as a standing Instance of their Slavery, which they, who made such Boasts of their being a *free born* People, and invested in that Privilege by God himself, could least of all endure. And, 2dly, Because these *Publicans*, having farm'd the Customs of the *Romans* at high Rates, did generally make use of all Methods of Extortion and Oppression, to enable them both to pay their Rents, and to raise some Advantage to themselves. Upon these Accounts, the *Publicans*, as conspiring with the *Romans* both to impoverish and enslave their Countrymen, became so universally abhorr'd by the *Jewish* Nation, that they held it unlawful to do them any Act of common Courtesy, nay, even to eat or to drink with them, for which we find them so frequently blaming our Saviour. *Eachard's* Ecclesiastical History, in the Introduction, Page 27.



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avoid Oppression and Injustice; the Soldiers, to abstain from Plunder and Violence; and every one, in short, to beware of those Crimes, to which their Employments, and Manner of Life did most expose them.

Matth. iii. 11.  
Mark i. 7.  
Luke iii. 16.

His Testimony  
of our Saviour,  
and our  
Saviour's  
Baptism.

THESE solemn Admonitions, pronounc'd with so much Weight and Authority, procur'd him a mighty Veneration among the People, insomuch, that several began to look upon him as the promis'd and now expected *Messiah*; but, to remove all Thoughts of this Kind, he freely declar'd, "that he only baptiz'd them with Water to Repentance, and a new Life; but that there was one coming, and ready to appear among them, who would baptize them with the Effusion of the Holy Ghost, and who so far exceeded him in Power and Excellency, that he was not worthy to do for him the meanest or most servile Office." These were the Doctrines, which *John* preach'd, and

this the Testimony, which he gave of *Jesus*, even before he had the Happiness to know him.

AFTER *John* had continu'd in his Ministry for several Months, our Lord thought fit to remove from his private Retirement at *Nazareth*, and, taking Leave of his Mother and his Trade, pass'd over into *Judea*, to *Bethabara* †, on the Banks of the River *Jordan*, where *John* was then baptizing.

HE, who was Innocence and Purity itself, had certainly no Need of the *Baptism of Repentance*, but being minded to honour and sanctify the Institution †, he offer'd himself to *John*, and when *John*, inspir'd with a prophetick Spirit †, knew him, and thereupon endeavour'd to decline the Office, he gave him such Reasons for the Expediency of the Thing, as made him no longer hesitate, but immediately baptize him. *Jesus* † was no sooner got out of the Water, but, as he was making his

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

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† *Bethabara* does, in the Hebrew Language, signify as much as a Place of Passage; and therefore, whereas we read, *Josh. ii. 7, 23.* that there was a Fording-place over *Jordan* not far from *Jericho*, and again, *Josh. iii. 16.* that the People pass'd over-right against *Jericho*, 'tis probably conjectur'd, that hereabouts stood *Bethabara*, and was the Place of Reception and Entertainment for Passengers out of *Judea*, into *Peræa*, or the Country beyond *Jordan*; nay, it is imagin'd by some, that, in the very same Place of the River, where the Ark stood, while the *Israelites* pass'd over, our Blessed Saviour (the Ark of the Covenant of Grace) was baptiz'd by *John the Baptist*. *Wells's Geography of the New Testament.*

† There are some other Reasons, which might induce our Lord to come to *John's* Baptism, besides what himself alledges, viz. the Performance of all Righteousness, or whatever had a Tendency to the People's Edification; as, that he might authorize this Baptism of *John* by his publick Approbation; that by this Rite he might be initiated to his prophetick Office, and consecrated to the Service of God; that hereby, he might abolish the Ceremony of the Jewish Baptism, and more effectually recommend that of his own Institution, to which this of the Baptist was an Introduction; and, more especially, that, in the Presence of the Baptist, and all the Company, that had resorted to him, he might obtain the Testimony of the Holy Ghost, and of his heavenly Father, to confirm *John* in the Belief of his being the promis'd *Messiah*, and to induce the People, as soon as he began his Ministry, to follow and attend to him. *Calmet's Commentary.*

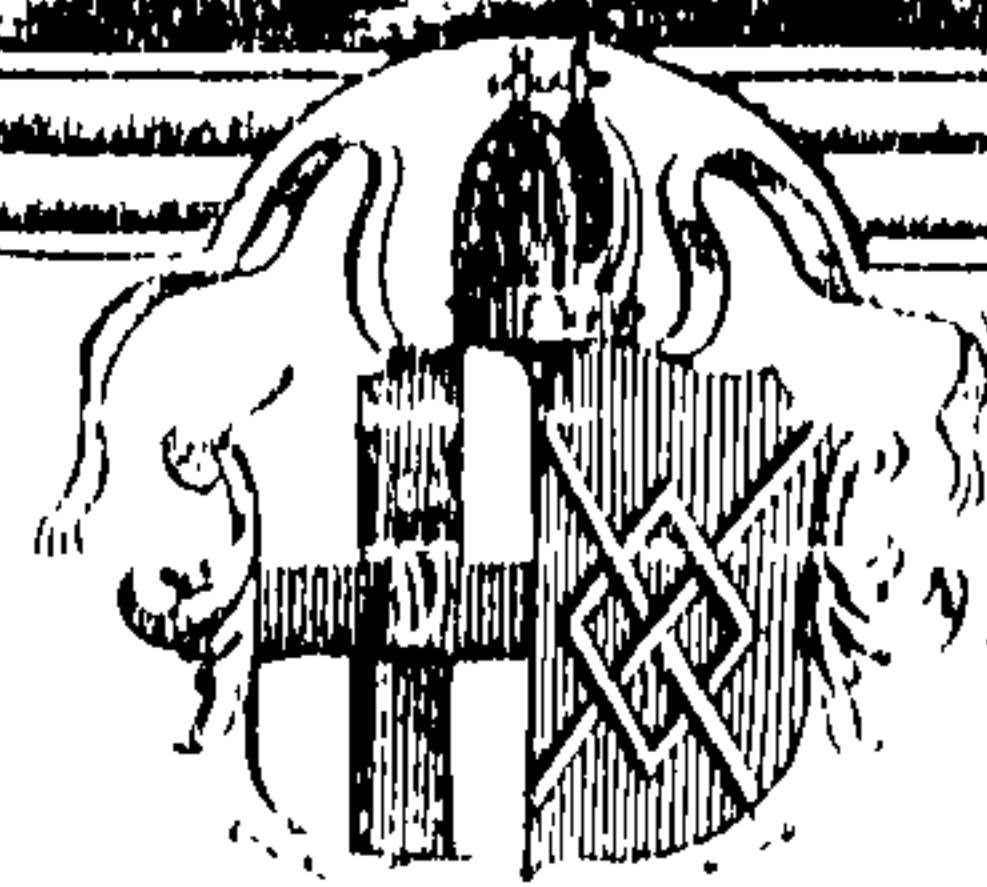
¶ The Words in the Text are these, *Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him, but John forbade him, Matth. iii. 13, 14.* but how could *John* forbid him, when he says of himself, *I knew him not, but he, that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he, who baptizeth with the Holy Ghost, John i. 33.* Now to this it may be answer'd, that, since one Part of *John's* Ministry was to bear Witness of that Light, which lighteth every Man that cometh into the World, it was highly necessary, that our Saviour should be unknown to him in Person, before he came to his Baptism, that the World might have no Suspicion of any Collusion, or that the Baptist testify'd of him by Compact. Tho' therefore he had never seen the Face of our Saviour, because they were bred up in different Countries, yet, by a particular Revelation, he knew, that he was already come into the World, and was shortly to baptize with the Holy Ghost; and therefore, when our Saviour came, and presented himself to be baptiz'd, he had immediately another Revelation, that this was the great Person, of whom he had been told before; even as *Samuel*, having been told by God, that, on the Morrow, a Man should come to him to be the Captain over his People *Israel*, 1 Sam. ix. 16. upon *Saul's* appearing, had another Inspiration, resembling the Baptist's here, *Behold the Man, of whom I spake to thee, ver. 17.* *Whitby's Annotations.*

¶ The Observation of the Greek Church, in Relation to this Matter, is this, that he, who ascended out of the Water, must first descend down into it; and, consequently, that Baptism is to be performed not by sprinkling, but by washing the Body. And indeed, he must be strangely ignorant of the Jewish Rites of Baptism, who seems to doubt of this, since, to the due Performance of it, they requir'd the Immersion of the whole Body to such a Degree of Nicety,





To the right & Reverend Father  
CARLISLE, this plate is most  
most dutiful Son & Servant



in civil GEORGE, Lord Bishop of  
shamefully inscribed by his Lordships  
The, Blackhouse

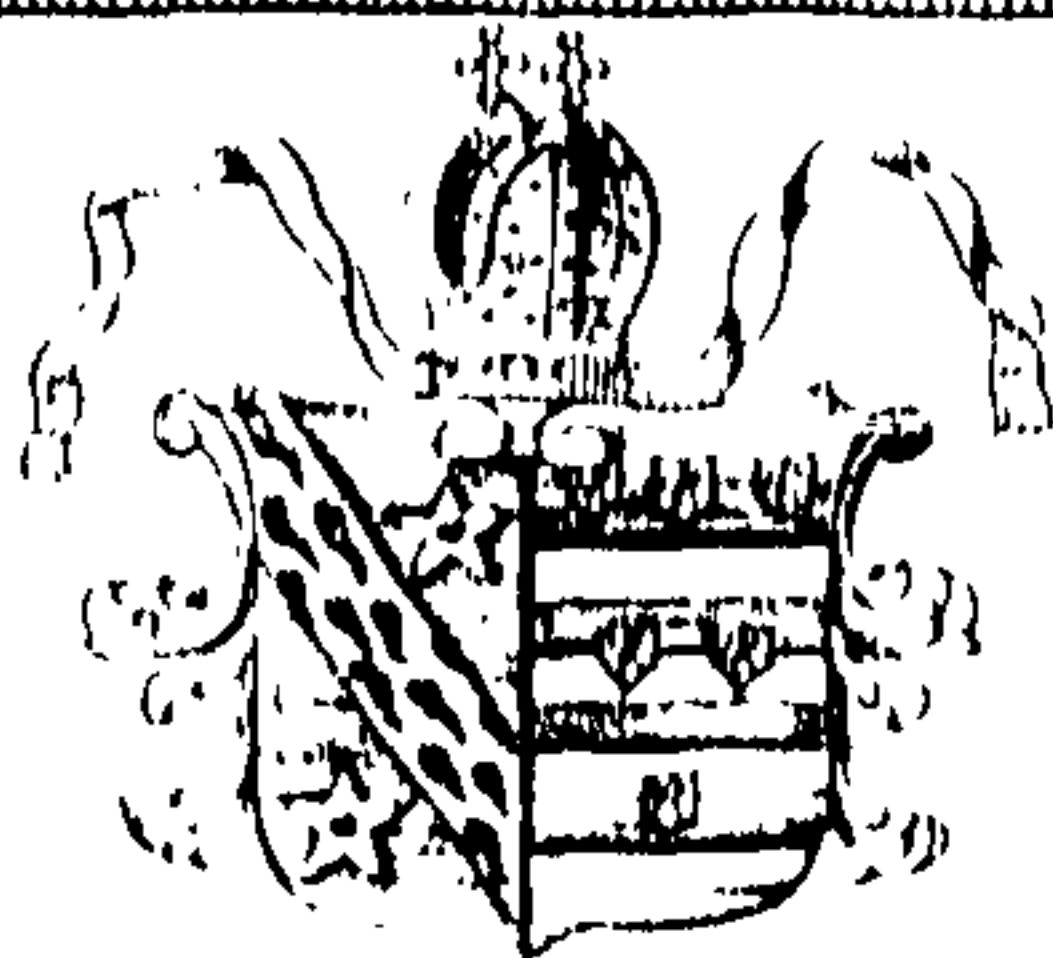




J. Boucher inv.

J. Mordaunt sculp.

To the right Reverend  
 Lord Bishop of BANGOR  
 inscribed by his Lordships



Father in God CHARLES  
 this Plate is most humbly  
 most dutifull Son & Servant  
 Thomas Stackhouse



A. M. 4034, *Eccl.*  
Ann. Dom. 30, *Eccl.*  
his Addressee to Heaven, the Sky on a sudden was divided by a great *Radiancy* †, and the *Holy Ghost* (in the *Manner* of a † *Dove*) descended upon his sacred Head, with an audible Voice from Heaven, wherein God declar'd him his *beloved Son*, in whom he was well pleased.

Matth. iv. 1.  
Mark i. 12.  
Luke iv. 1.  
His Temptation by the Devil, and Conquest over him.  
OUR *Blessed Lord*, being thus by *Baptism*, and the *Unction* of the *Holy Ghost*, prepar'd for his *prophetick* Office, was, by the Impulse of the *Divine Spirit*, carry'd farther into the *Wilderness* of *Judea*; where, after he had fasted forty Days and forty Nights †, (as *Moses* did on *Mount Sinai*) and was now very hungry, the *Devil* † assum'd a bodily Shape, and set upon him with a threefold Temptation.

1st, From his *Hunger* he took occasion to tempt him to despair, and distrust of his Father's Care of him, who had abandon'd him in that Condition; and therefore, persuading him that he was not the Son of God, he put him upon the Experiment of his being such, by making the *Stones become Bread*: But our *Saviour* soon answer'd him by a (b) Passage out of the Scripture, intimating, that God, when he pleased, could employ Means extraordinary for the Support and Nourishment of Men. 2dly, His next Essay was, to try, how far *Pride* and *Presumption* would affect him; and therefore, carrying him through the Air, and setting him upon the † highest Part of the Temple, he put him upon the Proof

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Nicety, that if any Dirt was upon it, that hinder'd the Water from coming to that Part, they thought the Ceremony not rightly done. The Christians, no doubt, took this Rite from the *Jews*, and follow'd them in their Manner of performing it. Accordingly, several Authors have shewn, that we read no where in Scripture of any one's being baptiz'd, but by *Immerſion*, and, from the Acts of Councils, and antient Rituals, have prov'd, that this Manner of *Immerſion* continu'd (as much as possible) to be us'd for thirteen hundred Years after *Christ*. But 'tis much to be question'd, whether the Prevalence of Custom, and the over Fondness of Parents, will, in these cold *Climates* especially, ever suffer it to be restor'd. *Whitby's* Annotations.

† The Words in St *Matthew* are, ———— *Lo, the Heavens were opened*; in St *Mark*, *claven or rent*. The common People of the *Jews* indeed were of Opinion, that the Heavens were firm and solid, and that the Fire, which fell from thence upon the Face of the Earth, burst through this *Firmament*, and made an Opening in this vast *Convex*, that surrounds us: And therefore it is, that the *Evangelists* express themselves in this Manner, in Accommodation to the Prejudices and Capacities of the Vulgar. But by the Phrase we need understand no more, than that a sudden Beam of radiant Light came darting from the Skies, (like a Flash of Lightning from the Clouds) and made it seem as tho' the Heavens had been open'd, or rent to let it out; because, to the naked Eye, the Air, at that Time, seems to divide, to make a clearer and fuller Way for the Light. *Calmet's* Commentary, and *Pool's* Annotations.

† The *Ancients* were generally of Opinion, that the *Holy Ghost*, in his Descent upon our Saviour, assum'd the real Shape of a *Dove*, which, at that Time more especially, was a very proper Representation of his *Dove-like* Nature, *Isaiah* xlii. 2. and of all such as were to receive the same Spirit, and are requir'd to be as *harmless as Doves*; but most of the *Moderns* (tho' they allow, that the blessed Spirit did, at this Time, assume a visible Shape, to render his Descent manifest) do maintain, that the *Grecian* *νεφέλη* relates not to the Body or Shape of a Dove, but to the Manner of a Dove's descending, and lighting on any Thing; and thence they infer, that it was this Body of Light, which issu'd from the Skies, that came down upon Christ, and, while he was praying, hung hovering over his Head, just after the Manner and Motion of a Dove, before it settles upon any Thing. Whether of these Opinions should prevail, 'tis idle to dispute, since neither of them are destitute of some Countenance from Scripture, neither of them injurious to the Dignity of the *Holy Ghost*. *Calmet's* Commentary, and *Hammond's* Annotations.

† Whoever considers the Frailty of human Nature, cannot but allow, that so great and so long an Abstinence, without any Sense of Hunger, (for the *Evangelist* tells us, that our Saviour was only hungry afterwards) must be altogether miraculous, and so no Duty to us; and, if he reflects withal, that the End of his Fast was not to chastize or subdue that Body, which was never irregular, (as the Design of all our Fasting is) he must allow, that our Saviour, in this Particular, set no Precedent to us, and therefore 'tis Cruelty, or a superstitious Folly at least, in a Matter so *super-natural*, to enjoin Men to follow his Steps. *Whitby's* Annotations.

† This Word, which answers exactly with the *Hebrew*, *Satan*, signifies a *Calumniator*, or *Accuser*; and, as it occurs in Scripture, always in the singular Number, is suppos'd to denote that evil Spirit, who tempted our first Parents, the Chief of the Rebel-Angels, and the avow'd Enemy of the *Saints*, 1 *Thess.* iii. 5. and 1 *Pet.* v. 8, &c. *Beaufobre's* Annotations.

(b) Deut. viii. 3.

† According to the Description, that *Josephus* gives us of the Temple, which *Herod* built, we hear of no *Pinnacles*, or lofty Turrets above the rest of the Building; and therefore have Reason to think, that the *πτερόσσιον*, which is render'd *Pinnacle*, should rather signify the Battlement, or that Parapet-Wall, which was carry'd round the Top of the Temple, (as well as private Houses, *Deut.* xxii. 8.) to keep Men from falling from the Roof: And, if we may be allow'd to conjecture on what Part of the Battlement it was, that the Devil plac'd our Saviour; it seems very likely that



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Proof of his being the *Son of God*, by throwing himself off from thence, and flying in the Air, alledging a Text out of the *Pfalmist* (i) to encourage him: But *Jesus* as soon answer'd him by another Text, commanding Men (k) not to tempt God, or depend upon his Providence for their Conservation, in Dangers of their own seeking. 3dly, His last Experiment was, to tempt him with the Charms of *Ambition*; and therefore, transporting him again thro' the Air, to the Top \* of an exceeding high Mountain, he there made a lively Representation to him of all the *Kingdoms of the World*, with all their dazzling Glories, at one View, and then told him, that, *these, with all their Pomp and Splendor, were delivered to his Disposal, and should be given to him, if he would but acknowledge his Benefactor, and worship him*: But this was a Boldness and Blasphemy, such as provok'd our Lord to

exert his *Divine Power*, and to command him peremptorily to be gone, but with this *Memento* out of Scripture likewise, (l) *Thou shalt worship the Lord thy God, and him only shalt thou serve*: Whereupon the Devil left him for that Time; and Angels, sent from Heaven, came with Refreshments for him, after his *triumphant Combat*.

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

DURING our Saviour's Fasting and Temptation in the Wilderness, his faithful Forerunner *John the Baptist*, being thus assur'd both by the *Descent* of the Spirit, and the Voice from Heaven, that *Jesus* was the true and long-expected *Messiah*, made full and open Declarations of it to all the Multitude, that came to hear him; and when the *Sanhedrim* at *Jerusalem* had sent a Deputation of their Priests and Levites, (who were of the Sect of the *Pharisees*) to demand of him, *Who he was?* He very readily acknowledg'd, that he was not

John i. 19. John's second Testimony concerning our Saviour.

that it was on the Top of that *Gallery*, whose Building (according to the same Author) was so prodigious high, and the Valley underneath it so stupendously deep, that it turn'd one's Eyes and Head to look from the Top to the Bottom of it, and was indeed one of the most confounding Spectacles under the Sun. *Hammond's Annotations, and Jewish Antiquities, lib. xv. c. 14.*

(i) Psal. xci. 11.

(k) Deut. vi. 16.

\* The best Account, that we have, both of the Wilderness, and high Mountain, where our Lord was tempted, is in the Travels of Mr *Maundrell*, (for the Antients tell us very little of them) who informs us,——That, in his Journey from *Jerusalem* to *Jordan*, after he had pass'd over Mount *Olivet*, he proceeded in an intricate Way, among Hills and Valleys interchangeably; and after some Hours Travel in this Sort of Road, arriv'd at the mountainous Desert, into which our Blessed Saviour was led by the Spirit, to be tempted by the Devil; “A miserable dry Place, says he, it is, consisting of high rocky Mountains, so torn and disorder'd, as if the Earth had here suffer'd some great Convulsion, in which its very Bowels had been turn'd outward.——From the Tops of these Hills of Desolation we had however a delightful Prospect of the Mountains of *Arabia*, the *Dead Sea*, and the Plains of *Jericho*, into which last we descended after about five Hours March from *Jerusalem*. As soon as we enter'd the Plain, we turn'd upon the Left-Hand, and going about one Hour that Way, came to the Foot of the *Quarantania*, (so called from our Lord's Forty-Days Fast) which, they say, is the Mountain, where the Devil tempted him with the visionary Scene of all the Kingdoms, and Glories of the World. It is very high, and steep, and its Ascent not only difficult, but dangerous.” This is the Account, which our Countryman gives us of the Place, where our Saviour was probably tempted; But it is not supposable, that, even from the highest Mountain of the World, the Devil could shew all the Kingdoms of it, and therefore the most rational Account of this Matter is, that, as he was the Prince of the Power of the Air, he form'd an Airy Horizon (as Dr *Lightfoot* expresses it) before the Eyes of Christ, which might carry such a pompous and glorious Appearance of Kingdoms, States, and Royalties in the Face of it, as if he had seen those very Kingdoms and States in Reality. God, we are told, caus'd *Moses* to see the whole Land of Promise from the Top of *Nebo*, (as it is generally thought) by representing it to him in a large Plan, or Map of it, in all the Valleys round about him; and, in like Manner, (by the Divine Permission) in all the Valleys round about the high Mountain, on which our Lord stood, the Devil might make a large Draught of the stately Edifices, the Guards, and Attendants of Kings and Princes, appearing in their Splendor, visible to his Eye, which he could not have seen so advantageously, had he stood on a Plain. *Well's Geography of the New Testament, Calmet's Commentary, and Pool's and Whitby's Annotations.*

(l) Deut. vi. 13.

† The *Sanhedrim* (whose Business it was to take Cognizance of the Pretensions of all Prophets when they began to appear in the World, and to enquire into their Authority and Mission) thought proper, out of their Body to depute such, as were of this Sect, because, as they were Persons, who believ'd the Immortality of the Soul, and the Resurrection of the Body, they were better qualify'd than the *Sadducees*, (who believ'd neither) to enquire of *John*, whether he was *Elias*? Being in this Particular mere *Pythagoreans*, and fancying, that the Soul of one great or good Man might



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not the *Messiah*, whom they expected, nor *Elias*, who (as they imagin'd) would personally appear among them, nor any other *Prophet* † risen from the Dead; but then he gave them to understand, that, tho' he was not *Elias* himself, yet he was that *Prophet*, whom *Isaiah* intended, when he called him, *the Voice of one † crying in the Wilderness, Make strait the Way of the Lord*; that his Baptism was only of *Water*, but the Efficacy of it depended upon one among them, whom they knew not; one, who succeeded him indeed in *Time*, but so far surpass'd him in *Dignity*, that he was not worthy so much as to be his Servant.

John i. 29.

THE very next Day, after the Departure of the *Pharisees*, as our Saviour was returning from the Wilderness to *Bethabara*, *John* pointed him out to the Multitude, as *the immaculate Lamb † of God, which taketh away the Sins of Mankind*;

and then freely declar'd, that he was the very Person, of whose Superiority, both in Dignity and Existence, he had spoken, and of whom, by certain Tokens, he both knew, and could bear record, that he was the Son of God.

From the Beginning of the Gospels to Matt. ix. 8. Mark ii. 23. Luke vi. 1.

To two of his own Disciples, the next Day, he gave the same Testimony, in so much, that they left their old Master, and follow'd *Jesus*; and when *Andrew* † (who was one of them) went and discover'd the same Thing to his elder Brother *Simon*, he, in like Manner, became one of his Disciples, to whom, the Day following, were adjoin'd *Philip*, an Inhabitant of the City *Bethsaida* †, and an intimate Friend of his (m) nam'd *Nathaniel*, of *Cana* in *Galilee*, and suppos'd to be the same with the Apostle *Bartholomew*.

John i. 35. The Coming in of his Disciples.

THIS *Nathaniel*, at his very first Coming, upon our Saviour's expressing some Tokens of his Omniscience, made a liberal Confession

might frequently pass into another's Body, Vid. Joseph. Antiq. lib. xviii. c. 2. and de Bello Jud. lib. ii. c. 8. and as they were the Patrons of Tradition, and exact in all the ordinary Rules and Customs, that were to be observ'd, they were the proper Persons to examine into this new Rite of Baptism, by Way of Preparation for the *Messiah*, of which their Traditions were wholly silent, and therefore they ask him, *why baptizest thou?* i. e. "Why usurpest thou an Authority, which belongs to none, but either to the *Messiah*, *Elias*, or some Prophet; by initiating us, who are already under the Covenant, into a new Doctrine by Baptism, which is usually administer'd to none, but Heathen Profelytes?" And from hence it appears, that the *Pharisees* were the properest Men to send to the *Baptist* upon this Message. Calmet's Commentary, and Whitby's and Beausobre's Annotations.

† It was a receiv'd Tradition among the *Jews*, that, at the Coming of the *Messiah*, several of the antient Prophets should arise from the Dead. Beausobre's Annotations.

† It is the Opinion of some, that *John* chose rather to preach, and to fulfil his Ministry in the Wilderness, than in the Temple, in order to make a more illustrious Difference between himself, who was but a Messenger, (whose Office it was to prepare his Lord's Way) and his Lord himself, of whom it was prophesied, that he should frequently appear, and teach in the Temple, Mal. iii. 1. Pool's Annotations.

† Under the Jewish Law, when any Sacrifice was offer'd for Sin, he, that brought it, laid his Hand upon it, according to the Commandment of God, Levit. i. 4. iii. 2. iv. 4. and, by that Rite, transferr'd his Sins upon the Victim, which, after such Act, is said to take, and to carry them away. Accordingly, in the daily Sacrifice of the Lamb, the Stationary Men, who were the Representatives of the People, laid their Hands upon the Lambs, that were to be offer'd, and when they were thus offer'd, they are said to make an Atonement for their Souls, Exod. xxx. 15, 16. and, in Analogy hereunto, *Christ* is here called, by Way of Eminence, the Lamb of God, because God intended to lay upon him, who was manifest to take away Sin, 1 John iii. 5. and came to suffer in our Stead, the Punishment due to the Iniquities of us all. Whitby's, and Beausobre's Annotations.

† The other, in all Probability, was *John*, the beloved Apostle, and Evangelist, (because he describes the Circumstances of the Time and Conversation, that pass'd, so very punctually, John i. 40.) but in this, and several other Places of his Gospel, (according to his wonted Modesty) he chuses to conceal his Name. Hammond's Annotations.

† There is no Mention of this Place in the Old Testament, and the Reason is, because (as Josephus tells us) it was but a very small Village, till *Philip the Tetrarch* built it up to the Bulk and Appearance of a very magnificent City, and gave it the Name of *Julias*, out of Respect to *Julia*, the Daughter of *Augustus Caesar*. Its original Name, in the Hebrew Tongue, imports a Place of Fishing, or else Hunting, and for both these Exercises it was very commodiously situated. As it belong'd to the Tribe of *Naphtali*, a Country remarkable for its Plenty of Deer, Gen. xlix. 21. it was excellently fitted for the latter of these Pastimes; and as it lay on the North End of the Lake of *Gennezareth*, just where the River *Jordan* runs into it, it was so commodious for the former, that two of the Persons just now mention'd, viz. *Peter*, and *Andrew*, were Fishermen by Trade. Wells's Geography of the New Testament.

(m) John xxi. 2.



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Confession of his being the *Messiah*, the *Son of God*; whereupon our *Saviour* assur'd him, that, in a short Time, he should have a fuller Conviction of his *Divinity*, when he should see the Angels of Heaven † *ascending and descending*, (as they did once in the Vision to *Jacob*) to attend the Person, and execute the Orders of the *Son of Man* †.

John ii. 1.  
His first Miracle of turning Water into Wine at the Marriage-Feast.

With these five Disciples, *Jesus* †, and his Mother, were invited next Day to a *Marriage-Feast* in *Cana* †, a small Place in *Galilee*, not far from *Nazareth*. At this Solemnity there happen'd to be a Scarcity of *Wine*, which when his Mother understood, she made her Application to him, in Hopes that, by some Means or other, he would not fail to supply the Defect. In other Instances, no doubt, she had been made sensible of his supernatural Power; and therefore, (tho' his Answer to her seems to carry in it the Appearance of a Denial) she still expected something extraordinary from him, and therefore order'd the Waiters to obey his Commands with the utmost Exactness.

THE Custom of the *Jews*, in all their Entertainments, was, to use frequent Washings; and, for this Purpose, there were, in a certain private Room, six Water-Cisterns, containing each about twenty Gallons of our Measure. These our *Saviour* commanded the Servants to fill up to the Brim, and, when they had so done, to carry the Liquor to the Governor of the Feast, for him to distribute to the rest of the Company, as the Manner then was. But, when the Governor had tasted it, he was not a little surpriz'd; and, calling to the Bridegroom, told him, with a pleasant Air, *That, at most Entertainments like This, it was an usual Thing for People to bring out their best Wine at first; and worse, when the Guests had drank plentifully; but that he, contrary to the common Custom, had reserved his best to the latter End of the Feast.*

THIS was the first Miracle, our *Saviour* did in any publick Manner, which prov'd both a Manifestation of his own Divinity, and a Confirmation of his Disciples Faith. From *Cana* he went down to † *Caper-naum*,

† To ascend and descend, to come and go, (according to the *Hebrew* Manner of Expression) denotes a free and familiar Commerce, and such, no doubt, was the Ministry of Angels, at our *Saviour's* Temptation and Agony, at his Resurrection and Ascension. The Words however must be own'd to be a plain Allusion to *Jacob's* Ladder, *Gen. xxviii. 12, 13.* on the Top of which was the Divine Majesty, and the Angels ascending to receive his Commands, and descending to execute them: And therefore others have thought, that Christ by these Words intended to inform his Apostles, "That the Miracles, which they should soon see him perform, would declare the Divine Majesty present with him, and giving him such Commands, as he was to execute in his *prophetick* Office, as clearly and manifestly, as if they had seen the Angels of God *ascending and descending upon him.*" *Whitby's* Annotations.

† It is observ'd by several, that only *Ezekiel* in the Old Testament, and our *Saviour* in the New, are called by this Name; that our *Saviour* is never so called but by himself; and that this is the common Appellation, that he gives himself. *Ezekiel* was doubtless so called to distinguish him from those *spiritual* Beings, with whom he so frequently convers'd: And our *Saviour* took upon him that Title, not only to distinguish his *human* from his *divine* Nature, but to express his *Humility* likewise, and Want of Reputation, while he continu'd in the Form of a Servant. *Chemitius*, however, puts another Construction upon this Title: He thinks, that, as the Term *Messiah* (which is commonly called Christ) was taken out of *Daniel*, so that other of the *Son of Man*, is taken from thence likewise; for behold one, like the *Son of Man*, (says the Prophet) came with the Clouds of Heaven, and came to the Ancient of Days, *Chap. vii. 13.* and that therefore our *Saviour* did usually call himself so, in Compliance to the Prophecy, as well as to assert his Humanity, and declare himself his Father's Servant, according to the Character given of him by *Isaiah* *xlii. 1.* *Pool's* Annotations.

† In all Probability, it was at some Relation's House, that this Marriage was kept, because *Mary* was so solicitous for the Supply of Wine; and the Opinion of the Ancients is, that it was at the House of *Alpheus*, otherwise nam'd *Cleophas*, whose Wife was *Mary*, the Sister, or Cousin-German of the Blessed Virgin, and who, at this Time, marry'd his Son *Simon* the *Canaanite*, *Matth. x. 4*; tho' others will have it, that the Bridegroom was *Nathaniel*. *Calmet's* Commentary, and *Whitby's* Annotations.

† This is called *Cana* of *Galilee*, to distinguish it from another Town of the same Name, mention'd *Job. xix. 28.* belonging to the Tribe of *Asher*, not far from the City of *Sidon*, and so situated much more North, than this *Cana* was. *Wells's* Geography of the New Testament.

† This City is no where mention'd in the *Old Testament*, either under this, or any Name like it; and therefore, it is not improbable, that it was one of those Towns, which the *Jews* built after their Return from the *Babylonish* Captivity. It stood on the Sea-Coast, i. e. on the Coast of the Sea of *Galilee*, in the Borders of *Zebulun* and *Naphthalim*,

From the Beginning of the Gospels to *Matth. ix. 8.* *Mark ii. 23.* *Luke vi. 1.*



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*naum*, the Place where he usually afterwards resided; but his Stay at this Time was not long there, because his Purpose was to go to *Jerusalem* at the approaching Feast of the *Passover*. †

The first Pas-  
sover.

John ii. 15.  
His clearing  
the Temple,  
and working  
many Mira-  
cles at Jeru-  
salem.

As soon as our Saviour came to *Jerusalem*, the first Thing he did, was to re-  
form the public Abuse and Profanation of  
the Temple, occasion'd by the Shops,  
which Money-Changers had set up; and the  
Beasts, which the Dealers therein us'd to  
bring into the Court of the *Gentiles*. †

This our Lord's Zeal for his Father's  
Honour could not well brook; and there-  
fore, with a Scourge made of Cords, he  
drove all the Sellers † and Barterers from  
the sacred Ground; overturn'd the Tables  
† of the Money-Changers; and com-  
manded those who dealt in Doves or  
Pigeons, to take away their Goods, and  
make his Father's House no longer a House  
of Merchandise. † This extraordinary Procedure incens'd  
the Jews to such a Degree, that they

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

John ii. 18

† This Feast is so well known, and has been so fully explain'd at the Time of its first Institution, *Exod. xii.* that we need only remind our Reader, that, from the Word *Paschah*, which signifies to leap or skip over, the Jews gave the Name of *Pascha*, or *Passover*, to that great Festival, which was annually appointed, in Commemoration of their Coming forth out of *Egypt*; because, the Night before their Departure, the destroying Angel, who slew the First-born of the Egyptians, passed over the Houses of the Israelites, which were mark'd with the Blood of the Lamb, killed the Evening before, and for this Reason called the *Paschal Lamb*. The Feast itself began on the fourteenth Day of *Nisan*, which is the first Month in their sacred, but the seventh in the civil Year, and answers, in Part, to our March and April; but as the Jews began their Days at six in the Evening, this Feast was to continue seven Days compleat, and so ended on the one and twentieth Day in the Evening. *Calmet's Dictionary*, under the Word.

† There were three Courts belonging to the Temple. The Court of the Priests, where the Altar of Incense stood: The Court of the Israelites, where the Jews, that were clean, and the Proselytes of Justice, i. e. those, who had embrac'd Circumcision, and the whole Law of Moses, met at their Devotions; and the Court of the Gentiles, where the unclean Jew, and the Gentile, who own'd the true God, without professing Judaism, were permitted to come, and worship. Now, under the same Pretext of having the Sacrifices near at Hand, as well as out of a Contempt of that Court, where the Gentile Worshippers were permitted to enter, the Priests, for their fordid Gain, had permitted Beasts and Poultry to be brought within this Court, and Graziers, and Hucksters, (whose Business properly was in the Markets of Jerusalem) to mix with People at their Devotions, which was an Abuse notoriously scandalous. *Whitby's Annotations*, and *Eachard's Ecclesiastical History*, chap. iii.

|| It may possibly be ask'd, how our Blessed Lord, with nothing but a Whip in his Hand, should be able to execute this heroick Act, upon a Multitude of People, who might suffer Damage in their Wares, and, consequently, be in a Disposition to resist him. Now, whoever considers, that our Saviour had done enough already to prove himself a Prophet sent from God, and that the general Concession was, that a Prophet, thus sent, had sufficient Authority to rectify Disorders; if he remembers, at the same Time, the great Reverence, that was constantly paid to the Temple, and what Titles of Honour and Respect were given it by God himself, cannot but allow, that the present Abuse of it was abominable, our Saviour's Zeal in redressing it commendable, and that, from all thinking and disinterested Persons, it would, consequently, meet with Countenance and Approbation. Nor is it to be doubted, but that a Consciousness of Guilt, in the Profaners themselves, might, in some Measure, contribute to their Submission and Acquiescence; even in the same Manner, as his Enemies were struck backwards, with a Sense of their own Guilt, as well as the Majesty of his Appearance, and fell down to the Ground, when they came to apprehend him in the Garden, *John xviii. 6.* *Pool's Annotations*, and *Bishop Smallbrook's Vindication*, Page 146.

† It was an Appointment of the Law, that every Man, from twenty Years old and upwards, should annually pay into the Treasury of the Temple, in order to defray the Expence of the daily Sacrifices, the Sum of half a Shekel, *Exod. xxx. 12, 15.* This, and the voluntary Oblations of People of all Ranks, occasion'd a Necessity of changing greater Coin into less, and very often, of foreign Coin into that which was current in the Nation. Under the Pretence therefore of having Things near at Hand, the Priests took this Opportunity to gratify their Covetousness, by letting out Places to Money-Changers, who, to make up their Rent, (which very likely was exorbitant) might extort from those, that came to them, or (as *Origen* imagines) give them *δρῦλον ἀνόμιμον*, base Money instead of good, and so made the Temple a Den of Thieves. *Whitby's Annotations on Matth. xxi. 13.*



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came, and demanded of him by what Authority he did these Things, and to give them some Evidence of his having a Commission so to do: But to this he made no other Reply, than by foretelling his own Resurrection, express'd in the Metaphor of the Temple, which they understood of the Temple at Jerusalem, that had been || six and forty Years a-building, but he, of the Temple † of his own Body, which in three Days, after they had slain it, he promis'd to revive. Tho' therefore at this Time, he refus'd to work any Miracle at the Instigation of the Jews, yet, shortly after, we find him working many, which surpris'd the whole City, and excited the Curiosity of one Person in

particular, whose Name was Nicodemus (a considerable Man in the Sanhedrim, and of the Sect of the Pharisees) to repair to him, (but privately, and in the Night-Time, for Fear of being known) and to declare freely to him, That he verily believed he was come immediately from Heaven, because the Miracles ||, which he wrought, were a Demonstration of it.

From the Beginning of the Gospels to Matth. ii. 8. Mark xi. 23. Luke vi. 1.

† HEREUPON our blessed Saviour took occasion to let him know, that this Belief was not the only Qualification requisite to become his Disciple, and then proceeded to instruct him in the great Mystery of Regeneration, telling him, "That, as no Production could transcend the Nature and Condition of its Parent, "  
"Flesh,

His Discourse with Nicodemus concerning Regeneration, &c.

† Whether it were the Priests, the Magistrates, or the common People, that put this Question to our Saviour, 'tis certain, that they do not in the least pretend to justify the Profanation, which he had thus reform'd; and therefore their Principle seems to have been, "That, let Corruptions and Abuses in a Church be never so great, yet they were not to be reform'd, but, either by the ordinary Authority of the Magistrate, or by an extraordinary Authority from God. Such an Authority they were ready to acknowledge in Prophets; but then, they expected that those, who pretended to This, and to have their Mission from God, should be able to prove that Mission by some "miraculous Operations." But, how they came to put this Question to our Lord, after they had seen his Miracles, and knew, that he claim'd a Divine Commission, and had told them, that the Works, he had done in his Father's Name, bore witness of him, John v. 36. can be imputed to nothing, but their Perverseness, and obstinate Infidelity. Pool's Annotations.

|| From Herod's beginning to rebuild the Temple, to this first Passover, after our Saviour's Baptism, 'tis agreed, that the Time was exactly six and forty Years; but then, Josephus, Antiq. lib. xv. c. 14. tells us, that the whole was finish'd in nine Years and an half. But this is to be understood of the grand Building only, since (according to the same Author, lib. xx. c. 8.) several new Works, and Decorations were still carrying on, and near eighteen Thousand Men employ'd therein, even to the Time, that young Agrippa was made King of Judea, which was about the sixtieth Year of the Christian Era. Calmet's Commentary, and Beaufobre's Annotations.

† The Jews had a Maxim, or proverbial Speech among them, that the Sanctuary of Sanctuaries was the Messiah, and therefore there could be no Impropriety in our Saviour's calling his Body a Temple: For, if the Apostle calls our Bodies the Temple of God, as he does, 1 Cor. iii. 16. and 2 Cor. vi. 16. how much more does that Title belong to the Body of Christ, in which the Fulness of the Godhead dwelt always, and inseparably? Pool's and Beaufobre's Annotations.

|| But are Miracles alone a Demonstration of a Person's being sent by God? Nicodemus was not ignorant of the Caution which Moses had given the Jews against false Prophets, Deut. xii. 1, &c. nor does he here speak of Miracles in general, but of those particular Ones, which Jesus had done in the Time of the Passover; and these were so great in their Nature, so solid in their Proof, so beneficial in their Effects, and in their End so well designed to confirm a Doctrine, every Way suitable to the Divine Attributes, and to fulfil the Prophecies concerning the Messiah, the Sun of Righteousness, who was to rise with Healing in his Wings, Mal. iv. 2. that there was the greatest Assurance, that none, without an omnipotent Hand, could do them. Not to say, that Nicodemus might have both examined the Doctrine, and enquired into the Life of Jesus, before he made that Inference from his Miracles. Pool's Annotations, and Calmet's Commentary.

† Some have imagined, from the seeming Abruptness of the Answer, which our Lord gives Nicodemus, that Nicodemus might have put some previous Question to him (not recorded by the Evangelist) concerning the Means of attaining the Kingdom of God, i. e. eternal Happiness, or of qualifying himself to be a Disciple of the Messiah; for, in that Sense, the Kingdom of God is likewise taken. But (besides that the Term answered does not always, in the New Testament, signify a Reply to a Question already propounded, but very frequently no more, than the Beginning of a new Speech) the Connection between the Compliment, which Nicodemus makes our Lord, and our Lord's Reply to it, will not be amiss, if we can but suppose in the Words this Implication: ——— "Thy Acknowledgment of my Divine Mission and Authority, free and generous tho' it be, will not be sufficient to render thee a Member of that Kingdom, which I am going to set up; for, except a Man be born again, i. e. renewed in his Mind, Will, and Affections, by the Operation of the Holy Ghost, and so become a new Creature, he cannot see the Kingdom of God, i. e. he cannot be a Christian here, or a Saint hereafter." Pool's, Whistly's, and Hammond's Annotations.



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“ *Flesh*, for Instance, tho’ never so much  
“ diversify’d, could still produce no more  
“ than *Flesh*; so this Formation of a  
“ new Creature was to be effected by dif-  
“ ferent Principles, namely by the Water  
“ of *Baptism* † washing away Sins, and  
“ by the *Holy Spirit*, giving a Power and  
“ Efficacy to Mens Endeavours to do  
“ well; which Spirit *bloweth where it*  
“ *listeth*, and is, as the Wind, certain and  
“ notorious in its *Effects*, but secret in the  
“ Principle, and Manner of its Pro-  
“ duction.”

THIS Doctrine of *Regeneration* (which  
to *Nicodemus* † seem’d so very *abstruse*)  
“ our Saviour proceeds to tell him was no  
“ more, in Respect of other Mysteries of  
“ the Gospel, than the Earth is in Com-  
“ parison of the Heavens, and so goes on  
“ to acquaint him with Matters of a  
“ more sublime Nature; with his Descen-  
“ from Heaven, his Death, his Ascension,  
“ and the Blessing of that Redemption,

“ which he came into the World to ac-  
“ complish. He instructs them in the  
“ Love of the Father, the Mission of the  
“ Son, the Rewards of Faith, and the  
“ Glories of Eternity. He upbraids the  
“ Unbelieving and Impenitent, and de-  
“ clares the Difference between a pure  
“ and corrupt Conscience, the Shame and  
“ Fears of the one, and the Confidence  
“ and Serenity of the other.”

THIS is the Substance of our Saviour’s  
Discourse to *Nicodemus*, who afterwards  
became a Convert; and no sooner was the  
Passover ended, but our Lord, in Com-  
pany with many of his *Disciples*, who, by  
his miraculous Works, were convinc’d of  
his *Divinity*, went about the Province of  
*Judea* †, making *Profelytes* wherever he  
came, and causing them to be *baptiz’d* by  
the Hands of his *Disciples*, because him-  
self was employ’d in greater Affairs, *viz.*  
in teaching the People, and relieving their  
Necessities.

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

John’s third  
Testimony con-  
cerning our  
Saviour, and  
his being cast  
into Prison.

JOHN

† Those, who make the *Water* and the *Spirit*, here mentioned by our Saviour, one and the same Thing, (which, to every common Reader, must, at first Sight, appear to be distinct) would do well to consider, that the Question between *Christ* and *Nicodemus* was about what was requisite to prepare a Man for the Kingdom, i. e. God’s Church, and make him Partaker of the Gospel-Blessing. Certain it is, that *Baptism by Water* was not only the common Method of receiving *Profelytes* into the *Jewish* Church, but it is declared likewise by our Lord himself to be the ordinary Way of entering into his Kingdom; for he, that believeth, and is baptized, says he, shall be saved, Mark xvi. 16. and therefore he gave Commission to his Apostles to make *Disciples in all Nations by baptizing them*, Matth. xxviii. 19. Nay, so far are the Gifts and Graces of the Holy Spirit from superseding the Necessity of this Ordinance, that, in the *Apostolick* Age, we find them rather esteemed a proper *Predisposition* for it: For, when the *Holy Ghost* fell upon *Cornelius*, and his Company, in the same Manner that it fell upon the Apostles, on the Day of *Pentecost*, Acts ii. 1. what is St *Peter*’s Inference from these miraculous Gifts? Is it that the Persons, on whom they rested had no Need of Baptism? No; but rather, that these extraordinary Gifts were a full Evidence, that they were the proper Objects of it; for, can any one (says he) forbid *Water*, that these should not be baptized? So far is the *Baptism of the Spirit* (even where it is undeniable) from excluding the *Baptism of Water*, and so strong a Proof is the Instance before us, that the Graces of the Spirit may be the Foundation of a just Claim to *Baptism*, but never (where the Sacrament can be had) a lawful Dispensation to any Man for the Refusal or Neglect of it. *Whitby’s* Annotations, and *Stanhope*, on the Epistles and Gospels, Vol. III.

† Our Blessed Saviour might well wonder at *Nicodemus*’s Ignorance in the Point of *Regeneration*, when this was the common Notion of *Profelytism* among the *Jews*, that he, who was wash’d, and circumcis’d, was look’d upon as a *recens natus*, an *Infant new-born*: And when there were so many Passages, in the Law and the Prophets, relating to this very Doctrine; for what else can the Meaning be of the *Circumcision of the Heart*, commanded by *Moses*, Deut. x. 16. of the *Renewal of a clean and right Spirit*, pray’d for by *David*, Psal. li. 10. of the putting God’s Law in the inward Parts, mention’d by *Jeremiah*, Chap. xxxi. 33. and the giving his People a new Heart, and a new Spirit, promis’d by God, *Ezek.* xxxvi. 26? These, and many more, were Intimations of the Doctrine of *Regeneration*; but the *Pharisees* were so taken up with their *Rites* and *Traditions*, that they gave small Attention to the spiritual Things of nearer, and much greater Concernment to their Souls. *Pool’s* and *Beaufobre’s* Annotations.

† The *Evangelist* does no where mention the particular Place, where our Saviour began his Baptism, but there is Reason to presume, that it was somewhere about *Jericho*, because there it was, that *John the Baptist* first entered upon his Ministry; because it seems expedient, that he should open the first Scene of his Office, where his faithful Forerunner had given such glorious and advantageous Testimonies of him, and, in one and the same Place, compleat *John’s* Baptism of Repentance for Sins, (which was preparatory to his Coming) by the Baptism of Remission of Sins, which he alone had proper Power to give. *Calmer’s* Commentary.



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30, &c.  
John iii. 23.

*JOHN the Baptist* had, at this Time, remov'd his Station from *Bethabara* to *Aënon*, a Place remarkable (as its Name imports) for *Springs* and *Waters*, and therefore of great Conveniency for baptizing. While he was there, a Dispute happen'd to arise between his Disciples, and certain *Jews*, who were present, which of the Baptisms, that of *John*, or that of *Jesus* was preferable? And when his Disciples, by Way of Appeal to *John*, came, and acquainted him, that the Person, of whom he had given such honourable Testimony, receiv'd *Profelytes* (and that in vast Numbers) by the same Ceremony of *Baptism*, as he did, *John* repeated the same Testimony again, and reminded his Disciples, how frequently he had told them, "That the Person, of whom they spake, was the *Messiah*, whom God had sent into the World for the Salvation of Mankind, and himself no more than his *Herald*; and that his Ministry therefore was now going to decline, even as, upon the Approach of the Sun, the Glory of the Morning-Star de-

creases." And having said many Things of the like Nature to prove *Jesus* to be the Son of God, and of *Co-Equality* with the Father, he clos'd up his Commission with these important Words, *He that believes on the Son, hath everlasting Life; but he, that believeth not on the Son, shall not see Life, but the Wrath of God abideth on him.*

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

*JOHN* was, at this Time, in the Territories of *Herod Antipas*\*, and, as he was a Man of great Freedom of Speech upon all Occasions, he was not afraid, when he came to *Herod's* Court, to reprove him for his many Enormities, and, particularly, for his cohabiting with *Herodias*\*, the Wife of his Brother *Philip*, who was still living. This exasperated the Woman against him to such a Degree, that, tho' *Herod*, at first, had some Esteem and Reverence for him, yet, by her malicious Instigations†, she prevailed with him to cast him into Prison, with a Purpose to have him destroy'd, whenever she could find out a proper Opportunity.

Matth. xiv. 3.  
Mark. vi. 17.  
Luke iii. 19.

#### ABOUT

\* This *Antipas*, or *Antipater*, (for they are Words of the same Signification) was the Son of *Herod the Great*, by one of his Wives, nam'd *Cleopatra*, a Native of *Jerusalem*. In his first Will, his Father (as we said before) nam'd him Successor to his Kingdom; but, afterwards, he changed his Mind, made his Son *Archelaus*, King of *Judea*, and gave to *Antipas* the Title only of *Tetrarch* of *Galilee* and *Petrea*, which made him appeal to *Augustus* at *Rome*, in order to have his Father's former Will confirm'd, and the latter revers'd, but he did not obtain his End. *Joseph. Antiq. lib. xvii.*

\* This Woman was the Daughter of *Aristobulus* and *Bernice*, Sister to King *Agrippa*, and Grand-Daughter to *Herod the Great*. She was, at first, married to her Uncle *Philip*, Son of the same *Herod* by *Mariamne*, by whom she had a Daughter nam'd *Salome*, the same, who pleas'd *Herod* so well in her Dancing; and, how she came to run from one Brother, to live with another, *Josephus* has thus related the Story. — " *Antipas*, in his Passage to *Rome*, made some Stay with his Brother *Philip*, where he fell so passionately in Love with his Wife *Herodias*, that he could not forbear expressing it to her, and promis'd her withal, that, at his Return from *Rome*, he would put away his own Wife, and marry her. Upon these Conditions *Herodias* accepted of the Offer, and, as soon as *Antipas* was return'd, and his Wife gone, (for she having Notice of the Engagement between her Husband and *Herodias*, made her escape to her Father *Aretas*, King of *Petra*) she, with her Daughter *Salome*, left her Husband *Philip*, and, coming directly to *Antipas*, for ever after liv'd with him in a State of *Incest*, Lev. xviii. 15. nor was her Ambition much less criminal than her Lust: For, growing uneasy to see her Brother *Agrippa* promoted to the Title of a King, while her new Husband *Antipas* had no more than that of a *Tetrarch*, she press'd him so much, that he determin'd to make a Journey to *Rome*, with an Intention to ask the like Dignity of *Caligula* the Emperor; but the Emperor, being prejudic'd by several Letters, which *Agrippa* had written against *Antipas*, instead of advancing him, depriv'd him of his *Tetrarchy*, and condemn'd him to perpetual Banishment." The Emperor however, understanding that *Herodias* was *Agrippa's* Sister, shew'd an Inclination to pardon her; but she chose rather to follow her Husband in the Calamity she had brought upon him, than to owe any Thing to her Brother's Fortune; so that they were both confiscated, and banish'd together, first into *France*, and afterwards into *Spain*, where they dy'd. *Jewish Antiq. lib. viii. c. 9.*

† The *Evangelists* have assign'd the true Reason for the *Baptist's* Imprisonment: But, since the *Pharisees*, very probably, represented him as an Author of a new *Seß*, a Promoter of Seditions and Rebellions, and a Person dangerous to the Government, by Reason of the Multitude of his Followers, *Antipas* craftily made that his Pretence (as appears from *Josephus*, lib. xviii. c. 7.) for confining him; and the better to remove him from the People, sent him bound out of *Galilee*, into *Petrea*, to a strong Castle, called *Machærus*, near the *Dead Sea*, and towards the Borders of *Arabia*, where he continu'd above a Year in Prison. *Eachard's Ecclesiastical History, c. 3.*



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30, &c.  
John iv. 1.

ABOUT the Time of John's Imprisonment, our Lord, who, by the Hands of his Apostles †, had been baptizing for near seven or eight Months in Judea, understanding that the Pharisees began to be envious at him for the great Multitudes of People, that resorted to him, resolv'd to leave that Province, and pass into † Galilee, in order to enter upon the more solemn Part of his ministerial Function. In this Journey it was necessary for him to pass through Samaria †; and, as he travelled on Foot, and the Weather was hot, when he came within a little of †

Sychar, he sent his Disciples into the City to buy Provisions, and sat himself down by the Side of a famous Well, called Jacob's Well †.

WHILE he was sitting there, a Woman of a loose Life and Conversation came out of the City to draw Water; and when he requested some of her to drink, she, perceiving that he was a Jew, took the Freedom to ask him, how he could offer any such Request to a Samaritan, since there were so great Feuds, and so little Dealings † between them and the Jews? Little did the Woman know the Excellency

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

Our Saviour's Discourse with the Woman at Jacob's Well.

† Several Reasons may be assign'd, why our Saviour delegated the Office of baptizing to his Apostles. 1. Because it was no ways proper for him to baptize in his own Name. 2. Because the Baptism, that was peculiarly his, was the Baptism of the Holy Ghost, Acts xi. 16. 3. Because it was an Office of more Importance, to preach the Gospel, than to baptize, 1 Cor. i. 17. And, 4. Because Christ's baptizing of any might possibly have occasion'd Disputes and Jealousies among the Disciples, in the same Manner; as, in the early Ages of the Church, we find People valuing themselves, and despising others, upon their being baptized by such or such an eminent Apostle, 1 Cor. i. 12. Beausobre's Annotations.

† It is a Province of Palestine, which extends itself chiefly into the Northern Parts thereof. The Tribes, which it contains, are Issachar, Zebulun, Naphtali, and Asher, with Part (as some say) of Dan, and Parana, beyond the Jordan. On the North, it is bounded by Lebanon and Syria; on the West, by Phœnicia; on the South, by Samaria; and on the East, mostly by the River Jordan, and the Sea of Galilee. It is generally divided into two Parts, the Upper and the Lower Galilee, whereof the former is called Galilee of the Gentiles, Matth. iv. 15. either because it was chiefly possess'd by the Gentiles, with Jews interspers'd among them, or rather, because it border'd upon Gentile Nations, such as the Phœnicians, Syrians, and Arabians. The whole Country (according to Josephus) was fruitful, and well-cultivated, and the People laborious, and industrious. The Number of its Towns and Villages was prodigious great, and so well inhabited, that the least of them did not contain less than fifteen Thousand Souls. The Natives were a bold intrepid Race of Men, who defended themselves bravely against the foreign Nations, that surrounded them, but then their Wealth and Prowess made them seditious, and very apt to rebel against the Romans, for which they sometimes suffer'd very much. Whitby's Alphabetical Table.

† It is a Province of Palestine, (so called from its City of the same Name, that was once the Capital of the Kingdom of Israel) which lies exactly between Judea to the South, and Galilee to the North, and extends itself from the Mediterranean-Sea Westward, to the River Jordan Eastward, taking up the most considerable Part of what formerly belong'd to the Tribe of Ephraim, and the half Tribe of Manasseh, on the West Side of Jordan. Wells's Geography of the New Testament.

† Sychar is only a corrupt Pronunciation of Sychem, or Shechem, which is the Capital of the Country, that was once called Samaria. At present it is called Naplofa, and stands in a narrow Valley, between Mount Gerizzim on the South, (at the Foot of which it is situate) and Ebal on the North. On Mount Gerizzim they had once a Temple, which seem'd to rival That of Jerusalem, but, in the Time of the Maccabees, it was destroy'd by Hyrcanus, and, what they have now, is only a little Place of Worship, to which, at certain Seasons, they nevertheless repair for the Performance of the Rites of their Religion; but what those Rites are, it is not easy to say. The whole Place, in short, is strangely decay'd from what it was antiently; for it consists only of two Streets, that lie parallel under Mount Gerizzim, but is full of Inhabitants, and the Seat of a Bassa. Wells's Geography of the New Testament.

† It is much to be question'd, whether the Well, that is at present shewn to Travellers for Jacob's Well, be That, where our Saviour discours'd the Samaritan Woman, because it seems to be too remote from the Town for Women to come thither to draw Water; unless we may suppose, that the City did formerly extend itself farther that Way, than it does now. However this be, the Well is, at present, cover'd with a small Vault, into which you get down through a very straight Hole, and then, removing a broad flat Stone, you discover the Mouth of the Well itself. It is dug in a firm Rock, about three Yards in Diameter, and thirty five in Depth; and, to confute the Story, which is commonly told to Travellers, (viz. that it is all the Year dry, except on the Anniversary, when our Saviour sat upon it, but that then it bubbles up with Abundance of Water) Mr Maundrell tells us, that when they came to found it, they found no less than five Yards of Water in it. Journey from Aleppo to Jerusalem, and Wells's Geography of the New Testament.

† The chief Reasons of the Jewish Hatred against the Samaritans were these three, 1st, The foreign Extraction of the Samaritans, they being most of them Descendants from the Cutheans, whom Salmanazar sent to Samaria, when



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lency of the Person, who ask'd her so small a Favour; but, in some Measure, to convince her, our *Lord* took occasion from hence, under the *Metaphor* of Water, to discourse to her of *spiritual* Blessings, and, to make her sensible of his *Omni-science*, he reminded her of some Passages of her Life, particularly of the † five Times she had been divorc'd for her *Adulteries*, and of the State of *Fornication*, wherein she then liv'd.

CONVINCD by this Discovery that he was a *Prophet*, she propounded to him the great Question so much controverted between the *Jews* and *Samaritans*, viz. Which was the proper Place of publick Worship, *Gerizzim*, or *Jerusalem*? To which our *Saviour*, in his Answer, gives manifestly the Preference to the *Jewish*

Form, and Place of Worship; but makes it a Question of no great Moment, since the Time was approaching, when all Sacrifices and *ceremonial* Rites should cease, and when God, who is a *Spirit*, expected to be worshipp'd in a more † rational and spiritual Manner, than hitherto he had been.

OUR *Saviour*, before he had done talking with the Woman, and just as his Disciples were return'd from the City, had inform'd her, that himself was the (m) *Messiah*, whom she spoke of; whereupon, leaving her Water-Pots, she ran into the City, proclaiming aloud, that she had met with a Person, who had told her all the Secrets of her Life, and who could be no other, than that great Prophet, who was to come into the World; so that the Inhabitants

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when he carry'd away the *Ten Tribes* into Captivity, 2 Kings xviii. 9. 2dly, The Difference of their Religion and Worship, forasmuch as That of the *Samaritans* was a Kind of Mixture of *Jewish* and *Pagan* Rites together; and 3dly, The *Rival-Temple*, which the *Samaritans* had built on Mount *Gerizzim*, and consecrated to *Jupiter Olympus*, in order to avoid the Persecution of *Antiochus*. *Josephus*, Antiq. lib. xii. c. 7. These were the chief Causes of the Animosities between them. The *Jews*, however, did not carry their Resentment so high, but that, in some Cases, they would traffick, or buy any Thing of them; but then the *Pharisees* came in with a *Tradition*, that they were not to borrow any Thing of them, or receive any Kindness from them, nor drink of their *Water*, or eat of their *Morsels*. This, however, our *Lord* despis'd, as having no Foundation either in the Law of God, or Equity, and as tending to impair the Law of common Friendship and Humanity; and therefore we find him asking to drink with the *Samaritan Woman*, and afterwards going into the City, and eating with the *Sechemites*. *Beausobre's* and *Whitby's* Annotations.

† The Words in the Text are, *thou hast had five Husbands*, but whether five successively, and after the Death of one another, or five, from whom she had been divorc'd for *Adultery*, is not agreed. The best modern Interpreters however, judge, that she had been marry'd to five several Men, but so behav'd herself towards them, that for her *Adultery*, or some other froward Behaviour, they had given her a *Bill of Divorce*. This seems more likely to be the true Sense, than that, after the Death of five legal Husbands, she should live in Whoredom with a sixth Person. *Pool's* Annotations.

† The *Jews* gave it out, that the *Samaritans* worshipp'd God in the Image of a Dove; but this seems to be a mere Forgery upon them, 1st, Because among all the *Idols*, which they worshipp'd when they came from *Affyria*, there is not the least Hint of the Image of a Dove. 2dly, Because *Josephus*, who, in several Places of his History, inveighs against them bitterly, does no where charge them with this Crime: And, 3dly, Because it is a Thing utterly inconsistent with the Law of *Moses*, which they embrac'd; for, as it forbids all Images, so it requires Men to sacrifice the Dove to God; and surely, nothing can be more absurd, than to worship That, which we are bound to sacrifice. 'Tis very likely therefore, that the *Samaritans* had no false Objects of Worship among them, and yet they, as well as the *Jews*, might not be furnish'd with right Apprehensions of the true One. They both were to blame, no doubt, in confining the Worship of God to any particular Place, and thinking, that he could not be rightly ador'd, but either at *Gerizzim*, according to the one, or at *Jerusalem*, according to the other, when his Presence is certainly every where, and in every Nation *he that feareth him, and worketh Righteousness, is accepted with him*, Acts x. 35. They, as well as the *Jews*, might think, that God was pleas'd with outward Ordinances, with Sacrifices and Expiations, which sanctified only to the purifying of the *Flesh*; but perhaps they never suppos'd, that these Things were but Types and Figures of what was to succeed, and therefore to be of no longer Continuance, than until the Substance of the Things themselves was come. They, doubtless, both had some Expectations of a *Messiah*, but perhaps it never enter'd into their Heads, that he should be the Angel of the Covenant, who, with the Incense of his Blood, should offer up the Prayers of all the Saints upon the Altar, that is before the Throne, Rev. viii. 3. So that our *Saviour*, by this Part of his Discourse with the Woman, plainly intimates, that, after his Resurrection, and the Promulgation of his Gospel, not only the *Jews*, and *Samaritans*, but the People of all Nations whatever, should have righter Notions of God, the only Object of religious Worship, of the Extent and Universality of his Church, of the Qualifications requisite in true Worshippers, and of the Mediator, appointed by God to introduce and enforce their Prayers. *Whitby's* Annotations, and *Cabnet's* Commentary.

(m) Her Words are, *I know that the Messiah cometh, who is called Christ*, John iv. 25.



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habitants waited on him at the Well, invited him into their City, receiv'd him with great Civility, and, tho' some believ'd on him from the Testimony of the Woman, many more did so, from their own Conviction, in hearing his Sermons, and Divine Discourses.

John iv. 46.  
*His curing the Nobleman's Son, which converted his Family.*

AFTER two Days Stay in the City, our Lord proceeded to *Cana*, where he had chang'd the Water into Wine, and where the *Galileans*, who, at the Passover, had seen the Miracles, which he did at *Jerusalem*, receiv'd him with great Kindness and Respect. Hither it was, that an Officer belonging to the Court came, and address'd himself to him with great Humility and Reverence, desiring him, that he would come, and cure his Son, who was just at the Point of Death; and when, with more Importunity, he renew'd his Request, and our Lord, to shew the Excellency of his Power, that could cure in Absence, as well as Presence, dismiss'd him with this Assurance, *that his Son was restor'd to Health*; the believing Father joyfully returning home, was, by the Way, congratulated with the welcome News of his Son's Recovery; and enquiring of his Servants the Hour when the Child began to amend, by the Account, which they gave him, he perceiv'd, that it

was at the very Instant, when *Jesus* had declar'd to him, *thy Son is well*: Whereupon both he, and his whole Family, being convinc'd of our Saviour's Divinity, were converted to the *Christian Faith*.

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1.

THE Imprisonment of *John* had put an End to his Ministry; and therefore, to supply that Loss, our Saviour himself began to preach the Sum and Substance of the Gospel, *Faith, Hope, and Repentance*, in the Province of *Galilee*; and this he did in such an extraordinary Manner, that he was admir'd by all, and his Fame spread through the whole Country. Coming however to *Nazareth*, the Place of his Education, he went into the Synagogue † on the Sabbath-Day, and when he † stood up, and read (as the Custom for Lay-Men was at that Time) a Passage in the Prophet *Isaiab*, beginning with these Words, (n) *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, &c.* which he apply'd to himself, (but in general Terms) and spake thereupon with so much Gracefulness, that the Eyes of the whole Congregation were turn'd upon him, admiring his Discourse; many, who had known him in the Disadvantages of his Education, began to have abject Thoughts of him upon the Meanness of his Extract, as if he had been

Luke iv. 14.  
*His base Usage at Nazareth, and Removal to Capernaum.*

† That the *Synagogue-Worship* was, at this Time, loaded with *Rites and Ceremonies* of human Invention, that the *Priests* were very defective in the Discharge of their Functions, and the Manners of those, who met there, very much corrupted, no one can doubt, who is at all acquainted with the Scriptures, and the *Jewish History*; and yet, we find, that our Saviour and his Disciples (as Members of the Church of *Nazareth*) went constantly every Sabbath-Day to these Synagogues, preserving thereby the Unity of the Spirit in the Bond of Peace, and not upon slight Pretences, forsaking the assembling of themselves together, as the Manner of some is, Heb. x. 25. *Whitby's Annotations.*

† What the Nature and Design of Synagogues were, and, at what Time, and upon what Occasion, they were at first erected by the *Jews*, we have, in a particular Dissertation, already discuss'd, and need only take notice, that tho' every Synagogue had a settled Reader, to whom was allow'd an annual Stipend, yet, when any grave and learned Person came in, (especially if he was a Stranger) it was customary to make him the Compliment of reading the Portion of Scripture appointed for the Day, Acts xiii. 15. which he always did in a standing Posture. For, as the Law was given with Reverence, say the *Jews*, so it is to be handled with Reverence; and, when he had read what he thought fit, he might, if he was so dispos'd and qualify'd, expound, or comment upon it. The Character, which *John the Baptist* had given of our Saviour, and the Miracles, which he had lately done in *Cana* and *Capernaum*, might possibly excite the Curiosity of the Master of the Synagogue to hear him read, and expound; read in *Hebrew*, and expound in *Chaldee*, as *Exra* had introduc'd the Custom. In reading the Law, People were confin'd to the Lesson of the Day, but the *Rabbins* have observ'd, that, in reading the Prophets, there was a greater Licence allow'd; and therefore, tho' our Saviour might read just where the Book open'd, yet there seems to be a good deal of the Hand of God in directing him to a Place, which related to himself, and gave him so fair an Opportunity of declaring the Purpose of his Coming into the World, viz. to publish Redemption and Liberty, Pardon and Reconciliation with God. *Beau-sobre's Annotations, and Calmet's Commentary.*

(n) *Isaiab* lxi. 1.



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been no more than a *Carpenter's* Son; so that his taking an Occasion to upbraid them with their Ingratitude and Insensibility, so far provok'd the whole Assembly, that they hurry'd him out of the City, and brought him to the *Brow* of the Hill, on which it was built, with a Design to have † cast him down from thence, and destroy'd him, had not he, by a miraculous Power †, withdrawn himself from the Fury of these wretched People, and left their City.

Matth. iv. 13.  
Luke iv. 31.

THIS barbarous Treatment of the *Nazarens* made our *Saviour* remove from them, and settle his Habitation in *Capernaum*, which was the *Metropolis* of *Galilee*, and, by Reason of the Lake †, which was near it, a Place highly convenient for

his Designs. He had not long been here before great Multitudes flock'd to him; and as he was walking one Day by the Side of the Lake, with a Crowd of People pressing upon him, he saw two Fishing Vessels ||, one belonging to *Peter* and *Andrew*, and the other to *James* and *John*, (who were all Partners and Companions in that Business) and stepping into *Peter's* Ship, he desir'd him to put a little from the Shore, that from thence he might preach to the People.

From the Beginning of the Gospels to Matth. ix. 8. Mark ii. 23. Luke vi. 1. Matth. iv. 18. Mark i. 16. Luke v. 1.

*PETER*, and his Companions had been hard at Work all Night, but without any Manner of Success; and therefore, when *Sermon* was ended, and our *Saviour* order'd *Peter* to launch out farther, and to let down his Nets for a *Draught*, he modestly

The wonderful Draught of Fishes, which amaz'd St Peter.

† Such Kind of popular Executions were sometimes tolerated, and, under pretence of Zeal for the Law, several were put to Death, (especially in Times of publick Calamity, and when the *Jews* were in their greatest Distress, *Joseph. de Bello Jud. lib. v.*) without the Formality of Justice. But what made the *Nazarens* so exceeding outrageous against our *Saviour* was, his declaring them unworthy of the Miracles, he had done at *Capernaum*, his equalizing himself to some of the greatest of the antient Prophets, and, by the Instances of the *Sidonian* Woman, and *Naaman* the *Syrian*, plainly intimating, that his Gospel should chiefly be receiv'd by the *Gentiles*. *Calmer's* Commentary, and *Whitby's* Annotations.

† How he got out of their Hands, when they had laid hold of him, the Scripture does not tell us; nor is it our Concern to be curious to enquire. We know very well, that it was an easy Thing for him, who was God, as well as Man, to quit himself of any mortal Enemies: But how he did it, whether it was by blinding them for the present, or making himself invisible, or merely by allaying their Rage, and changing their Wills, it is impossible to determine. Which Way soever he did it, it was certainly something miraculous, and therefore depriv'd the *Nazarens* of the Liberty of complaining that he had done no Miracles among them. *Pool's* Annotations, and *Calmer's* Commentary.

† This Lake, which (according to *Josephus*) is forty Furlongs in Breadth, and in Length an hundred, was, in the Times of the Old Testament, called the *Sea of Chinnereth*, Numb. xxxiv. 11. but the Writers of the New have given it three different Appellations. For, as it is called the *Sea of Galilee*, from the Province of *Galilee* in general, so it is called the *Sea of Tiberias*, from a Town of that Name, standing on its *Western*-Shore, and the *Lake of Gennesareth*, from that particular Tract of *Galilee*, which bounded it a great Way, on the *Western* Side. The Lake lies upon a Gravel, which makes its Water both of a good Colour and Taste. It is softer, than either Fountain or River Water, and withal so very cold, that it will not grow warm, tho' set in the Sun in the hottest Season of the Year. The River *Jordan* runs thro' the Middl of it, which stocks it with a great Variety of Fish, of a peculiar Taste and Shape, not to be equalled in any other Place. In short, it was a common Saying among the *Jews*, that *God loved the Sea of Galilee more than any other Sea*, which so far holds good, that this Sea, above all others, was honour'd with the Divine Presence of our Blessed *Saviour*, while he dwelt at *Capernaum*, very frequently, and even once, after he was arisen from the Dead. *Wells's* Geography of the New Testament.

|| *St Matthew*, and *St Mark*, in their Relations of this Transaction, are pretty uniform, but *St Luke* differs from them so widely, that Interpreters have been at some Pains to reconcile them. For, whereas the two former tell us, that these Fishermen were casting a Net into the Sea, *St Luke* informs us, that they were gone out of their Ships, and had washed their Nets, besides some other Variation in the Manner of the Call of the four Apostles. But not to enter into a minute Examination of Particulars, we ought to consider, that some Allowances are reasonable, and necessary to be made for the Variation of Circumstances in one Historian, who makes it his Business to recount Matters distinctly, and at large, and in another, whose Intention it is, only to declare Facts, in general, without entering into the Series and Order of each Action. Now, this is the Case of the two former *Evangellists*: They design'd no more, than a summary Account of these four Apostles Call, and their Compliance with it; and therefore they contented themselves with setting down apart, so much first, as relates to *Andrew* and *Peter*, and afterwards, what related to *James* and *John*. But *St Luke*, who purposes to shew the Manner, and whole Process of the Call, records the Miracle at large, and interweaves several remarkable Passages, which were not needful to be mention'd in the brief Account of *St Matthew*, and *St Mark*, but highly conducive to *St Luke's* Purpose of undertaking to describe the miraculous Draught of Fishes, (*Luke* v. 10.) which, upon our Lord's Command to make a fresh Experiment, was taken. *Stanhope*, on the Epistles and Gospels, Vol. III.



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modestly told him of their unsuccessful Toiling all Night, but, nevertheless, in Obedience to him, he was willing: Nor had he Cause to repent; for, upon letting down the Nets, they inclos'd such a Multitude of Fishes, that their Tackle began to break, so that they were forc'd to call to their Partners in the other Ship, to come to their Assistance, because the Draught was such, that it loaded both the Vessels so very deep, that they were in some Danger of sinking before they got to Shore.

AMAZ'D at this marvellous Sight, and dreading the visible Appearance of so great and so Divine a Power just by him, Peter threw himself down at our Saviour's Feet, desiring him to † depart from him, because he was a Person no ways worthy of his Presence. But our Saviour bid him be

of good Comfort, and, from the present Incident, took occasion to inform him, that he had a nobler Work and Employment for him, even the † *gaining of Mens Souls to Salvation*, if he would adjoin himself to him; and having given the like Invitation to the other three, *Andrew, James, and John*, they all obey'd his Call, and, leaving their Vessels, Nets, Relations, and Employment, † became, ever after, his constant and inseparable Disciples.

AFTER the Choice of these four Disciples, our Saviour return'd with them into the City; and, on the next Sabbath-Day, went into the chief Synagogue, and there preach'd to the People, with so much Force and Authority, and in a Manner so widely different from their usual Teachers the Scribes †, that all were astonish'd

From the Beginning of the Gospels to Matth. ix. 8. Mark. ii. 23. Luke vi. 1.

Mark i. 23. Luke iv. 33. His Cure of the Demoniac in the Synagogue, and of Peter's Wife's Mother at her House, &c.

† We have several Instances, both in the *Old and New Testament*, of Persons struck with dreadful Apprehensions at the Presence of the *Divine Majesty*, or even of some Angel, or a Prophet delivering a Message from him. And therefore *Grotius* supposes, that *Peter's* Case was much the same with that of the Widow of *Sarepta*, when she complain'd to *Elijah*, *What have I to do with thee, O thou Man of God, art thou come unto me to call my Sins to Remembrance?* 1 Kings xvii. 18. But others more justly think, that *Peter's* Words are expressive, rather of his high Sentiments of our Lord, and the Consciousness of his own Unworthiness to be found in such a Person's Company, and that therefore, they do not a little resemble that glorious Declaration of the Centurion in the Gospel, *Lord, I am not worthy, that thou shouldest come under my Roof, but speak the Word only, and my Servant shall be healed*, Matth. viii. 8. *Calmet's* Commentary, and *Pool's* Annotations.

† The Words in our Translation are, *From henceforth thou shalt catch Men*, but in the Greek ἀπὸ τῆ νῦν ἀνθρώπους ὥσιν ζωγρεῖς, there is something very remarkable. For it does not say, that *Peter* should catch Men, as People generally do wild Beasts or Fishes, in order to kill them, and eat them; but that he should take them alive, as such Fish, and wild Creatures are taken, that are design'd to be put in Stews and Parks; and therefore the Sense of the Words is, — *Thou shalt be a Fisher of Men*, but such a Fisher, as shall preserve them alive; as shall retrieve them, in short, from Error and Ignorance, and Death; and conduct them to Truth, and Knowledge, and eternal Life. *Hammond's* Paraphrase, and *Calmet's* Commentary.

† Towards the Conclusion of the first Chapter of *St John's* Gospel, we meet with a Call of some five of our Lord's Disciples, about a Year prior to this; but, by the Account of the other *Evangelists*, it appears that they did not, at this Time, become our Saviour's constant Attendants, because it is presumable, that, tho' he took this Opportunity to make himself known to them, yet he had not, as yet, any immediate Occasion for them, and therefore remitted them to their respective Trades. Only *Philip* is suppos'd to have retain'd to him from the very first, because he seems to have called him in a formal Manner, as he did not, at that Time, the rest, *John* i. 43. and because we find no farther Interview between him and *Philip* upon this Score, as there was between him and three, at least, of the rest, *Luke* v. 10, 11. These three Disciples therefore, viz. *Andrew, Peter, and John*, were twice called, but the former Calling was rather a Warning to hold themselves in Readiness for it, than an actual engaging them in his Service; but now in *Philip*, we meet with no other Call, than what he had at first, and therefore, tho' the Fathers, and some antient Writers, have given the Honour to *St Andrew* of being the first Disciple; yet that Prerogative is evidently *St Philip's*. For though *Andrew* and *Peter* were the first that came, and convers'd with our Lord, yet we find them returning to their Trades again, and not ordain'd to their Discipleship, till after the Time that the Baptist was cast into Prison. *Beausobre's* Annotations, and *Calmet's* Commentary, and *Howell's* History, Book ii. in the Notes.

† There are several Opinions, wherein the Excellency of *Christ's* Preaching, above that of the *Jewish* Doctors, did consist. Some think, that his Teaching was not so much in the Manner of an Instructor, as a Legislator, and one, who, in his own Name, had Power to propound the Terms of Life and Death. But tho' this, in Relation to *Christ's* Divinity, be certainly true; yet it is not so agreeable, either to his Prophetick Office, or his frequent Declarations, that the Doctrine which he taught was not his own, but his, who sent him; and that he spake not of himself, but as his Father had commanded him, *John* vii. 16. and xi. 51. Others imagine, that the Excellency of *Christ's* Preaching consisted



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astonish'd at him; and, to increase their Admiration, one in the Congregation, whose Body was possess'd with an unclean Spirit †, cry'd out in an hideous Manner, *Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? † I know thee who thou art; the Holy One of God.* But Jesus, who wanted the Testimony of no such Confessors, commanded his Silence, and Departure out of the poor Man's Body; which immediately was done, to the great Surprise and Amazement of all the Spectators.

FROM the Synagogue our Lord retir'd to Peter's House, where his Wife's Mother lay sick of a Fever; but, upon his approaching the Bed-Side, and taking her by the Hand, he commanded the Fever † to depart, and that Moment restor'd her to such perfect Health, that immediately she arose, and (as if she had never been sick) waited on the Company. This, and the other Miracle in the Synagogue, (as soon as the Sun was set, and the Sabbath ended) gather'd all the City together about Peter's House, bringing *Demoniacs* ||, and diseas'd People

From the Beginning of the Gospels to:  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.  
Mat. viii. 14.  
Mark i. 30.  
Luke iv. 40.

consisted in the Miracles, wherewith he confirm'd his Doctrine; for so the Evangelist represents the Matter: *They all marvelled, saying, What new Doctrine is this? For with Authority he commandeth the unclean Spirits, and they obey him.* Mark i. 27. But because another Evangelist tells us, that it was his Doctrine, without his Miracles, that astonish'd the People, Matth. vii. 29. others are of Opinion, that his Excellency lay in the graceful and lively Manner of his Delivery, not like the Teachers of the Jews, who read their Lectures of the Law so coldly, so perfunctorily, as never to affect the Hearts of their Hearers; and that, in short, he spake as a Prophet, who had a full Commission from God to deliver his Message to them; not as the Scribes, who pretended only to deliver the Traditions of their Forefathers. *Whitby's and Pool's Annotations.*

† Those, who are minded to depreciate our Saviour's Miracles, will need persuade us, that the Jews, having a Notion, that the Diseases, whose Symptoms they could not account for, were inflicted by Devils, whom God might employ to chastise Mankind, did therefore give the Name of *evil Spirits* to several Distempers, which proceeded merely from natural Causes; that, of these Distempers, such as had any Thing loathsome or nauseous attending them, they generally called by the Name of an *unclean Spirit*; and that, because Sepulchres, of all other Places, were reputed the most polluted, therefore, whenever any crazy or melancholick People took it in their Heads to frequent such Places, that they were always said to be possess'd with such Spirits. See *Beausobre's Annotations* in Matth. iv. 24. and x. 1. But how groundless this whole Hypothesis is, we shall take occasion to shew at large, in our Answer to the Objections, belonging to this Chapter.

† It may justly be made a Question, whether the Devil, who possess'd this Man, did actually know our Saviour to be the Son of God, as he pretended. There are two Evangelists, who relate this Miracle, and, in the Conclusion of it, both tell us, that our Saviour suffered not the Devils to speak, because they knew him to be Christ, Mark i. 34. Luke iv. 41. But, notwithstanding this, some Interpreters do not scruple to affirm the contrary, viz. that the Devil had no perfect Perception of our Lord's Divinity, until his Resurrection from the Dead. The State of Humiliation, which he chose, the Obscurity, which he liv'd in, and the Persecutions, which he suffer'd, without ever employing his Power to redress them; the Care, which he took to conceal his most renown'd Actions, and to refer the Glory of them all to God alone, deceiv'd the Devil, and kept him in Suspence. For, had he known Jesus, say they, he would never have put it into the Heart of Judas to betray, or of the Jews to crucify him, since this was the proper Way to accomplish Man's Redemption. But the Answer to this is obvious, — That, tho' the Devil did know Jesus to be the Messiah, yet he did not know the Mystery of Man's Redemption. When he first essay'd our Lord in his Temptations, he spake indeed in a different Manner, *If thou be the Son of God*; but, by his Defeat, he soon perceiv'd that his Antagonist was more than Man. Tho' therefore he perfectly knew him to be the Son of God, yet, seeing him invested with our Nature, he might, very likely, be so far infatuated, as to think, that, by destroying his Humanity, he might possibly defeat God's great Design. For how sublime soever we may suppose his Intellectual Faculties to be, yet the wonderful Work of Man's Salvation by the Death of Christ, the Apostle plainly tells us, is what no finite Understanding could comprehend, until God was pleased to make all Men see, what is the Fellowship of the Mystery, which, from the Beginning of the World, hath been hid in God, to the Intent that now, unto Principalities, and Powers in heavenly Places might be known, by the Church, the manifold Wisdom of God, according to the eternal Purpose, which he purposed in Christ Jesus our Lord, Eph. iii. 9, &c. *Calmet's Commentary.*

† Fevers are common Distempers, and very often cur'd by ordinary Means, so that the Nature of this Miracle did not lie in the Cure of an incurable Disease, but in the Manner of the Cure, which was with a Touch; the Suddenness of it; her Fever immediately left her; and the Perfection of it, in that she was able to rise and wait on the Company. This is said to be Peter's Wife's Mother; and from hence it may be presum'd, that Peter, who was himself of Bethsaida, had marry'd a Woman of Capernaum, and there liv'd with his Mother-in-Law. *Pool's and Beausobre's Annotations.*

|| This plainly shews, that the curing of Diseases, and the casting out of Devils, were two distinct Things, and, consequently, the Error of those, who, in their Annotations, upon the very Texts, where they are mention'd separately, endeavour to persuade us, that the Devils cast out were only Diseases. *Whitby's Annotations.*



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Mark i. 35.  
Luke iv. 42.

People of all Kinds, and begging the Relief of this Heavenly Physician, who very readily cur'd them all, by a Touch only, or the Imposition of his Hand.

THE next Morning he retir'd very early into a private Place, that, being free from the Noise and Importunities of the Multitude, he might have an Opportunity to pray: But even in his *Solitude* he was found out; and therefore, to disengage himself from such a Croud of Attendants, he told his Disciples, that the Purport of his *Mission* was to preach the *Gospel* in

other neighbouring Cities, and therefore, leaving *Capernaum*, he made a Progress into *Galilee*, preaching in their publick *Synagogues*, curing all Kinds of Distempers, and dispossessing all *Demoniacs*, that were brought to him.

IN his Progress through *Galilee*, he met with a Man overspread with a foul *Leprosy* †, whom, upon his humble Petition, with one Touch † he immediately healed, but, at the same Time, † gave him strict Charge, not to discover it to any one, until he † had presented himself before

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

Mark i. 40.  
Luke v. 12.  
In his Progress through Galilee, he cures a Leper, and at Capernaum, a Paralytick, &c.

† A *Leprosy* was a Distemper very common among the *Jews*. It proceeded from a general Corruption of the Blood and Juices; render'd the Person, tainted with it, extremely loathsome and deform'd; and, in hot Countries especially, was, of all Distempers, the most spreading in the Body, and the most contagious to others. But then, with Regard to the Notions of the *Jews*, and their Law concerning it, it was still more detestable. It separated the Person infected with it from all *civil* and *religious* Communion. It distinguish'd him by all the outward Significations of Sorrow and Shame. It was generally look'd upon, as a Plague, inflicted by God, for some enormous Crime. It was thought so far above the Power of *Art*, that the very Attempt to cure it by Medicine was esteem'd an impious Presumption. In short, it was dreaded as the highest of *legal* Pollutions, and requir'd a great Variety of *Lustrations*, before the Patient could be restor'd to the Privilege of a *Jew*, Levit. xiii. *Stanhope*, on the Epistles and Gospels, Vol. II.

† But how came our Saviour to run the Hazard of making himself *unclean*, Levit. v. 3. by touching one, that was manifestly so? Now, whatever the Law concerning the Leper's Uncleanness might be, it seems, as if the Priest, that officiated about him, was not affected by it, because we find him directly to make so near an Examination, and Inspection into his Distemper, Levit. xiii. 14, &c. *Aaron*, we may observe, tho' he officiated about his Sister *Miriam* in her Leprosy, is not said to have contracted any Pollution by it; and therefore, well might a much greater High-Priest than *Aaron*, in Virtue of his Office, claim the same Immunity. But then, in Virtue of his Divinity, it was impossible for him to incur any *legal* Uncleanness: As therefore the Effect, wrought upon this Leper, was a plain Demonstration, that the Finger of God was in it, and he, consequently, approv'd of the Action; so the *Jews* make it a receiv'd Rule, that a Prophet might vary from, and even change the Ritual Law: And, from hence we may infer, that as *Elijah*, and *Elisha*, both might touch the dead Children whom they rais'd to Life again, without Imputation of Uncleanness, 1 Kings xvii. 19. and 2 Kings iv. 34. so might our Saviour touch this Leper; tho' the Opinion of some is, that he did not properly touch him as a Leper, because the Moment that he stretch'd out his Hand, the Leprosy was cur'd: But, if it were not, the Observation of *Theophylact*, (in Luc. vii. 13.) still stands good, viz. That our Lord might touch the Leper, in order to shew, that it was not necessary to observe those lesser Matters of the Law; that touching an unclean Person did not defile one, that was pure himself; and that the only Thing indeed, that did defile, was the Leprosy of the Soul. *Calmet's* Commentary, and *Whitby's* Annotations.

† If it be ask'd, Why our Saviour should so often command the concealing his Miracles? We may assign for Reasons, not only his Modesty and great Humility, that there might be no Appearance of Ostentation in him, and that the *Jews* might have no Pretence to accuse him of seeking his own Glory, Matth. xii. 16. but because, at this Time, it was not proper to irritate the Scribes and Pharisees (who had already made him quit *Judea*) too much. He knew, that, in such a determinate Space, they would bring about what God in his Counsel had decreed. In the mean Time, he was to work the Works of him that sent him, while it was Day, John ix. 4. and to propagate his Gospel, as much as possibly he could, both among the *Jews* and *Gentiles*, which could not have been so conveniently done, if the Greatness of his Miracles had once provok'd the Malice and Envy of his Enemies, to make their utmost Opposition against him. He knew likewise, the mad and capricious Humour of the Multitude, and had Reason to apprehend, that they might come, and take him away by Force, and make him a King, John vi. 15. if all his Miracles had been blaz'd abroad, before he had sufficiently instructed them in the spiritual Nature of his Kingdom. As therefore he was far from being a Friend to Popularity, or Sediton, he desir'd, that several of his Miracles might be suppress'd, lest any bad Consequences should attend the Publication of them, until his own Resurrection from the Dead should be an undeniable Proof and Confirmation of all the rest. And, this I take to be the Reason of his referring the Pharisees, when they came to demand a Sign of him, to that of the Prophet *Jonah*, Matth. xii. 39. whereby he imply'd, that he would use no more Means for their Conviction, until, by the Miracle of his Resurrection, his Divine Power and the Completion of the ancient Types and Prophecies should be so dilucidly manifested, as to leave them without all Excuse. *Calmet's* Commentary, *Beausobre's* and *Hammond's* Annotations.

† The Priesthood, at this Time, was much degenerated from its primitive Institution, and many human Rites and Ordinances were added to God's Law concerning the Priest's Examination of the Leper, who pretended to be clean; and



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before the Priest, and offer'd the Sacrifice, that was appointed for a Testimony † of his Cure: But the poor Man, out of the Abundance of his Joy, could not refrain from publishing it abroad wherever he came, which still increas'd our Saviour's Fame, so that he avoided returning openly into the City of *Capernaum*, lest the Multitude of his Followers should give some *Umbrage* to the State; and therefore, having finish'd his Progress through *Galilee*, (which lasted for almost three Months) he retir'd into a *desert* Place, and there employ'd some Part of his Time in *Prayer*.

Matth. ix. 2.  
Mark ii. 3.  
Luke v. 18.

UPON leaving his Retirement, he went privately into *Capernaum*, but it was not long before he was discover'd; and as soon

as he was, such vast Crowds were gather'd together to hear his Sermons; and to bring their Diseas'd for Cure, that the House where he was, and all the Court-Yard about it were not sufficient to contain them. In the House were many great Persons, *Pharisees*, and *Doctors* of the Law from *Jerusalem* and *Judea*, as well as *Galilee*, who, led thither by their Curiosity, sat hearing his Discourses, and observing his Miracles, when four Men came bearing a *Paralytick* † on his Bed; but finding it impossible to pass through the *Throng*, they adventur'd to uncover the House ||, and to let down the sick Man, Bed and all, into the very Room, where he was sitting.

From the Beginning of the Gospels to Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

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and yet our Lord sent this Leper to submit to all these new-invented Ceremonies, as knowing, that tho' they did indeed corrupt, yet they did not extinguish the Divine Institution. The Divine Institution was no more than this, — That, when a Leper was cur'd, he was to appear at the City-Gate, and the Priest was to examine whether he was truly healed or no; that if he was, the Priest receiv'd him into the City, and by Degrees into the Temple, whither he should bring two *clean Birds* of any Kind, (the marginal Note says *Sparrows*) and, having made a Bunch of *Cedar* and *Hyssop* mix'd together, should tie them with a scarlet Ribbon made of Wool; that to this Bunch of *Cedar* and *Hyssop* one of these Birds should be fasten'd alive, and the other killed by the Leper, that was cur'd, and its Blood receiv'd in a Vessel, filled with Water; that, when this was done, the Priest should take the Bunch with the live Bird, and, having dipp'd both in the Water, ting'd with the Blood of the other Bird, should seven Times sprinkle the Leper with it; and that, after this, the live Bird should be let loose to flee where it would, and the Person, thus healed and purify'd, should again be admitted to the Society of the Healthy, and a Communion in religious Offices, *Levit. xiv. 1, &c.* *Whitby's* and *Hammond's* Annotations.

† Various are the Senses of the Words, *a Testimony to them*; for, they may signify, that the Gift or Oblation, which the Leper was to carry, would be a Means to evince the Perfection of his Cure, when the Priests had examin'd and admitted it as such; that this would likewise be an Evidence to the People, who stood at that Time, and saw him cur'd, when they should hear that the Priests had pronounc'd him clean; a Proof to the Priests, that himself was an Observer of the Law, by requiring his Patient to comply with the Ceremonies of it; and a full Demonstration, that he was a Prophet come from God, since they themselves own'd that a Leprosy could only be cur'd by the Finger of God. *Beaufobre's*, *Hammond's*, and *Whitby's* Annotations.

† The Word comes from *παράλω*, which signifies to *resolve* or *relax*, and seems to imply, that this Distemper is a Relaxation of the Nerves, tho' it sometimes proceeds from other Causes. It is always attended with great Weaknesses, and Obstructions of the Blood and Juices, which deprive the Limbs of their Motion, and sometimes occasion great Pain. The Distemper is reckon'd above the Power of all Medicines to remove; and yet, our Saviour cur'd it several Times merely by a Word's speaking. *Pool's* Annotations.

|| But how could they possibly uncover the House, when they could not so much as get to it, much less get upon it, by Reason of the Throng, that was before the Door? Now, to have a right Notion of this Matter, we must observe, that the Houses in *Judea* were, for the most part, even, as they are to this Day, (*Sandys's Travels*, page 36.) low built, and flat roof'd, and surrounded with a Battlement about Breast-high, according to God's own Injunction, *Deut. xxii. 8.* so that, to go up to the Top of their Houses, the *Jews* had two Ways; one, by a Pair of Stairs within the House, leading up to the *Trap-door*, which lay even with the Roof; and the other, on the *Outside* of the House, by a *Ladder*, or Pair of Stairs rather, either fix'd or moveable, by which they could ascend to the *Roof*, when they pleas'd, without ever going into the House itself. Since this then was the general Fashion of *Jewish* Houses, we need not doubt, but that this at *Capernaum* was of the same Figure and Make; and therefore the Bearers of the *Paralytick*, finding that they could not come at the Door by Reason of the Crowd, bethought themselves of another Expedient. They went round a private Way, and coming to the Stairs, which stood on the *Outside* of the House, up these they carry him, and presently gain the Top. But, finding the *Trap-Door* (or *Way of the Roof*, as the *Jews* call it) shut against them, immediately they go to Work, and forcing it open, (which *St Mark* calls *uncovering* or *breaking up the Roof*, Chap. ii. 4. because the Door, which lay even with the Roof, when let down and shut, was reputed a Part of it) they convey'd him down that Way, which *St Luke* calls *letting* him down through the Tiling, i. e. thro' the Roof, which (except where the Door was) was all pav'd with large Tiles, and by this Means they found it no difficult Matter to place him in the *Midst* before *Jesus*. *Calmer's Commentary*, and *Prætor's Vindication* of our Saviour's Miracle.



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OUR Blessed Saviour, being not a little pleas'd with such an Instance † of their Faith, and Reliance on his Mercy, was resolv'd to cure the Man; and accordingly, in the first Place, he gave him an *Abso- lution* † from his Sins. This provok'd the Indignation of the *Scribes* and *Pha- risees*, as deeming him guilty of *Blas- phemy* †, because none (as they imagin'd) could forgive Sins; but God alone. But he, knowing their secret Thoughts, first reprov'd their *Censoriousness*; and then, by curing the Patient before them, plainly demonstrated what Authority he had to forgive Sins. For tho' the Power of Healing be much inferior to that of for- giving Sins; yet, because it is not so easy to impose a Cure upon the World, where Mens Senses are Witnesses, as Remif-

sion of Sins; which is a secret and invi- sible Operation; therefore all the People, who were convinc'd by their Eyes of the Efficacy of *Christ's* last Words *Rise and walk*, were satisfy'd of the Truth of the former *Thy Sins are forgiven thee*: And accordingly they glorify'd the *Almighty*, who had manifested such Power on Earth, and being filled with reverential Fear, de- clar'd, that *they had seen strange and won- derful Things that Day*.

WHILE our Lord continu'd at *Caper- naum*, he went out one Day (as frequently he did) to the Lake-Side, and finding one *Matthew* †, otherwise nam'd *Levi*, the Son of *Alpheus*, a rich *Publican*, sitting in his Office, he ask'd him to be one of his Disciples, who immediately † forsook his gainful Employment, and afterwards

became

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

Matth. ix. 9.  
Mark ii. 14.  
Luke v. 27.

He calls Mat-  
thew the Pub-  
lican, and  
apologizes for  
his conversing  
with Sinners,  
and his Disci-  
ples not fast-  
ing.

† Some have suppos'd, that, because the History makes no Mention of any Faith, but that of the Friends and Bearers of this impotent Man, that therefore the Patient himself had no Part in that virtuous Disposition, which inclin'd our Saviour to compassionate him; and thence they infer, how far a Man may be benefited by the Faith and Intercessions of others in his Behalf. But it is a Mistake to think, that the Words *their Faith* exclude that of the sick Person: For, had he not been persuaded, that *Christ* was able to cure him, he would never have suf- fer'd himself to be presented to him, in a Method so troublesome to his weak Condition. We read indeed of no *Petition*, that he made to our Lord, but the *Violence* of his Distemper might possibly have depriv'd him of the Use of Speech; or, if it had not, the very Spectacle of a Body so debilitated, the Manner of the Action, and the Fa- tigue which he must have undergone in it, all spake for him, and carry'd a more moving Eloquence, than it was possible for any Tongue to utter. *Stanhope*, on the Epistles and Gospels, Vol. III.

† The *Jews* were of this Persuasion, — That every Disease of the Body (those especially, which were of a grievous Nature) were sent upon Men for the Punishment of their Sins; and though they might carry this Maxim too far, *John* ix. 3. yet sure it is, that the Scriptures represent most of the Calamities of Life, as the *natural* Effect of Mens Iniquities. And therefore some have observ'd, that, as the Word *Sins* is frequently put for the *Punishment* of Sins, our Saviour's *forgiving* the Man's *Sins* was no more, than a Declaration of his Intention to cure his Dis- temper: Whereas it is plain, that our Saviour speaks of them, as two distinct Things; when he puts the Question to the Company, *Whether is easier to say, Thy Sins be forgiven thee? or to say, Take up thy Bed and walk?* *Matth.* ix. 5. *Whitby's* Annotations.

† This Word, in *Heathen* Writers, signifies no more than *Slander*, or *Calumny*, or *opprobrious* Language of any Kind, such as tends to impair a Man's good Name; but, in the *sacred* Style, it means unworthy and injurious Talk concerning God's Nature or Attributes; as when we ascribe unto him such Qualities as belong not to him, or rob him of those that do; to him, the *Infirmities* of Man; or to Man, the *Perfections* of God. This is the Nature of the Sin; and the Punishment of it, under the *Law*, was *stoning* without the *Gates of the City*, *Lev.* xxiv. 15, 16. *Calmet's* Commentary.

† *Grotius*, and those that follow him, are of Opinion, that the *Levi* mention'd *Luke* v. 27. is not the same with *Matthew*, in *Matth.* ix. 9. because *Matthew* never calls himself *Levi*, nor does *Mark* or *Luke* ever call *Levi* *Matthew*. But the Answer to this has long since been given to *St Jerom*, in *Matth.* ix. 9. *viz.* that the other two *Evangelists* (as their Charity and good Nature became them) endeavour to cover the Infamy of their Brother's former Way of Life, and therefore never call him the *Publican*, lest they should seem to reproach him with the Remembrance of his former *Conversation*, but speak of him under his other Name; though he, out of his great Humility, in the Gospel written by himself, does not only take the more commonly known Name of *Matthew*, but adds that odious Title likewise of *Matthew the Publican*. Since then the Custom of having more Names than one, is known to have pre- vailed among the *Jews*; and as *St Mark* calls him *Levi*, the Son of *Alpheus*, so *Matthew*, in all Church History, is said to be the Son of one of the same Name; and since the History of the Person, called *Levi* in *Mark* and *Luke*, agrees so exactly with what is said of *him*, who, in the other *Evangelist*, is called *Matthew*, that there is not one circumstantial Difference to be perceiv'd, we cannot but conclude, that this *Matthew* and *Levi* were one and the same Person. *Whitby's* Annotations, and *Stanhope*, on the Epistles and Gospels, Vol. IV.

† The old Enemies of our Religion, *Julian*, and *Porphyry*, accus'd *Matthew* of *Folly* and *Inconsiderateness*, in following a Man, whom he knew nothing of. But *St Jerom's* Reply is, — That he could not want a sufficient Knowledge



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became both an *Apostle* and *Evangelist*. Within a few Days after his Conversion, *Matthew* invited our *Saviour* and his Disciples, and, among others, some of the Profession which he had forsook, to a Feast. The *Scribes* and *Pharisees* (who accounted all in a Manner Sinners, besides themselves, but more especially these \* *Publicans*) began to expostulate with these Disciples, how it came to pass that their Master, who set himself up for a Preacher of Righteousness, and a Reformer of others, came to be so intimate with these lewd

and lost Wretches, as to sit and eat with them at the same Table: But, when our *Saviour* undertook the Argument, he gave so fair an Account of the Reasons for his conversing with these People, as made the very Objection † become his Apology. But all this would not content the *Pharisees*, and therefore, joining with some of *John's* Disciples, that were then present, they came, and demanded of him, why it was that his Disciples observ'd no Fasts, when ‡ they, and *John's* Disciples were known to keep many? To which he reply'd, " That

From the Beginning of the Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

Knowledge both of our *Saviour's* Doctrine, and Miracles, before his Call. The *Publicans*, we find, were great Frequenters of the *Synagogues*, and other Places, where our *Saviour* taught, and, of all others, express'd the greatest Eagerness to be instructed by him; and therefore, if *Matthew* was of the same Disposition, he could not want Opportunities of being acquainted with our *Saviour's* Preaching, and of the wonderful Works, which he did every where, but more especially at *Capernaum*. It is very probable therefore, that *Matthew*, upon such Conviction, was inclinable to become one of our *Saviour's* Disciples, even before he ask'd him: But, if he was not, the Lustre and Majesty of the Divinity, hid under the Manhood, but shining conspicuously in the Face of *Jesus Christ*, was enough to attract every one, that he cast his Eyes upon; at least, that powerful Impulse, which he, to whom all Hearts are open, knew how to inject into *Matthew's* Breast, could not fail to do it: And from this supernatural Movement doubtless it chiefly was, that so readily, and without the least Hesitation, he left all, and followed *Christ*. *Calmet's* Commentary.

\* Nor was it only among the *Jews*, but among the *Heathens* likewise, that the Name of a *Publican* was infamous. For, according to their Writers, they were accounted no better, than *Thieves* and *Cheats*: Free Violence, and unpunish'd Rapine, and shameless Covetousness, were their publick Profession. *Ἰσχυρὸς τελευτᾷ πάντες ἐστὶν ἄπρως*, was the Saying of the *Port*; and it is said of *Theocritus*, that being ask'd, which was the cruelest among the Beasts? His Reply was, 'That, of those in the Mountains, the Bear and the Lion, but of those in the City, the *Publicans* and *Sycophants*. *Whitby's* and *Hammond's* Annotations.

† The Arguments, which our *Saviour* uses to the *Pharisees* for his keeping Company with *Publicans* and *Sinners* are these three: 1st, *They that are whole need not a Physician, but they that are sick*, Matth. ix. 12. by which he intimates to them, that, in conversing with such Sort of Persons, he was about the Discharge of his proper Business; and that, as a Physician's Profession did sometimes call him among Patients, that had the most virulent Distempers; so he, whose Office it was to heal Souls, ought not to refuse his Assistance to those, whose Circumstances most of all wanted his Help and Advice. 2d, God's saying, in the Prophet *Hosea*, Chap. vi. 6. *that he would have Mercy*, meaning thereby all the kind Offices, whereby we promote our Neighbour's Advantage, rather than Sacrifice, i. e. the Rites and Ordinances of the ceremonial Law; whereby he taught them, that tho' these latter might, in their due Place and Season, be acceptable to God, yet Charity to the Souls of Men (which was the highest Act of Mercy, and that, wherein he was then employing himself) was much more esteem'd by him. 3. *That he came not to call the Righteous, but Sinners to Repentance*, or that the great Design of his Appearance in the World was, to change the corrupt Manners and Dispositions of Men; a Change, which the Righteous standing less in need of, should no more grudge the Opportunities of it to Sinners, than the Healthful ought to think themselves disparag'd, when the Physician forbears the Visits to them, which he makes to the Sick. Some Commentators however have observ'd in this last Argument a severe Irony, and thus they expound it; " I am not come to cure those, that think themselves well, nor to save those, that account themselves righteous, as you *Pharisees* seem to do; but I am come to cure those, who find themselves sick, and are sensible of the Burthen of their manifold Iniquities, as these *Publicans* seem to be." *Stanhope*, on the Epistles and Gospels, Vol. IV. and *Calmet's* Commentary.

‡ Besides the publick Fasts appointed by the Church, the *Pharisees* in general did fast two Days every Week, and those of more Strictness than ordinary, four. The Disciples of *John* too, who was himself a Man of such Abstinence, that our *Saviour* says of him, *He came* (comparatively) *neither eating nor drinking*, Matth. xi. 18. did, no doubt, in a great Measure, follow the Example of their Master; and, now that he was confin'd in Prison, might, very probably, double their Fasts and their Prayers to God for his Deliverance. And if they and the *Pharisees* were able to do this, why should the Disciples of *Christ* be deem'd insufficient? Now, to this it may be answer'd, that, among the *Jews*, there were not only the Sects of the *Essenes* and *Pharisees*, who led an austere Life, but also Schools of the *Prophets*, many of whom were *Nazarites*, and consecrated to the Service of God; and that, besides these, the *Jews* had likewise *Academical* and *private* Schools, from whence might come Disciples to *John*, and the *Pharisees*, already train'd up to Fasting, and Penance, and other severe Duties of Religion. But now it is certain, that the

Disciples



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Ann. Dom. 30, &c.  
“ That it was not the proper Season  
“ for the † Friends of the Bridegroom  
“ to fast and afflict themselves, while  
“ they had the Bridegroom’s Company,  
“ but when they were depriv’d of it;  
“ and that it would be as imprudent  
“ and preposterous a Thing, to impose  
“ rigorous Austerities upon his Disciples,  
“ (who were but Novices in Religion,  
“ and inur’d to another Way of Life)  
“ as it would be to sew a Piece of new

“ Cloth upon a rotten Garment, which,  
“ upon any Strefs, would make the Rent  
“ worse, or to put new Wine † Into old  
“ leathern Bottles, which, upon the least  
“ Fermentation, would both burst the  
“ Bottles, and destroy the Liquor; for see  
“ the Prevalence of Custom, and how  
“ difficult it is to change an inveterate  
“ Habit, for as much as (n) none having  
“ drank old Wine desireth new; for he saith  
“ the old is better.”

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

### The OBJECTION.

“ MEN, that take Matters upon  
“ Content, and read Histories  
“ without ever examining into them,  
“ may perhaps imagine, that the *Evan-*  
“ *lists* have given us a fair and rational  
“ Account of our Saviour’s Doctrine and  
“ Miracles, without incurring any of the  
“ Absurdities, or Inconsistencies, that are  
“ so manifest in other Writers; but, if  
“ we take a nearer Inspection of the  
“ Books, that have descended to us  
“ under their Names, we shall find them  
“ relating such incredible Stories, so fre-  
“ quently mistaken in Matters of Fact,  
“ so generally misapplying Passages in the  
“ Prophets, so inconsistent with themselves,  
“ and so contradictory to one another, that  
“ some of the Objections, which Jewish

“ or Heathen Infidels have advanc’d a-  
“ gainst them, have not been thought  
“ groundless or insignificant.  
“ For what a lamentable Thing is it,  
“ that the two Evangelists, Matthew (o),  
“ and Luke (p), in deducing our Saviour’s  
“ Lineage, should, almost in every Ar-  
“ ticle, disagree, and thwart one another;  
“ or, (were it possible to reconcile them)  
“ that they should both make their Pe-  
“ digrees terminate in Joseph, who was  
“ no more than the reputed Father of  
“ Jesus, and not in Jesus himself, as born  
“ of the Virgin Mary, from whom alone  
“ he had his human Nature, and whose  
“ Genealogy, in this Case, was only to be  
“ regarded? What a plain Contradiction  
“ is it, that St Matthew (q) should in-  
“ troduce

Disciples of our Lord were chosen from their *Fishing-Trade*, and so came to him wholly unacquainted with, and unfitted for, these Austerities, which to impose upon them now was not necessary; because his Continuance among them was not to be long, and, after his Departure, they would have occasion more than enough, to exercise these, and many more painful Duties in the Propagation of the Gospel, and the Persecutions which should attend it. *Whitby’s Annotations.*

† The Baptist, in his Discourse to his Disciples, had compar’d our Saviour to a *Bridegroom*, and himself to his Friend, or chief Guest, John iii. 29. and therefore, as our Saviour designedly makes use of the same *Allusion*, his Argument runs thus, — “ I am the *Bridegroom*, and my Church is my *Bride*; as long as I am here lasts the  
“ *Marriage-feast*, and my Disciples are the Children or Friends of the Bridegroom, and so are not to mourn, but  
“ to rejoice with me while this Time lasts: But, at my Death and Departure, this Bridegroom shall be taken from  
“ them, and then will it be Time for them to fast and mourn.” *Whitby’s Annotations.*

† The Bottles, which were in use in the *East*, and, at this Time, are very common in other Countries, were not made of Glass, as ours are, but were certain Bags made of Goats-Skins, being well pitch’d and sew’d together. They are very good Vessels to preserve Wine, Oil, or any other Liquor in; and, in this Respect, more especially, very convenient to carry from Place to Place, because, fall they never so often, they will not break, unless they be very old or decay’d. In which Sense, our Saviour compares his Disciples, before the Descent of the Holy Spirit upon them, to *old Bottles*, because they were not capable either of comprehending or practising all that Perfection, which he came into the World to teach Mankind. *Calmer’s Commentary.*

(n) Luke v. 39.

(o) Chap. i. 1.

(p) Chap. iii.

(q) Chap. xvii. 11, 12.



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Ann. Dom.  
30, &c.

" introduce our *Lord* as affirming to his  
" Disciples that *Elias* was already come in  
" the Person of *John the Baptist*; and  
" St *John* (r) put it in the Mouth of the  
" *Baptist* to assert the very contrary,  
" which he certainly would not have  
" done, had he been the Person predicted  
" by the (s) *Prophet*? And what a sad  
" Mistake in Point of *Chronology*, that  
" St *Luke* should make the *Taxation*  
" appointed by *Augustus*, which happen'd  
" before our *Saviour's* Birth, fall out  
" when *Cyreneus* was Governor of *Syria*,  
" tho' (according to the Account of all  
" other Historians) he did not succeed  
" *Quintilius Varus* in that Government,  
" (t) till above twelve Years after.

" *ISAIAH* makes mention indeed  
" of a Virgin's (u) *conceiving* and *bearing*  
" a Son, which St *Matthew* (x) has ap-  
" ply'd to the Conception and Birth of  
" our *Blessed Saviour*; but, as the Word  
" *Alma*, us'd by the *Prophet*, does not  
" necessarily denote a *Virgin*, but some-  
" times a *young Woman*, that has had  
" Knowledge of Man; there is Reason  
" to believe, that it should bear this Sig-  
" nification, when referr'd to the Mother  
" of *Jesus*, because 'tis difficult to imagine,  
" how a Woman should *conceive*, and  
" bear a Son, and still preserve her *Vir-*  
" *ginity*. And indeed, if this be not the  
" proper Acceptation of the Word, we  
" can hardly assign any Reason, why our  
" *Saviour* should make choice of a Wo-  
" man to be his Mother, who was be-  
" troth'd and marry'd to a Man, rather  
" than a pure *Virgin*, who had no such  
" Engagements upon her.

" WHOEVER looks into the Writings  
" of the *Prophets*, must observe, that,  
" all along down from the Time of *Da-*  
" *vid*, the *Messiah* is foretold under the  
" Character of a very powerful Prince,  
" who was to reign over the *House of Ja-*  
" *cob for ever*; and therefore, it is absurd  
" to put the Son of *Mary* (who was born

" meanly, liv'd poorly, and dy'd igno-  
" miniously) upon the World for that  
" Person, who is represented as one of  
" the most glorious Kings, that ever was,  
" or ever shall be in the Universe. 'Tis  
" absurd to tell us, that the *Fulness of the*  
" *Godhead dwelt in him bodily*, and yet to  
" relate the Story (y) of the Descent of  
" the Holy Spirit upon him; unless we  
" can suppose, that this Accession of the  
" *Third Person* in the *Trinity* could enable  
" him to do more, than the *Divinity*,  
" which always resided in him: But  
" much more absurd is it, upon the like  
" Supposition, to talk of (z) his being  
" tempted by the *Devil*, when the *Devil*,  
" if he knew him, would not have dar'd  
" to do it; and, if he did not, the *Divi-*  
" *nity*, wherewith he was arm'd, must  
" have made him impregnable to all his  
" Assaults; so that the only End of this  
" Transaction must have been to shew,  
" that God was able to sustain and  
" overcome the Temptations of the  
" *Devil*.

" MIRACLES are generally suppos'd  
" to be the Manifestation of this Divinity  
" residing in our *Saviour*, and the curing  
" of *Demoniacks* is always accounted one  
" of the greatest of this Kind; but, as  
" it is difficult to assign any Reason, why  
" *Dæmons* at this Time were more nume-  
" rous in *Judea*, than in any Country we  
" ever read of; we have Reason to think,  
" that the *Persons*, represented in the  
" *New Testament* as *Demoniacks*, were  
" only such, as were afflicted with strange  
" Diseases, *Fits of the Mother*, *Convul-*  
" *sions*, *Falling-Sickness*, and the like;  
" which the sacred Penmen (according to  
" the *Idiom* of the *Hebrew Language*)  
" express in this awful Manner.

" THE first Miracle, that our *Saviour*  
" did, was his turning *Water into Wine*  
" at a Marriage-Feast; but how he, who  
" is all along represented as a very grave  
" and sedate Person, should vouchsafe his  
" Presence

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(r) Chap. i. 21.  
nection, Part ii. lib. ix.  
(s) Chap. iv. 1.

(t) Mal. iv. 5, 6.  
(u) Chap. vii. 14.

(y) *Josephus's* Antiq. lib. xviii. c. 1. and *Prideaux's* Con-  
(z) Chap. i. 22, 23. (y) Matth. iii. 16.



A. M.  
4034. &c.  
Ann. Dom.  
30. &c.

“ Presence at a *Wedding*, which is usually  
“ a Scene of *Levities*, and *Excess*; how  
“ he came to give his Mother so *rough* and  
“ undutiful an Answer, that *Interpreters*  
“ have been at some Trouble to put a  
“ tolerable Construction upon it; and,  
“ above all, how he came to supply the  
“ Company, which had already *drank*  
“ enough, with such a large Quantity of  
“ Wine, as almost denotes him an *En-*  
“ courager of *Intemperance*, are Points,  
“ that the *Evangelists* have left to the per-  
“ verse Conjectures of *Unbelievers*.

“ THE Completion of Prophecies, in  
“ the Person and Actions of our Blessed  
“ Lord, is certainly (a) a strong Evidence  
“ of his being the *Messiah*; but, in the  
“ Application, which the *Evangelists* make  
“ of several of these, their Scope is com-  
“ monly so perverted, their Words so  
“ corrupted, and their Sense so wrested  
“ from its plain and obvious Meaning;  
“ such *Shreds*, and loose Sentences are  
“ culled out for this Purpose, as have no  
“ Manner of Relation to the *Messiah*, but  
“ such as have receiv'd their Completion  
“ in some other Person, many Ages be-  
“ fore; and upon every Pinch, such  
“ *figurative* and *mystical* Interpretations  
“ (as quite expound away the true Impor-  
“ tance of the *Prophecies*) are fled to for  
“ Shelter, that all that the Gospel-Writers  
“ seem to have done upon this Head, is  
“ only to impose upon the World by a  
“ Parcel of *Citations*, and *Applications* of  
“ Prophecies, which, upon Examination,  
“ will be found nothing to the Purpose.

“ (b) St *MATTHEW*, for Instance,  
“ (to name one *Evangelist* for all) having  
“ given an Account of the Conception  
“ of the Virgin *Mary*, and the Birth of  
“ *Jesus*, informs us, (c) *That all this was*  
“ *done, that it might be fulfilled, which*  
“ *was spoken by the Prophet, saying,*  
“ *Behold, a Virgin shall be with Child, and*  
“ *shall bring forth a Son, and thou shalt*  
“ *call his Name Immanuel!* But the

“ Words, as they stand in *Isaiab* (d),  
“ relate to a *young Woman*, in the Days of  
“ *Abaz*, as appears by their *Context*, and  
“ cannot, in any tolerable Construction,  
“ have Relation to the Birth of our Sa-  
“ viour, whose Name was not *Immanuel*,  
“ but *Jesus*.

“ THE same *Evangelist* informs us,  
“ that *Jesus* was carry'd into *Egypt*, from  
“ whence he return'd after the Death of  
“ *Herod*, (e) *that it might be fulfilled,*  
“ *which was spoken of the Lord by the*  
“ Prophet, OUT OF EGYPT HAVE I  
“ CALLED MY SON, which Words, are  
“ no where to be found but in the Pro-  
“ phet *Hosea* (f); and yet, (g) according  
“ to their plain and obvious Sense, they  
“ are no *Prophecy*, but relate to a *past*  
“ Action, *viz.* the conducting the Chil-  
“ dren of *Israel* out of the Land of  
“ *Egypt*.

“ AGAIN, the same *Evangelist*, (b)  
“ having given us the Account of the  
“ Slaughter of the Children in *Bethlehem*,  
“ and in the *Coasts thereof*, immediately  
“ subjoins, that *then was fulfilled that*  
“ *which was spoken by Jeremiah* (i), *the*  
“ *Prophet, saying, in Rama was there a*  
“ *Voice heard, Lamentation, and Weeping,*  
“ *and great Mourning; Rachel weeping*  
“ *for her Children, and would not be com-*  
“ *forted, because they are not;* whereas it  
“ is plain, from the Context, that this  
“ *Lamentation*, in its primary Sense, does  
“ not relate to the Massacre of the Chil-  
“ dren in *Bethlehem*, but to the Ten  
“ Tribes being carry'd away into Cap-  
“ tivity, and cannot, without manifest  
“ Violence, be apply'd to the other.

“ ONCE more, the same *Evangelist*,  
“ having given us a short Account of the  
“ Return, and Settlement of our Lord's  
“ Parents in the City of *Nazareth*, ac-  
“ quaints us farther, that the Reason of  
“ their doing so was, (k) *that it might be*  
“ *fulfilled which is spoken by the Prophet,*  
“ HE SHALL BE CALLED A NAZARENE,  
“ which

From the Be-  
ginning of the  
Gospels to  
Matth. ix. 8.  
Mark ii. 23.  
Luke vi. 1.

(a) 2 Pet. i. 19.  
vii. 14.

(b) Collins's Grounds and Reasons.

(c) Matth. ii. 15.

(f) Chap. xi. 1.

(e) Matth. i. 22, 23.

(d) Chap.

(h) Matth. ii. 17.

(i) Chap. xxxi. 15.

(k) Matth. ii. 23.

(g) Collins's Grounds and Reasons.